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Research Articles

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Jung Won Hur & Suhyun Suh
Auburn University

This case study examined how community–university partnerships have helped develop welcoming learning environments for new immigrants, particularly the increasing number of South Korean students and families in eastern Alabama. The creation of South

Korean–owned automobile manufacturing plants in the southeastern United States has brought numerous South Korean families to this region, which has historically had a very small immigrant population. To help educators in these areas understand the culture of new immigrant students, we developed partnerships with local auto suppliers and have provided educators with an international cultural immersion experience in South Korea for the past 7 years. This study investigated the experience of 38 teachers and school administrators participating in the program 2014–2017. Findings revealed that the program helped participants develop empathy for immigrant students, critically reflect on their pedagogical practice, and find effective ways to support immigrant students.

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Jerri J. Kropp & Brent D. Wolfe
Georgia Southern University

The purpose of the current study was to address the research question, "Does direct contact with individuals with developmental disabilities positively alter college student attitudes toward people with developmental disabilities?" Subjects were undergraduate students from various majors who participated in an alternative spring break trip working with adults with disabilities. A mixed-methods study was used. Two instruments were administered before and after the volunteer experience: (a) Demographic and Open-Ended Questionnaire and (b) Multidimensional Attitude Scale Toward

Persons With Disabilities (MAS). During the week, research participants kept daily journals where they reflected on their experiences as camp counselors and activity facilitators. Results were consistent with previous research that found significant changes in students' self-perceptions, perception of others, and increased appreciation for social issues *(Mann & DeAngelo, 2016)*. Further, results led to the identification of three distinct themes: transformation, enlightenment, and adjourning.

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Elena Foulis
Ohio State University

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Aimee LaPointe Terosky
Saint Joseph's University

This qualitative study examined 25 faculty members representing varying ranks, institutional types, disciplines, racial/ethnic backgrounds, and gender with current or recent participation in community-engaged research, service, and/or teaching. The study explored their perspectives on whether or not and, if applicable, in what ways their participation in community-engaged work influenced their vitality. For 23 of the 25 participants, community-engaged work positively affected their vitality. Interview analysis and document review revealed two aspects of this work as most significant: reciprocity (mutual benefits between faculty and community partners) and scholarly connections (integrating content expertise and community work). Implications for practice are discussed.

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Richard F. Davis, III, Elizabeth Brestan-Knight & Jamie K. Travis
Auburn University

Jennifer M. Gillis
Binghamton University

Parent-Child Interaction Therapy (PCIT) is an evidence-based treatment for child behavior problems. However, families living in rural areas may have limited access to this treatment. The present study outlines a collaboration between a university-based PCIT research group and community agencies providing services to parents to explore the use of a video to educate parents about labeled praise, a fundamental concept taught in PCIT. We developed a training video, conducted focus groups with young mothers, and evaluated the use of praise before and after viewing the video by a small group of parents seeking treatment at a rural mental health practice. Focus group participants found the video helpful and intended to increase their use of praise, and participants at the mental health practice significantly increased their use of labeled praise after viewing the video. Challenges faced during this collaboration offer lessons for other researchers seeking to build similar partnerships.

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Adriane Sheffield
Coastal Carolina University

Holly G. Morgan
University of Alabama

Cameryn Blackmore
University of Alabama

This article describes the STEM Entrepreneurship Academy, a week-long summer camp that exposes students from the Black Belt region of Alabama to a college campus and opportunities in the STEM disciplines. A unique feature of this program is the entrepreneurial focus on STEM. Students interact with university faculty, staff, and students while participating in a variety of hands-on activities. They are also charged with designing a final project that integrates the content they have learned over the course of the week. A descriptive analysis of the students who participated reveals several things. Students who participate exhibit a high interest in STEM careers, with females showing a significantly stronger interest in medical-oriented fields. Lessons learned include the importance of exposing students to

college campuses, offering more STEM opportunities, and strengthening partnerships with high school educators in rural communities.

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Marc A. Grimmett, Helen Lupton-Smith, Alyx Beckwith, Michael K. Englert, & Erik Messinger

North Carolina State University

Providing access to high-quality health services for all people is a national problem further compounded when the focus is mental health. Long-term primary prevention strategies and solutions, foundational to best practices in public health, are often considered at odds with short-term profit-driven private sector approaches within the capitalistic economy of the United States. Engagement scholarship, then, provides a uniquely viable, adaptable, responsive, customizable, and sustainable set of structures, mechanisms, and processes to address pressing societal needs. The CCERC model of engaged scholarship offers an example of community engagement, transformative and exceptional in addressing these societal and structural health care problems, with potential for customizable and contextual scalability. Specifically, world-class health care as a human right and an organizational value can be operationalized with engagement scholarship, which has the creativity and capacity to transform institutional values into purposeful and practical vehicles of community change.

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South Dakota State University
Koushik Adhikari
University of Georgia

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Note from the Guest Editors...

This Is Engagement: A Perspective on the ESC Special Edition

We welcome you to this special edition of the *Journal of Higher Education Outreach and Engagement*, highlighting selected scholarly works presented at the 2017 Engagement Scholarship Consortium (ESC) annual conference—"This Is Engagement: Best Practices in Community Engaged Scholarship." Our goal is to present in this issue a sampling reflective of the broad range of topics covered in the concurrent sessions during the conference. This collection illustrates the diversity of activity that is engagement across the academy.

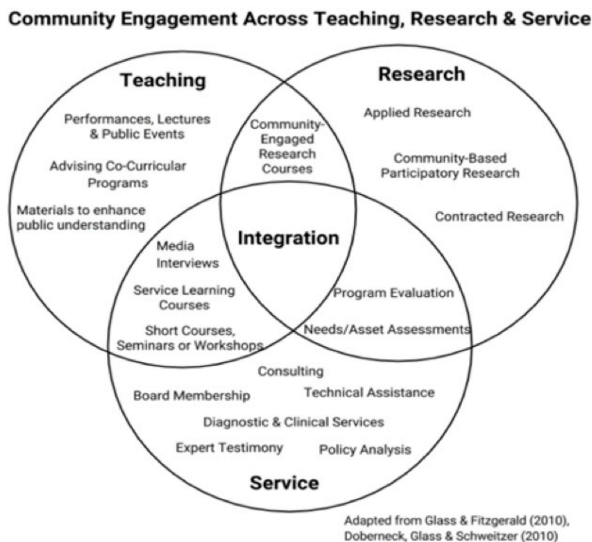
As a title, "This Is Engagement" presented a challenge from its inception. Conference titles generally target a specific theme of topical critical interest; "This Is Engagement" was intentionally wide open. It was in fact too open for some, judging from initial responses we received from colleagues and potential presenters. "How are *you* defining engagement?" some asked.

Defining engagement, we felt, had been authoritatively accomplished by the Carnegie Foundation in its Community Engagement classification, which describes it as "the collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in the context of partnership and reciprocity" *(Saltmarsh & Johnson, 2018, p. 3)*. Indeed, Carnegie and Ernest Boyer's works in the 1990s inspired a long and lively national discussion on engagement and a large body of scholarship devoted to it *(R. S. Foster, 2010)*.

Boyer postulated engagement-centric interrelatedness of faculty roles and academic citizenship *(1990)*. Later scholarship on engagement reported great strides made in the institutionalization and valuation of engagement by way of university mission-driven incentives *(Beere, Votruba, & Wells, 2011; Fitzgerald, Bruns, Sonka, Furco, & Swanson, 2012)*. Achievements in the field included recognition of faculty effort carried through the academic process of tenure and promotion. Other recent work has discussed faculty vitality, employment satisfaction, and even health outcomes linked to engagement *(Demb & Wade, 2012; K. M. Foster, 2010; Franz, Childers, & Sanderlin, 2012; O'Meara, Sandmann, Saltmarsh, & Giles, 2011; Wade & Demb, 2009)*.

At the core of this discourse has been the demonstration of best practice in the formation of collaborative relationships, mutually beneficial partnerships, and partnership sustainability. Best practices are professional standards or behaviors and actions that reflect competence. Indeed, competence is a key factor in the application of the discipline of community engagement and development of publicly engaged scholarship. Our understanding of engagement competence has been informed through ongoing engaged research conducted by many scholars. As revealed to the profession by Glass and Fitzgerald *(2010)* and Doberneck, Glass, and Schweitzer *(2010)*, Figure 1 depicts common types of competent, publicly engaged scholarship that have advanced, and identified in the context of engagement partnerships, enriching concepts of participatory, action-oriented research methodology and outreach innovations throughout the academy.

Figure 1. Common Types of Public Engagement



Note. Adapted from "Engaged Scholarship: Historical Roots, Contemporary Challenges," by C. R. Glass and H. Fitzgerald, 2010, in H. E. Fitzgerald, C. Burack, and S. Seifer (Eds.), Handbook of Engaged Scholarship: Contemporary Landscapes, Future Directions: Vol. 1. Institutional Change, East Lansing, MI: Michigan State University Press, pp. 9–24, and "From Rhetoric to Reality: A Typology of Publicly Engaged Scholarship," by D. M. Doberneck, C. R. Glass, and J. Schweitzer, 2010, *Journal of Higher Education Outreach and Engagement, 14*(4), pp. 5–35.

Much has also been said about best practice in student engagement, in the forms of service-learning opportunities, field experiences, and other curricular and cocurricular experiential applications of engagement *(Arnold, Dolenc, & Wells, 2008; Furco, 1996)*. Service-learning, as a community engagement pedagogy, can both enhance student growth and result in a public good. Best practices in this form of experiential education promote in-depth application of knowledge in a real-world context and foster awareness and skill development that cultivates civic and social responsibility. Ten principles espoused by Jeffrey Howard *(2001)* underscore that engagement incorporates civic perspectives into the traditional teaching and learning process so that learning outcomes are informed by the real needs of the community.

Community scholars and the scholarship housed within the community are also valuable components in the process of community engagement. Partnerships are predicated on the valuing of place and the people whose agency is devoted to community revitalization, economic and community development, online engagement access, social action, and activism *(Redmond, Heffernan, Abawi, Brown, & Henderson, 2018; Stewart & Alrutz, 2012)*. Best practice in community engagement centers on reciprocity, begins with the community in mind, aims to establish a sustainable partnership, establishes and maintains a balance of power, progresses from individualistic to collectivistic action, and connects across learning contexts. Principally, it listens, connects, and is a steward of the partnership. When reciprocity is achieved, open communication is demonstrated, inclusive of everyone's voice, and represents the fundamental understanding of power and differentials. Reciprocity can be a buffer to mitigate the misuse of the partner relationship. Reciprocity is keenly important for the realization of meaningful collaboration, mutual beneficiality, and increased empowerment that can ultimately catapult and leverage sustained broader impacts *(Dostilio et al., 2012; Kliewer, Sandmann, Kim, & Omerikwa, 2010)*. Consequently, reciprocity is an indicator of success for communities, individuals, and institutions that have formed relationships that are all-engaged, all-involved, and all-committed.

In looking over the vast array of engaged scholarship, the organizers felt there was an opportunity in focusing the conference theme on the practice of engagement. After all, engagement is by nature as diverse as those engaged in the process—faculty, staff, students, and community partners—thus, there is an infinite variety to the practice of engagement across communities far and wide. There is a clear value to examining best practices in engage-

ment, not just those that simply exhibit elements of engaged practice, but those in which competent and sustainable collaborations produce innovative, effective, and "mutually beneficial exchanges." In other words, if asked, "What is engagement?," one could point to such initiatives and say confidently and enthusiastically, "*This* is engagement."

The ESC conference theme "This Is Engagement" ultimately was enthusiastically received, attracting proposals from across the nation and several countries internationally. Some 228 proposals were accepted and presented on a wide variety of engaged initiatives ranging across disciplines, addressing policy and institutional support, program design and pedagogies, collaborative strategies, and many other important aspects of engagement. A number of conference presenters submitted articles on their work for possible inclusion in this special edition of *JHEOE*. From those very fine scholarly contributions, we are pleased to present nine articles in this issue, plus abstracts of select poster presentations from ESC 2017. Additional articles based on ESC presentations may be featured in future issues of *JHEOE*.

This issue represents a wide range of engaged research and project work going on across the academy. Several featured authors focus on the key aspect of community partnerships and reciprocity, such as how relationships between faculty, students, and partners can transform transactional service into more robust engagement. Sheffield, Morgan, and Blackmore's article reflects on their lessons learned in developing STEM partnerships with educators in rural communities. Budhai and Grant examine service-learning relationships between students and community partners, and how reciprocity manifests differently in varying projects.

Other articles highlight best practices and pedagogies for improving engagement in growing immigrant communities. Hur and Suh discuss the critical role of establishing effective partnerships within immigrant communities to help educators better understand the culture, and develop welcoming environments for new immigrants. Foulis evaluates the potential of oral history as a participatory pedagogy with university students and growing Latin@ communities.

Several authors focus on the role of engagement in addressing communities at risk and critical societal issues. Davis, Brestan-Knight, Gillis, and Travis outline an innovative collaboration between a university research group and service agencies using video to expand access to treatment for child behavior prob-

lems for families in remote rural areas. Grimmett, Lupton-Smith, Beckwith, Englert, and Messinger present a counseling, education, and research model for addressing mental health needs through engaged scholarship. Kropp and Wolfe's study addresses how engagement impacts students' attitudes in working with individuals with developmental disabilities.

This issue also examines effective research approaches for community engagement in articles such as Lake and Wendland's discussion on participatory action research. Faculty perspectives on the role of engagement in academic assignments are the focus of Terosky's reflections on the influence of community-engaged work on scholarly vitality.

We are very grateful to these authors who provided their scholarship to us both through their presentations at the 2017 Engagement Scholarship Conference and in this special ESC conference issue of *JHEOE*. We also would be remiss if we did not recognize all our dedicated colleagues in the Engagement Scholarship Consortium and at our own institution, Auburn University, who provided guidance, assistance, and unwavering support throughout the planning and presentation of the conference. We thank the leadership of *JHEOE* for the opportunity to collaborate with them on this edition, and especially extend our appreciation to the many peer reviewers and associate editors who contributed their valuable time and significant expertise to preparing these works for publication.

Notably, Boyer's last published work on engagement was in the first issue of this very journal, then called the *Journal of Public Service and Outreach*. This is a special legacy to uphold as guest editors of *JHEOE*. However, we feel the works featured in this special ESC conference issue represent a significant contribution to the practice of our field, and to the academy, which, as Boyer *(1996)* stated in his final article, "must reaffirm its historic commitment to what I call the scholarship of engagement" *(p. 11)*. With that sentiment and reminder, we commend this edition to you and hope you find it informative and inspirational to your community engagement.

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Reflective Essays

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Practical, Epistemological, and Ethical Challenges of Participatory Action Research: A Cross-Disciplinary Review of the Literature

Danielle Lake and Joel Wendland

Abstract

This article extends recent discussions on the practical, epistemological, and ethical challenges of participatory action research (PAR) for community-engaged scholars through a cross-disciplinary literature review. It focuses on how practitioners across fields define power, engage with conventional research approval processes, and manage risk. The review demonstrates that PAR can be a valuable research approach for community-engaged scholars, but problematic practices and disparities must be addressed. For instance, although PAR practitioners consistently articulate a commitment to empowering the community and shifting structures of oppression, contradictions around how to define and respond to power, engage with standard IRB practices, and cope with high levels of risk are prevalent. We conclude by offering a set of recommendations, highlighting the need for more transparent and self-reflexive methods; transdisciplinary practices; metrics designed to assess risk, inclusion, and power-sharing; ongoing dialogues across disciplinary and institutional divides; and inclusive authorship and open-access publishing practices.

Keywords: participatory action research, ethical challenges, interdisciplinarity, institutional review board, community-engaged scholarship

Introduction

This article explores the potential merit as well as the practical and ethical challenges of participatory action research (PAR) for community-engaged scholars through a cross-disciplinary literature of PAR practices. In particular, it focuses on the overarching narrative and framework behind various PAR practices, highlighting how practitioners across fields define power, engage with conventional research approval processes, and manage risk. Our review demonstrates that PAR advocates across disciplines articulate a core commitment to social justice, ethical relationships with coparticipants, democratic and inclusive practices, and altering unjust and inequitable systems, while also showing that divergent and contradictory recommendations emerge between fields, places, and experiences. The explica-

tion of these tensions and challenges led us to a set of recommendations for community-engaged scholars interested in pursuing PAR practices. We suggest, for instance, that community-engaged scholars pursue more transparent and self-reflexive methods of engagement around the risks and challenges of this work; operate as boundary spanners by pursuing intentional, ongoing dialogues across disciplinary and institutional divides; integrate transdisciplinary planning methods, tools, and assessment metrics designed to reduce risk and assess power dynamics; and commit to more inclusive authorship and open-access publishing practices. Such an analysis is proving timely: Community-engaged scholars have recently called for a more inclusive, flexible approach to research *(Shumer, 2015)*, and PAR practitioners have noted a gap in the literature around the skills this work requires and the challenges it involves *(Flicker, Travers, Guta, McDonald, & Meager, 2007; Grant, Nelson, & Mitchell, 2013, p. 590)*.

We define PAR broadly as the attempt to *collaboratively* generate knowledge (i.e., as a participatory process) for the purpose of both using that knowledge (i.e., acting upon it) and sharing potentially valuable lessons with others (i.e., disseminating the findings). This potentially productive link between collaboration, action, and transformation proves especially attractive for community engagement practitioners who value socially just responses to complex social problems, aligning with critical service-learning and community-based action research.

Before exploring the practical, epistemological, and ethical challenges involved in PAR practices, we begin by highlighting why community-engaged scholars may want to pursue PAR. We then provide a brief overview, documenting the general framework from which PAR has emerged and the variety of fields engaged in these practices. We next analyze its critique of the academy and conventional research practices, noting how it has been characterized as a response to, but also co-opted by, historically dominant research practices and institutions. This discussion ultimately leads to a review of how practitioners characterize and respond to issues of power, navigate the practical ethical challenges, and address the high levels of risk inherent in PAR.

Why Pursue Participatory Action Research?

Conventional research approaches are often insufficient for community-engaged research endeavors, since such approaches are rarely inclusive and often fail to yield sustained change *(Flicker*

et al., 2007). Although such research practices have been essential in our quest for understanding and solving many complex challenges (e.g., space travel, antibiotics), some of the most pressing social problems we face in the world today often require inclusive, coordinated efforts across institutional, regional, and political boundaries. Think of the long-standing issues surrounding poverty and religious intolerance. Indeed, the more place-based, responsive, and inclusive the approach to research is, the more likely it will yield desirable outcomes *(Huutoniemi, 2015; Rahman, 1993)*. Given the status of our public crises, "we cannot afford to wait decades more for universities to provide infrastructure and foster the culture needed to turn ideas into action. If we want science to serve society and the planet . . . we [researchers] must take responsibility" *(Keeler, 2017, p. 2)*. This commitment to practice scholarship with greater potential for collaborative impact is something engaged scholars have also been advocating for *(Stanton, 2007)*. Participatory and active research practices attempt to do this by (1) *aligning* the resources being consumed on research with actual communal needs, (2) *moving* the production of that information more immediately and seamlessly into use, and (3) increasing the *capacity* of public participants to collaboratively, courageously, and creatively address shared challenges in the future. In pursuing PAR, community-engaged practitioners and researchers can both seek to become and help to train resilient agents of change: those with the capacity, flexibility, and courage to engage in self-authorship *(Magolda, 2004)*.

Framing PAR

Spanning the Disciplines

Our review spans a wide range of fields and disciplines, demonstrating that PAR has been used to address a plethora of issues and location sites. It also shows that PAR is influenced by a host of theories and methods, engaged by interdisciplinary teams of researchers. PAR emerges from vast geographical, political, and epistemological points. Engaged scholarship has been mapped across a range of similar fields *(Holland, Powell, Eng, & Drew, 2010)*. The breadth and range of philosophies, processes, and applications of PAR have led many practitioners to describe PAR as a general orientation toward social change in place of a method or theory *(Leavy, 2017, p. 229; Lykes & Mallona, 2013)*. Figure 1 lists the traditional and applied disciplines and/or academic departments identified with the authors of the literature included in this review.

Figure 1. Disciplinary Topics and Dissemination

adolescent health research	international studies/development studies
anthropology	leadership/organizational development
area studies	legal studies
critical studies	management/business
education research	marketing
educational leadership	nursing
environmental studies	philosophy/bioethics
feminism/women, gender, and sexuality studies	psychiatry
geography/urban planning	psychology
health research	social policy research
human rights (political science)	sociology
indigenous studies	

The literature reviewed largely emerges from publications completed over the past two decades published in Canada, the United States, and the United Kingdom. Analysis began through both a review of the seminal texts within the field, like the *Handbook of Action Research (Bradbury-Huang & Reason, 2013; Reason & Bradbury, 2001)*. Key themes from the literature around the ethical and practical challenges of PAR, engagement with issues of power and risk, the project's approach to IRB approval processes, and evidence of community voice were examined. To promote consistency the authors shared their findings, discussing any differences in interpretations to ensure alignment. PAR projects within the literature were seeking to address a wide range of challenges, including housing in Zimbabwe; rural development in Bangladesh; migrant experiences in the United States; educational experiences of youth in Canada and the United Kingdom; workers' rights issues in Europe; indigenous experiences in Australia, the United States, and Latin America; higher education issues in South Africa; and consumer and management concerns in Sub-Saharan Africa or the United States. Home institutions of most of the researchers, however, were in European, North American, and Australian settings. A handful of scholars based in Mexico, New Zealand, Bangladesh, Chile, Jamaica, Uganda, and South Africa are cited. Coresearchers and participants included youth, members of disability communities, refugees, indigenous youth, public school teachers and administrators, undergraduate and graduate students, precarious workers, unauthorized migrants, and community members, as well as activist leaders, consumers and managers, univer-

sity employees, health care practitioners and patients, city planners, and others from disparate social positions and statuses. Most of the projects cited in this review were initiated by the university-based researchers themselves.

Core Commitments

Across projects, institutions, and fields, there is a consistent commitment to the "improvement of human life" *(Noffke, 1995, p. 4)* through collaborative research aimed at social transformation. In addition, we found a core commitment to address pressing issues of social justice through collectively examining and changing unjust structures across the literature *(Lundy & McGovern, 2006)*. According to Burns *(2007)*, "the whole point . . . is to get to grips with messy, complex, difficult issues," to work on real, intractable social injustices *(p. 170)*. For example, Yanar, Fazli, Rahman, and Farthing *(2016)* used PAR to address the challenges of political participation of ethnically diverse youth in East London. Although the academic researchers began the project with a focus on how youth use space, the recruitment of youth as coresearchers resulted in a renegotiation of the research question, methods of data collection, and analysis of the data. As coauthors of the final project, the high school–aged coresearchers learned the methods for conducting professional research, the avenues for academic dissemination, and new ways to win recognition for the specific challenges they faced as a result of their social status. The project clearly implemented PAR practices, since it sought to fully engage members of the community in the design and development of the research, and addressed the concrete needs of participants. It demonstrated how PAR values and tries to center all forms of knowledge and experience and is thus inherently emergent and cotransformative. Although PAR does not always live up to this goal, a move toward more democratic research processes can be valuable for achieving more inclusive social change *(Brydon-Miller, Greenwood, & Maguire, 2003)*. Thus, PAR gives primacy to research practices that redress unjust social structures by centering the health of a community, empowering diverse perspectives, and shifting hierarchical power structures *(Grant et al., 2013)*.

Social and structural transformation through action is a core commitment catalyzing PAR *(Maguire, 2001, p. 59; Reason & Marshall, 2001)*. Indeed, impact under this frame should not equate to the readership of the scholar's journal article within their field, but rather the impact researchers can make "on the ground" by working in and with the community. As Fenge *(2010)* argued, PAR methods

should be measured by the production of "valid knowledge," which in turn is measured by who "controls the production of knowledge" and whether that knowledge "produces action and change" *(p. 880)*. Assessment of the research, then, must move toward assessing the recommendations, actions, and consequences that unfold from the study in collaboration with the community. PAR requires that researchers expand the framework under which they operate and acknowledge a responsibility to those beyond their department or discipline, a responsibility to a larger community; it has even been described as an orientation and paradigm for one's approach to research. A host of similarly positioned approaches share these foundational commitments, including community-based action research and systemic action research.

Foundations

Paulo Freire's body of work is largely seen as the vision from which PAR practices emerged in the 1970s. Whereas Freire's work is referenced as the philosophic frame for PAR, Orlando Fals Borda is referenced as one of the first to define and enact this approach to research *(Huizer, 1983; Rahman, 1993, p. 81; Rahnema, 1990; Vakil, 1994)*. Over the past half century, the PAR movement has undergone rapid growth, emerging as an oppositional and somewhat marginalized response to formal institutional research practices and evolving into a "legitimate" approach to the work of social scientists, activists, and educators within large research universities and organizations in both the private and public sectors *(Lykes & Mallona, 2013, p. 106)*. The legitimization of PAR within large, structured institutions has created its own set of "contradictions and challenges" *(Lykes & Mallona, 2013, p. 114)*. Working within these structures provides consistent opportunities to shift exclusionary practices while it also constrains efforts toward radical transformation.

Although PAR practices emerge in part from social justice origins, aspects of its origins as an academic practice have earned it much criticism. Coombes, Johnson, and Howitt *(2014)* warned against the academy's desire for an "impact agenda" that outweighs a commitment to the authentic needs of local populations (in their case Indigenous peoples), with the (perhaps) unintended consequence of replicating colonizing practices *(p. 847)*. Rahman *(1993)*, who is an advocate of PAR, nonetheless has characterized it as the interaction of two dissimilar class and ideological formations: (1) intellectuals with institutional, state, and corporate affiliations and (2) the poor and marginalized with less access to institutional forms of power. These different positionalities create "tensions,"

since the interests of the two "do not necessarily converge" *(p. 92)*. Leal *(2007)* linked its present incarnation as an institutionalized project to neoliberal policies that more closely tie research practices to dominant political and economic agendas—both locally and globally. We suggest that the contradictions identified by these and other scholars remain in the practice, and our discussion below reflects how some PAR researchers have been more successful than others in addressing these tensions.

General Requirements

Given that PAR is problem-driven research, researchers cannot expect to rely solely on their own training and academic experiences to design and conduct projects driven by real-world challenges. Instead, they need to locate "literature in multiple relevant fields." They must "immerse themselves in those literatures, learning their language, and [seek] the expertise of others as needed" *(Leavy, 2017, p. 229)*. Researchers also need to pursue fluency in "culturally sensitive" terms, definitions, and vernacular to gain insight from "community understanding of relevant concepts" *(p. 229)*.

To this we add that multiple epistemological standpoints, collaborative engagement practices *(Longo & Gibson, 2016)*, and systems thinking are essential *(Watson & Watson, 2013)*. For example, in their health research with Aboriginal youth, Riecken, Strong-Wilson, Conibear, Michael, and Riecken *(2005)* grounded their work in a Bakhtinian analysis of voice and dialogue and a Freirean understanding of dialogue as a radical "method of action" *(p. 3;* see also *Rahnema 1990, pp. 207–208)*. Jackson's *(2013)* "indigenous research" concept calls for use of postcolonial theory, subaltern studies, historicity of imperialism, and critical Whiteness studies *(pp. 24–25, 30)*. Gustafson and Brunger *(2014)* insisted on a "woman-centered" feminist participatory action research approach *(p. 999)* that shapes the design of the project and requires reflexive, discussion-based methodologies. Collins *(2004)* adopted a systems theory concept, which he called "ecological ethics," to name a practice of seeing "the world, environments, or communities . . . as unified systems" *(p. 349)*. Overall, these methodologies entail a shift from descriptive positivist empiricism to action-based social and systemic change-oriented aims *(Khanlou & Peter, 2005)*. According to Khanlou and Peter, PAR practitioners "[draw] from sociology, economics, political science, and individual and group theory, [and] often emphasize community and social structure" *(p. 2335)*. Billies, Francisco, Krueger, and Linville *(2010)* added that "critical scholars [who founded PAR methods] began questioning the concept of

objectivity and expert knowledge in favor of learning from those in oppressed positions in society who have experiential knowledge of survival in difficult conditions" *(p. 278)*.

As this brief summarization shows, PAR practitioners need to be prepared to move beyond the borders of their disciplines for new conceptual frameworks, scholarly languages, and ethical practices. In addition, they should be prepared to examine in context and systematically the subjects and objects of study in ways their disciplines may not normally center. Still further, they should be prepared to move outside the boundaries of the department or the institution itself to reground themselves in a new community that will define the problems and the research design, and from there to negotiate the analysis and meaning of any findings produced. Such practices, however, increase the risks, challenges, and barriers of conducting research, requiring far more time, outreach, and additional training. In effect, PAR requires community engagement, confronting researchers with the serious limitations of their own disciplinary expertise and requiring them to operate as boundary spanners. As we show next, within the current structures of higher education, this approach offers challenges.

Situating PAR With Standard Academic and Research Models

With the goal to *change* the world, not simply *study* it *(Stanley, 1990, p. 15)*, participatory action research is characterized by many practitioners as a reaction to—and rejection of—traditional, hierarchical Western models of the academy, the disciplines, research standards, and formalized expertise. This rejection of standard approaches is shared by many community engagement practitioners and emerges in part from the recognition that conventional teaching and research approaches tend to see others as objects of study and recipients of benevolent aid rather than as partners. Indeed, disciplinary-bound research and an "isolated impact approach" cannot address many of our interconnected, time-sensitive social crises *(Kania & Kramer, 2011)*. To address such challenges, we need a coordinated approach *(McNall, Barnes-Najor, Brown, Doberneck, & Fitzgerald, 2015)*. PAR positions itself as an alternative to traditional models "for research and action focused on local and regional problems involving emancipatory educational, cultural, and political processes" *(Fals Borda, 2001, p. 27)*. Aligned with community-engaged scholarship, PAR practitioners must consider how their work is problem-focused and context-sensitive. For instance, a PAR approach to female genital mutilation in Kenya

would reject attempts to conduct "research on" or "rescue" Kenyan girls. It would recognize the historical, cultural, political, and economic factors, work alongside stakeholders in the design, process, and analysis of the research, and seek interventions that recognize the potential impact *(Burns, 2007, p. 25)*.

PAR practitioners and community-engaged scholars identify the problems emerging from research practices within the academy as both infrastructural (emerging from the way funding, access, time, resources, promotion, etc. are allocated) and cultural (expectations and often unstated assumptions by fellow researchers and administrators regarding what counts; *Brydon-Miller, 2013; Giles, 2012)*. Across the literature, PAR is seen as a countermeasure to still-prominent standards that focus on short-term, quantitative research that too rarely finds its way back to the community being studied. Further, PAR practitioners are concerned that traditional research can develop through narrowly constructed boundaries, creating at times "highly spurious results" that ignore the impact of complex, interconnected issues *(Burns, 2007, p. 167)*. Research from one disciplinary or institutional lens can easily fail to recognize factors impacting complex social problems from other positions. When confronting complex, interconnected issues it can be helpful and prudent to "build a systemic picture of the dynamics of the situation" through practices within PAR *(Burns, 2007, p. 26)*.

Advocates argue we must try to "flatten" *(Maguire, 2001, p. 65)* and stretch what counts as knowledge and expertise. We begin to do so by seeking out and working with a wider array of knowledge cultures *(Pyrch & Castillo, 2001, p. 379)*. This requires that researchers reimagine and—in collaboration with a broader range of stakeholders—design and enact research practices that emerge from and respond to situations as defined by all those involved *(Maguire, 2001)*. PAR demands that all stakeholders have a say in how knowledge is generated, research funded, findings applied, and outcomes disseminated. It also asks collaborators to consider who owns—and who should own—the research *(Brydon-Miller, 2013)*. Jackson *(2013)* argues that within this research practice "the agency of local participants should be an ultimate consideration in terms of what can now be done with the product of the research . . . and how it can extend and strengthen the power of participants" *(p. 32)*.

In many ways this approach to research enacts collaborative engagement best practices *(Longo & Gibson, 2016)* while challenging a long list of standard higher educational practices and procedures, tending to confound conventional approaches to copyright and ownership of data, IRB approval processes, and standards for

scholarly practice. Because PAR tries to disrupt "monopolies of knowledge" *(Gaventa & Cornwall, 2001, p. 70)* and to "shake up the tardy, tedious, and departmentalized disciplinary world" *(Fals Borda, 2001, p. 32)*, these efforts are challenged by the current structures and processes of the academy. For instance, "academically-based researchers . . . must be ever cognizant of the demands of reappointment, promotion, and tenure committees in order to secure ongoing employment through presentations and publications considered legitimate within the academic sphere" *(Brydon-Miller, 2013, p. 204)*. Journal article word count limitations and discipline-specific peer review expectations impede efforts to represent PAR practices more fully and share the outcomes from all perspectives *(Viswanathan et al., 2004)*.

This is why it is necessary to position the need to meet conventional academic metrics of impact through formally validated research and peer-reviewed publications within the current structures of the academy. By contextualizing the institution-bound researcher's work in this way, the concerned critic of PAR more fully illuminates inherent tensions (and at times contradictions) between PAR's commitment to both empowerment through inclusive participation and impact through concrete and collective action with a culture and set of institutional structures that reward traditional metrics of scholarly impact and neoliberal economic gains *(Giles, 2012)*. Indeed, research shows that scholars perceive heavy obstacles to PAR-type practices and community-based scholarship. Academics generally believe this work is risky within the current tenure and promotion process *(Orr, 2011)*. And these perceptions easily feed into conclusions that this work is nonideal, that those who do it lack rigor, and thus that we should be suspicious of their work. Thus, ironically, public education—as an agency meant to serve public needs—often makes the work of participatory action research more difficult to accomplish. Indeed, the heavy barriers and risks involved in trying to engage in PAR through higher education institutions have led quite a few practitioners to operate outside the academy.

On the other hand, other prominent PAR practitioners recommend responding to these barriers and risks by working more closely with their institution. Practitioners can, for instance, engage in dialogue with their university human subjects review committees to foster awareness about these challenges, ultimately developing a shared vision, language, and set of practices that are likely to facilitate the review process *(Brydon-Miller, 2013; Collins, 2004; Wolf, 2010)*. They also recommend that researchers reflect carefully on how the

various institutions and players hold different forms and levels of power and influence as well as how their research reflects and rejects basic ethical principles as defined by these players *(Brydon-Miller, 2013; Hamm, 2015, p. 29; Kuriloff, Andrus, & Ravitch, 2011, p. 57)*.

The tensions between PAR and traditional academic research practices in part hinge on a key question: Is the academy interested in generating and sustaining space for the *cocreation and application* of knowledge on shared problems? Although practitioners argue that "good research is research conducted *with* people rather than *on* people" *(Heron & Reason, 2001, p. 179; Livingstone, Celemencki, & Calixte, 2014, p. 286)*, standard review processes do not easily recognize such an approach. PAR requires that scholars more broadly consider the most effective means of generating and disseminating findings *(Brydon-Miller, 2013, p. 204)*. It also requires that the academy reconsider its approach to assessment and impact, from enrollment numbers, graduation rates, grant funding, and the readership of closed-access journal articles to what actions result and what differences are made on the ground.

Power: Definitions and Methods of Engagement

Many PAR practitioners clearly and consistently characterize PAR as a response to hierarchical and unjust power structures, processes, and relationships. For example, practitioners routinely critique how traditional research structures and practices encourage researchers to speak *for* and *on behalf of* others instead of empowering others to speak for themselves. On the other hand, our review shows that practitioners vary in their definitions, engage along different scales, and respond differently to issues of power. Comparing two PAR projects illustrates this point. In a study of the transnational experiences of unauthorized migrants in the United States, Brabeck, Lykes, Sibley, and Kene *(2015)* jointly designed a project with a community organization that provides social and legal services for migrant communities. Although the project retains important PAR components by originating with the organization and centering on the material and ethical concerns of the "vulnerable population" under study, the unauthorized migrant participants themselves serve more as informants than as codesigners of the project. By contrast, Krueger *(2011)* described a research project on the school-to-prison pipeline that included 10 high school students in the schools being studied as coresearchers. As coresearchers, these students helped to shape the research question and design, analyze the data, and disseminate the findings. Although the participants in the migration project provided valu-

able insights about the experience of transnational migrant communities, and the findings appeared to identify solutions to their real-world problems, the study on the school-to-prison pipeline demonstrates a more thorough reconstruction of the conventional power/knowledge cultures within Western research.

In general, the literature recognizes that power resides not only in how knowledge is produced, but also in the ability and capacity to act, in the role/position one has within the system, as well as in and through relationships and networks *(Burns, 2007; Chambers, 1997; Gaventa & Cornwall, 2001)*. "Power," according to Kesby *(2005)*, is a "ubiquitous force acting everywhere because it comes from everywhere" *(p. 2040)*. PAR seeks to shift who controls the production of knowledge and what counts as knowledge, noting that the ability to participate in creating knowledge shapes our thinking and our goals *(Gaventa & Cornwall, 2001)*. Engagement work can benefit from PAR's commitment to a more careful and explicit analysis of power.

Burns *(2007)* suggested that practitioners should seek to foster equitable relationships while simultaneously acknowledging the inherent "unevenness of power and ownership within the research process," saying it is, perhaps, the best one can do *(p.138)*. Stacey *(2002)* similarly wrote that "as soon as we enter into a relationship with anyone we are being constrained by them and we are constraining them at the same time. And, paradoxically, at the same time, we are enabling and being enabled" *(p. 31)*. Power as relational seeks to transform power-over others into power-within connection, seeing here a potential for such transformations to yield collaborative and ameliorative change *(Grant et al., 2013, p. 592)*. Across the board, PAR values the power within relationships and its potential to foster networks for action designed to rework the boundaries that affect one's life. Pyrch and Castillo *(2001)* called on researchers to recognize not only the power within relationships, but also how such collaborative learning and action opportunities can increase the capacity for future efforts by generating "power-from-within" *(p. 379)*. This means PAR seeks to legitimize and empower community involvement. It aims to mobilize "the relatively powerless to act upon their grievances and to participate in public affairs" *(Gaventa & Cornwall, 2001, p. 71)*, thereby committing to capacity-building work that moves beyond service and toward collaboration.

Practitioners do not all agree on what PAR can *actually do* to address pervasive problems of power. Although some advocates suggest PAR dismantles and recreates more equitable power structures and relations *(Maguire, 2001)*, other advocates take a more

humble and ameliorative stance, concluding that power structures can be reduced only by participatory strategies and tools *(Boser, 2006; Burns, 2007)*. Despite efforts to flatten and distribute power, facilitators of PAR still end up wielding a significant amount of power because of their location within the process and thus their awareness of the overall "learning system." This gives them "considerable power in steering, prioritizing, and even interpreting" what is happening *(Burns, 2007, p. 168)*. Although Burns concludes that "the best we can do is to be aware of power and hold on to a set of core intentions" *(p. 170)*, Brydon-Miller *(2013)* recommends advocates carefully weigh their work against Arnstein's *(1969)* well-known ladder of citizen participation. Are engaged researchers yielding control, delegating power, and partnering, or are they placating, consulting, informing, or even manipulating? Recognizing that some efforts to engage the public provide only a semblance of collaboration and ultimately yield almost no real participation and that other efforts offer only tokenistic power, PAR practitioners have developed several scales and metrics for judging levels and kinds of participation *(Peek et al., 2016)*. Although they do not specifically address PAR, Cannella and Lincoln *(2007)* share similar self-reflexive approaches to research ethics *(p. 316)*.

In order to address these issues, some PAR practitioners leverage strategies for revealing, intervening with, deconstructing, and recreating power from feminist models of engagement *(Reid & Frisby, 2013)*, critical service-learning *(Tilley-Lubbs, 2009)*, and community leadership *(Gaventa & Cornwall, 2001)*. Nevertheless, some researchers express critical skepticism about the ongoing role of PAR. For example, Hamm *(2015)* suggested that PAR methods can be used to "regulate" communities and manage their demands for social change. The "participation" in PAR might mean "contributing to some predefined economic or governmental projects, while partaking in actual decision-making is bracketed out" *(p. 22)*. In line with Hamm's critique, Rahnema *(1990)* and Leal *(2007)* showed, in fact, that PAR was adopted by neoliberal developmentalists in major global economic organizations as a means of ensuring local consent to interventionist and sometimes exploitative projects *(Rahnema, 1990, pp. 201–203)*. Rahnema argued that it has been used to define localized problems and establish solutions that mirror the interests, goals, or processes prioritized outside the local. Cannella and Lincoln *(2007)* argued that neoliberalism—loosely defined as the sum of social relations that define "all human activity as economic," seek to commodify all human cultural and intellectual knowledges, and valorize capitalist market and profit

necessities—produces particular challenges to the notion of "innocent scholarship" by seeking to commodify and regulate research for its own purposes and within its own logic *(pp. 316–318)*. Leal *(2007)* argued that the borrowing of "catch-phrases" such as "sustainable development," "capacity building," and "results based" by neoliberal technocrats in the 1980s and 1990s in their policy language reflects this cooptational move *(p. 539)*. Additionally, Leal connected that cooptation to the emergence of an ascendancy in universities in North America and Europe of PAR projects and approaches.

Some PAR practitioners, especially in marketing and management fields, regard the process as a means of conducting more profitable business while deploying social justice concepts. For example, although Ozanne and Saatcioglu *(2008)* located their understanding of PAR in liberationist concepts and histories, their work focused on how such research practices can aid businesses in more fully understanding consumer wants and needs *(p. 436)*. Perhaps more cynical is the suggestion that "indigenous research," a term with potential parallels to PAR *(Jackson, 2013)*, could be used to tap into local management practices to gain a "comparative advantage" in marketplaces at the periphery of capitalist processes *(p. 15)*. In general, institutions pressing for an "impact agenda" can easily coopt the language of PAR to reinforce uneven power relations, generating unsustained and unjust change *(Pain, Kesby, & Askins, 2011)*. Similar practices can be seen in the cooptation of other emancipatory philosophies, processes, and movements. For example, there are criticisms that the uptake of intersectionality and the implementation of "surface level" social justice centers within higher education do not reflect the commitments from which these practices emerged.

In either case, PAR holds potential mechanisms to help practitioners cope with the complex challenges of unequal power. One of the most valuable is that of self-reflexivity, the practice of critically reflecting on how one's own identity, experiences, and positionality contribute to systems of power and oppression. This approach begins with the recognition that research is inherently personal, emerging not only from our professional, but also from our social and political lives *(Chandler & Torbert, 2003; Maguire, 2001; Reason & Marshall, 2001, p. 413)*. Self-reflexivity is intended to help us as researchers to "articulate our own value systems, our multiple identities and locations of power and privilege, and the ways in which these understandings influence our interactions with others and our research practices" *(Brydon-Miller, 2013, p. 204)*. It acknowledges

researchers' responsibility toward understanding and conveying their own values and power *(Grant et al., 2013, p. 590)*. It also opens spaces for considering how one might shift structures and processes of power, explore new roles, and negotiate other ways of being with others *(Goerisch, 2017)*. One way to approach the call for self-reflexivity is through autoethnography—through researching, writing, and narrative framing around one's methods. Such an approach helps to explore the multiple dimensions of our work from new angles, to return to our experiences, and to reimagine more equitable and inclusive opportunities for moving forward *(Tilley-Lubbs, 2009)*.

In general, PAR encourages community-engaged scholars to reconsider their approach and think more carefully about their positionality. Researchers interested in this approach should explicitly seek to measure how their work is empowering equitable and just contributions and results. For instance, PAR practitioners have modified Arnstein's rubric, creating more nuanced models that acknowledge various degrees of participation *(Shier, 2001)*, including typologies that encompass positionality, developmental readiness, and capacity *(Wong, Zimmerman, & Parker, 2010)*. These analyses ensure a stronger connection with PAR's liberatory roots. PAR also confronts practitioners with a series of *practical* ethical challenges. These are explored next.

Practical Ethical Concerns: PAR and Standard Review Practices

The Disconnect

Transforming community engagement work into scholarship requires IRB approval. Traditional approval processes from such boards and other public agencies, however, do not easily accommodate the messier, more emergent, and collaborative nature of engagement endeavors and PAR projects. As several PAR practitioners have noted, standard independent review processes raise a number of practical concerns, problems, and roadblocks *(Kuriloff et al., 2011)*. This disconnect makes effectively communicating projects necessary and navigating IRB processes especially challenging. In PAR, community participants may be operating simultaneously as informants, data collectors, and data analyzers, creating conflicts of interest, reducing scientific validity, and posing significant challenges to the notion of informed consent and anonymity *(Wolf, 2010, p. 78)*. In addition, Burns *(2007)* pointed out that "many research

ethics committees assert that material generated prior to the formal start date of the research cannot be used . . . yet if the researcher is part of the research then it is impossible for them not to bring in their past, because their whole history is part of the research" *(p. 165)*. Because PAR depends on interactions and interventions with human subjects and participants throughout every stage of the research process, it is imperative that researchers and public agencies responsible for oversight of research be able to discuss the research goals and practices throughout the project.

A Range of Responses

PAR practitioner responses to these challenges vary. Given PAR's "ethical underpinnings," some researchers suggest that independent review of their work can be an unnecessary hassle *(Yanar et al., 2016, p. 123)*; others argue that traditional requirements of research ethics boards limit their ability to fully apply the method *(Burns, 2007; Gustafson & Brunger, 2014, p. 998; Peek et al., 2016)*; and yet others suggest that these challenges are prime opportunities for working closely with review boards in order to fruitfully shift current practices *(Boser, 2006; Guta, Nixon, Gahagan, & Fielden, 2012)*.

Challenges of Community Collaboration, "Vulnerable" Populations, and Uneven Power

One set of concerns derives from the participatory and emergent nature and process of PAR, which contrasts in important ways with the traditional sequence of designing a research project involving human subjects and gaining IRB approval for it. For example, IRBs usually want to approve research questions and protocols prior to beginning the project. However, as mentioned, PAR resists the notion that participatory research projects should be determined prior to engaging with the community. The process requires the development of hypotheses, questions, methods, and protocols only after the project—from the perspective of the institution—has begun *(Yanar, 2016, p. 123)*. Glass and Kaufert *(2007)* noted that their work with Aboriginal, Indigenous, and First Nations communities elicited a demand by those communities to be active, trained participants who codesigned and conducted research projects, requiring university IRBs and other institutional ethics committees to negotiate alternative practices that honored the right of these stakeholders to be cocontributors and researchers *(pp. 29–30)*. Perhaps the starkest example of how these concerns emerge is exemplified in the research with youth and their political

agency conducted by Yanar et al. *(2016)*. As the researchers sought approval to conduct PAR that included "young participants" in the design of the project, recruitment of participants, collection and analysis of data, and the interpretation of findings, standard IRB processes created tensions.

The reflections offered by practitioners who have conducted PAR with youth, people with disabilities, and potentially unauthorized migrants reveal another set of practical ethical dilemmas that are further exacerbated by the nontraditional approval process required and the inherent vulnerabilities linked with these populations. The involvement of multiple stakeholders with varying degrees of power within a particular setting can inhibit the ability to design a project that minimizes the potential for conflict and social or psychological risks. In addition, the participatory nature of PAR decreases the likelihood of confidentiality and/or privacy. For example, two studies conducted in schools *(Chabot, Shoveller, Spencer, & Johnson, 2012; Kuriloff et al., 2011)* show that when researchers brought together teachers, administrators, staff, and minor-aged students, conflicts related to workplace issues, confidentiality, and trust sparked disagreement and even emotional conflict *(Chabot et al., 2012, p. 25; Kuriloff et al., 2011, p. 55)*. In one incident, teachers, who are typically subordinate to administrators, sought confidentiality of their statements and roles from their supervisors, who were also supposed to be welcomed as participant researchers. The insistence on this barrier among participants led to hurt feelings and difficulties in communication over the design of the project *(Kuriloff et al., 2011, p. 55)*.

In both instances, the inclusion of minor-aged participants evoked concerns. Our review found that PAR involving "vulnerable" populations tends to generate similar practical problems *(Krueger, 2011; Yanar et al., 2016)*. Primarily, U.S. federal as well as local public agencies with legal responsibility for overseeing ethical research objected to research projects begun without carefully defined protocols enumerated before approval. In one instance the researcher characterized interactions with Department of Education officials as a "battle" that ultimately resulted in being "forced to violate some parts of the ethical contract I had made with PAR and with my co-researchers" *(Krueger, 2011, pp. 423–424)*. In this reflection, ethical practice is primarily defined as adhering to a research design instead of making concessions to independent review.

While recognizing that "[t]he ethics review process has an important role to play in ensuring that all kinds of research, espe-

cially for those projects working with humans, is conducted in such a way to minimize harm or suffering to participants" *(Blake, 2007, p. 413)*, our review of the literature suggests that PAR practitioners often view the current structures and procedures of third party oversight as a barrier to the project rather than a reasonable practice. Given that these practices were designed to prevent the worst abuses researchers historically have inflicted on unsuspecting populations, the characterization of review boards is at times troubling. Two tendencies appear to emerge: In contrast to traditional research processes and methods, some PAR practitioner descriptions of their research approach and methods leave the reader to conclude that (1) they see their work as beyond the ethical reproach of standard review board processes, and (2) they emphasize the agency of their research participants/copractitioners to such a degree that they appear to deny the possibility that their work could be exploitative.

For example, Krueger *(2011, p. 421)* critiqued her interactions with the Department of Education ethics reviewer as "bureaucratic" and suggested their role forced a compromise of her ethical principles related to PAR practices. In addition, Yanar et al. *(2016)*, Kuriloff et al. *(2011)*, Gustafson and Brunger *(2014)*, and Chabot et al. *(2012)* failed to address adequately issues of risk for traditionally conceived vulnerable populations with whom they conduct research. In their studies with minor-aged youth and disability communities, researchers tended to emphasize the agency of their coresearchers while acknowledging traditional recognition of such populations as vulnerable. Chabot et al., for example, sought to conduct research on the sexual health of youth, and when public agencies sought parental consent for the research, the researchers described this claim to oversight as a "violation of the youth's right to personhood" *(p. 26)*.

Similarly, Gustafson and Brunger *(2014)* argued that "labeling the disability community as vulnerable assumes incorrectly that all members are similarly positioned and therefore disadvantaged, at risk, or in need of protection based on a single category of difference" (p. 1001). Yanar et al. *(2016)* dismissed IRB oversight of their project working with minor-aged children as "well-meaning paternalism" *(p. 124)* that undermined the agency of youth. In most of the above situations, careful interactions with IRBs resulted in flexible approval, mitigating such claims. However, Chabot et al. *(2012)* admitted they simply circumvented directly seeking coresearchers from institutions for which public agencies held oversight authority *(p. 26)*. Although recognizing the agency of populations

traditionally deemed vulnerable is important, as discussed above, differentials of power may (and have historically) set harmful limits on that agency—necessitating third party assessment of the research process. PAR practitioners have begun to respond to these concerns, developing procedures and metrics designed to acknowledge a range of developmental needs and mitigate challenges to participation *(Peek et al., 2016; Wong et al., 2010)*.

An Opportunity for Generating More Flexible Review Processes

Numerous researchers highlight this challenge and seek greater flexibility and understanding from the IRB about sequencing the approval process. Notably, some scholars described the approval process as combative, even emotionally charged *(Chabot et al., 2012; Krueger, 2011; Yanar et al., 2016)*, and others described negotiation and the development of practical steps for achieving third party approval as a burden *(Blake, 2007; Davison et al., 2013; Kuriloff et al., 2011; Wolf, 2010, p. 82)*. For example, Kuriloff et al. *(2011)*, referencing their PAR project studying the impact of university–school programs designed to improve the quality of educational experiences, wrote, "Because questions and methods can evolve and alter rapidly over the school year it can be difficult to prepare a university institutional board application in a timely manner" *(p. 50)*. Similarly, Gustafson and Brunger *(2014)* noted that standard IRB sequential approaches to research approval processes violate the principles of PAR. They wrote, "Initial engagement with the community to design research is, in itself, an essential component of the research project" *(p. 998)*. Absent this ability for institutional researchers and community participants to design the project, develop the questions to be researched, and negotiate the outcomes, the practical and epistemological benefits of PAR cannot be realized. In other words, a traditional IRB process prevented "initial input into the research objectives, the question, or the research design" *(p. 998)*. In addition, review processes that do not capture the risks involved for the community are failing to adequately prepare teams *(Flicker et al., 2007)*. With this in mind, more flexible and responsive processes and systems than those found in traditional research approval practices are needed.

Writing on the work of tribal IRBs, Ketchum and Meyers *(2018)* recommended incentivizing and legitimizing the right of community members to create their own review policies, procedures, and boards. According to Ketchum and Meyers, we can move forward in this work by recognizing others' sovereignty and adjusting our

approach in order to honor their "authority in the governance of data" *(para. 1)*. Community IRBs could, for instance, have authority over "regulating the implications of research on their community" *(para. 5)*. Indigenous IRBs help to ensure that the "terminology of 'collaboration' holds meaning to the Native people involved, instead of being empty verbiage spouted by researchers" *(para. 10)*. They also foster self-determination, the right to data governance, and decisions on the use of the "communities' cultural information" *(para. 7)*.

Advocacy Can Shift Practices

PAR practitioners have worked with IRB committees to create alternative procedures for addressing these practical ethical challenges. For example, one researcher suggested a "negotiated consent" process as an alternative to the traditional "informed consent" process. This revised practice notifies participants of their right to withdraw from the research project at any time, but an informed consent document is discussed and signed after the research (interviews, focus groups, or other forms of data collection) has begun *(Blake, 2007, p. 418)*. Another alternative to the traditional consent procedure involves viewing community participants through the lens of a "collective identity" for which the aim of research is action and social transformation *(Collins, 2004, pp. 349–350)*. Such examples show that a flexible working relationship with the IRB can yield important procedural changes and produce inclusive and responsive research.

Challenges Necessitate a Greater Attention to Risk

Community-engaged scholars pursuing PAR should be aware of a wide range of risks. Given the emergent and participatory nature of PAR, the complex, high-stakes social problems it aims to address, and its action orientation, researchers, community participants, and institutions often face significant risks. For instance, standard research ethics require assessing risk along physical, psychological, and social dimensions (which includes economic, legal, and political risks; *Brabeck et al., 2015, pp. 25–26; Creswell, 2014, p. 95; Gray, 2014, p. 73; Khanlou & Peter, 2005, p. 2336)*; however, risks in PAR also arise from conflicts of interest connected to disparate social positions or funding streams, time and labor constraints and potential abuses, emotional challenges, disputes over ownership of data or authorship of dissemination, an increased likelihood of social

or political consequences because of public critique and/or efforts to change existing processes, and the potential for public exposure of social or legal status of individuals or groups. Practitioners and review boards should, before beginning—and consistently throughout—the research process, attend to the potential risks in these categories. They should seek out support for such assessments, reflecting collaboratively with community participants, risk analysts, and other researchers on how the project can best address the ethical challenges involved. Such conversations have the potential not only to reduce risk, but also to increase awareness of the challenges inherent to PAR and to shift the procedures of the review board. Metrics and procedures should be modified so they best protect all participants. All parties should work toward a favorable risk–benefit ratio throughout the project. If all parties are not comfortable with the risks, the project should be halted until agreement about the ethical challenges has been reached.

Bridging the IRB and PAR Divide

As Guta et al. *(2012)* show in their unique study with about two dozen IRB committee members, ethics reviewers sometimes fear that PAR practitioners view IRBs as "bureaucratic and oppressive" *(p. 18)*. This view, which much of the literature cited in this review suggests is based in PAR's epistemological, philosophical, and political differences from how conventional research review is conducted, can produce what ethics practitioners have characterized as an "impasse" between the two sides *(p. 17)*. Some of the participants in that study indicated they thought PAR researchers saw themselves as ethically and professionally above the need for independent review, indicating to the IRB that it should "just trust" them with their project without much detail about its goals or without returning to the IRB as the project proceeded to develop. Guta et al. *(2012)* suggested their findings show that because of these stated epistemological differences, PAR researchers may reduce the relation between themselves and the IRB as a "binary" of "we are good and they are bad" *(p. 18)*. By way of example, instead of welcoming independent review to ensure her ethical practices, Krueger *(2011)* wrote that her research design based in interaction with school children "*had* [emphasis added] to be approved" and that the process to achieve that approval was a "battle" *(p. 411)*. One takeaway from reading this research seems to be that the researcher's conflict with independent reviewers—when it threatened to stall or limit her project and thus her Ph.D. progress—seemed significantly

more important than the assessment of risks presented to the participants in the project.

The IRB members interviewed in the Guta et al. *(2012)* study, for their part, insisted they prefer ongoing discussions and negotiations toward understanding the nature of the project; they want to demonstrate flexibility in helping nontraditional research projects like PAR to pass review and succeed. The danger in this approach is that it can leave ethical challenges unexplored, risks unassessed, and key features of the research design unarticulated. In the end, Guta et al. showed that many IRBs have some knowledge about PAR practices and do favor flexible relations between themselves and faculty, but their role is to provide "ethical guidance" and to ensure that researchers, regardless of their methodologies and ethical stances, articulate potential risks and the measures they plan to take to ensure a more favorable risk–benefit ratio.

Practices and Tools for Explicating and Reducing the Ethical Challenges and Risks

Although risk assessment on complex and evolving social challenges is fraught with a host of unknowns and shifting variables, its multitudinous aspects must be collectively reflected on in advance of the project and continuously addressed at each stage of the process. This is essential even when the researchers claim a social justice orientation or emphasize epistemological or methodological differences with traditional research practices or IRB processes. For instance, PAR methodology justifiably objects to standard models of risk assessment that use content experts to "quantify" the potential for harm, "objectively" evaluate the acceptability of the dangers, and then—often in private—advise policymakers on how best to manage the risk. Such mechanisms assume that risks can always be known, quantified objectively, and responded to without ever engaging the public in the decision-making process. Standard models of risk assessment do not capture the nuances and concerns of many social problems, and desires for quantifying risk are often in tension with the realities of our evolving, interdependent social messes; however, this does not mean PAR practitioners can or should avoid engaging with the full array of stakeholders in grappling honestly with the risks inherent to their own project. Thus, we recommend that community-engaged scholars pursuing PAR be prepared to revisit the IRB approval process with new risk assessments as the project design takes shape, participants are added to the work, and emergent design requires additional activities *(Brabeck et al., 2015; Guta et al., 2012)*. Additionally, assess-

ments should include a discussion of participant roles, working to identify when they act as researchers and when they act as human subjects. If they operate as informants who provide data or other insights about research subjects, they have rights, and IRBs "both have a legal and ethical obligation to protect the rights and welfare of those human beings" *(Wolf, 2010, p. 78)*. This caveat applies even if the assessment process is complex, requiring multiple meetings with the IRB or other review agency.

Collins (2004), Khanlou and Peter *(2005)*, Guta et al. *(2012)*, and Davison et al. *(2013)* offered some recommendations for those interested in pursuing PAR methods while still carefully assessing risk and articulating their research design for independent review. Collins, for instance, advocated for "ecological ethics," which insists on a deeper form of risk assessment. Ecological ethics regards a community as a collection of individuals where "[e]ach member . . . is an integral part of a co-evolving whole." Given this, "it is not enough to make discrete judgments of the morality of specific actions or decisions." Rather, assessment of risk must be regarded as an "ongoing process of negotiating power structures to maximize the inclusion of all [members of the community]" *(p. 349)*. Although Collins suggested that a code of ethics holds limited value for PAR projects because they tend to produce "unpredictable, complex and unique surprises" *(p. 349)*, his notion of a complex ecology of individuals and social structures demands at least an interdisciplinary, ongoing assessment of risk. Davison et al. *(2013)* and Guta et al. *(2012)* share the general "relational" concept at the heart of Collins's argument. In Davison et al., the idea of a "relational autonomy" *(p. 59)* and a "relational solidarity" *(p. 60)*, and in Guta et al., the idea of "feminist relational ethics" *(p. 19)* held by PAR researchers, reveal a deeper, more complex set of ethical dilemmas and, thus, higher standards for ethical practices that must be articulated for independent review.

Khanlou and Peter *(2005)* offered some important advice about how to connect PAR methods to traditional ethical research practices. They noted that ethical research commonly has seven requirements, including social and/or scientific value, validity, fair subject selection, favorable risk–benefit ratio, independent review, informed consent, and respect for participants *(p. 2335)*. Because of the emergent, collaborative nature of PAR methods, modifications and additions to these standards are necessary. For example, in addition to the sort of scientific validity expected among social sciences, they called for being able to assess and articulate "the social validity from a community perspective." In other words,

the goals established jointly by the participants in the beginning of the project are met, at least to some degree, by the end of the project. The latter in their view may be more important than producing empirical results *(p. 2336)*. In terms of risk assessment, in addition to modified forms of traditional models of informed consent, anonymity, and privacy (which as discussed above produces complex problems in PAR research), Khanlou and Peter argued for the articulation of fair workloads, discussion of how the project leads to self-determination of the communities and/or participants involved, explanation of how existing risks are outweighed by potential benefits, careful enumeration of why participants are selected (in terms of who "counts" as community members), and availability of these details for independent review.

Thus, informed consent becomes an evolving process. Khanlou and Peter *(2005)* emphasized that it is "incumbent upon the initiator of the research to begin a process of information exchange that, in the broadest sense, would constitute informed consent" *(pp. 2337)*. This sort of conversation would be ongoing, might include members of the IRB, and would be accounted for by the researchers responsible for gaining ethical oversight. To further ensure respectful treatment of participants, researchers should also address issues related to joint authorship, ownership of data, and methods of dissemination. These negotiations would need to account for the right of participants to withdraw and to have their identities held confidentially (if needed or if possible). As the project develops, new risks are likely to emerge, need assessment, and require critical oversight from independent reviewers *(pp. 2336–2337)*. This process creates new layers of work for researchers and, for the IRB, offers the challenge of maintaining flexibility toward accepting an emergent design that articulates the most careful measures to protect the rights of participants.

Conclusion: Discussion and Recommendations

This review of PAR demonstrates both its potential value for community-engaged scholars seeking best practices and the challenges such an approach is likely to pose. Aligned with Boyer's *(1990)* call in *Scholarship Reconsidered*, PAR's strong commitment to the pursuit of more democratic and inclusive research practices aimed at addressing tangible social problems makes it incredibly alluring to community-engaged scholars. In addition, its historical, philosophical, and political commitment to shifting unjust and inequitable systems, including conventional academic systems and research review processes, makes it valuable for com-

munity-engaged scholars committed to a decolonizing, bicultural critical approach to community engagement *(Hernandez, 2016)*. On the other hand, the review demonstrates that PAR's burgeoning popularity over the years has led large, formal, and powerful institutional bodies to adopt the practice. This widespread legitimization of PAR has increased concerns about the agenda behind PAR projects and the legitimacy of its actual practices: Who is really defining the project? Advocating for change? Funding the work? And to what end?

Conversely, this very same positioning of PAR historically, politically, and philosophically—as a response to (and at times a rejection of) standard academic research practices—makes it particularly susceptible to what can be characterized as a potentially dangerous and at times arrogant rejection of the ethical and legal oversight of external review. Although PAR often offers important critiques of the way in which conventional research practices operate to exclude, we conclude that researchers must beware of how such a stance might yield dangerous assumptions about the inherent merit of their own projects as beyond the purview of independent assessment. Such a stance is counter to the commitments of collaborative engagement and forecloses opportunities to fruitfully adjust such practices, whereas consistent engagement with review boards can yield transformations valuable to other participatory projects. Many PAR practitioners are themselves already quite cognizant of this critique and have been seeking to work within these systems to foster better working relationships with their IRBs.

The review clearly demonstrates a divergence among PAR practitioners in how they define and engage with issues of power and risk as well as the practical ethical challenges involved. PAR practitioners have been defining these critiques and designing countermeasures by, for instance, enacting and advocating for more self-reflexivity and measuring how the project empowers co-ownership and action. We conclude that these concerns can be ameliorated in part by ensuring that one works closely both with review boards and with the community more broadly, engages in sustained dialogue, and considers how practices should be adjusted.

The review has also generated a series of questions and concerns about positionality and authorship. Our review found that very few research results were coauthored with community participants. Only rarely were such participants listed as cocontributors. A sometimes simultaneous lack of specificity about what the community gained through the research, combined with a lack of com-

munity voice, left us wondering about the supposedly collaborative nature of the project. This same problem is endemic to the community engagement literature as well *(Harman, 2015)*. Is it participatory if publication requirements exclude the voices of community participants in the publications that emerge from this work? Why are other participants not included? We wonder to what extent the requirements to speak in academic and disciplinary languages prevent a shift in practices? To what extent is the impetus for this research emerging from within the university, the departments, or other institutionalized spaces?

With these findings in mind, we offer community-engaged scholars interested in pursuing PAR the following recommendations:

- Engage in more consistent and more public practices of self-reflexivity about the risks, challenges, and failures.
- Explore how PAR is relevant and appropriate for the collaborative project.
- Operate as a boundary spanner: Move outside the boundaries of your department and institution.
- Leverage transdisciplinary planning theories, methods, and tools *(Pohl, Krütli, & Stauffacher 2017)*; seek out multiple epistemological standpoints *(Brown & Lambert, 2013)*; and engage in systems thinking *(Watson & Watson, 2013)*.
- Engage in inclusive and consistent dialogue about risk assessment, concerns, and contextual issues with all stakeholders.
- Review a range of IRB practices. If or when one's own IRB is unprepared for or unaware of the challenges of this approach to research, review different models.
- Ensure careful evaluation of how the project fosters inclusion, distributes power, and moves toward more just outcomes from all stakeholder perspectives. Design and employ metrics to assess how the project empowers equitable and just contributions.
- Advocate for procedural and institutional change. PAR opens opportunities for building relationships across difference, shifting exclusionary, supposedly objective, and value-neutral research practices and policies.
- Make the nature of the collaboration transparent by pursuing coauthorship practices, ensuring formal

acknowledgement of all PAR participants, and detailing contributions.

- Publish in openly accessible platforms so the project's outreach and impact can grow.

In the end, such measures help to ensure that PAR functions as a democratic, inclusive, equitable, and just process that emerges from and responds to the needs of all participants.

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Research Articles

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Community–University Partnerships in Practice: Development of Welcoming Learning Environments for New Immigrants

Jung Won Hur and Suhyun Suh

Abstract

This case study examined how community–university partnerships have helped develop welcoming learning environments for new immigrants, particularly the increasing number of South Korean students and families in eastern Alabama. The creation of South Korean–owned automobile manufacturing plants in the southeastern United States has brought numerous South Korean families to this region, which has historically had a very small immigrant population. To help educators in these areas understand the culture of new immigrant students, we developed partnerships with local auto suppliers and have provided educators with an international cultural immersion experience in South Korea for the past 7 years. This study investigated the experience of 38 teachers and school administrators participating in the program 2014–2017. Findings revealed that the program helped participants develop empathy for immigrant students, critically reflect on their pedagogical practice, and find effective ways to support immigrant students.

Keywords: Cultural immersion program, Korean immigrants, study abroad, transformative learning, South Korea

Introduction

Among the largest land-grant universities in the southeastern United States, Auburn University has a special mission to serve communities in the state of Alabama and beyond. This article examines Auburn University's effort to develop welcoming learning environments for new immigrants, particularly the increasing number of South Korean students and families in eastern Alabama. With the development of South Korean–owned automobile manufacturing plants (i.e., Hyundai and Kia), many South Korean families have moved to this region since 2005. However, because the number of South Korean and other immigrant students in the region has historically been very low, local educators have lacked sufficient background knowledge about the culture and education systems of South Korea. Amid the influx of South Korean immigrant students, educators and school administrators have thus faced challenges in both providing relevant sup-

port to the newcomers and addressing students' class disengagement and misbehavior. In response, we—professors in the College of Education who specialize in teacher education and school counseling—began working with local South Korean–based auto suppliers and University Outreach at Auburn University to explore effective means to support schools in the region's communities.

While working with local educators, we found not only that most did not know about South Korea but also that what they knew about the country was no longer accurate. Some continued to conceive of South Korea as a third-world country struggling to recover from the Korean War in the 1950s, and many focused solely on current tensions between North and South Korea. We also found that many local educators had lived in the same community for nearly their entire lives and had very limited travel experience in foreign countries. Consequently, despite their enthusiasm for supporting English-language learners (ELLs), they struggled to understand the difficulties that immigrant students at their schools face.

We determined that an effective way to help the educators learn about current South Korean society and understand the struggles that immigrant students at their schools encounter was to host a short-term international cultural immersion experience in South Korea. We predicted that affording participants the opportunity to interact with native South Koreans and to explore places where they would not know the language would guide them toward critically reflecting on their teaching practice. We also hoped that such experience would help them learn about ways to support immigrant students, who often feel vulnerable in their new school environments. Therefore, we developed the Global Studies in Education–South Korea program to provide local educators with an opportunity to fully immerse themselves in South Korean culture during 10-day visits to South Korea. As of June 2018, 68 K-12 school teachers and administrators have visited South Korea as participants in the program since 2011. This article describes the program's background and activities, reports its impacts, and shares lessons learned about promoting community engagement through cross-cultural learning experiences.

Relevant Literature and Context of Study

Although the United States has been home to many different racial and ethnic minorities throughout its history, U.S. communities and schools are increasingly more diverse than they once were *(Lichter, 2012; Marrow, 2010)*. In 2015, immigrants representing

nearly every country in the world accounted for approximately 13.4% of the U.S. population *(López & Bialik, 2017)*. Although many immigrants live in large northeastern and western cities (e.g., New York City and Los Angeles), an increasing number of immigrants have settled in the South *(Marrow, 2010)*. The number of immigrants from Latin American countries who have settled in the six states of the Deep South (i.e., Alabama, Georgia, Louisiana, Mississippi, North Carolina, and South Carolina) has dramatically increased during the past 20 years, as has the population of Asian-born immigrants *(Adelman & Tsao, 2016)*.

Alabama's immigrant population is small but growing and, in 2015, accounted for 3.5% of the state's total population. Although nearly 40% of those immigrants are Latino, the increasing number of South Koreans in Alabama accounts for approximately 4% of the state's total immigrant population *(American Immigration Council, 2017)*. One reason underlying the increase of South Korean immigrants in Alabama is the development of South Korean–owned automobile plants in the region, including Hyundai Motor Manufacturing Alabama (HMMA) in Montgomery, Alabama, and Kia Motors Manufacturing Georgia (KMMG) in West Point, Georgia. HMMA was opened in 2015 and has produced over 300,000 vehicles annually *(HMMA, n.d.)*. Similarly, after commencing mass production in 2011, KMMG increased its annual production capacity from 300,000 to more than 360,000 starting in 2012 *(KMMG, n.d.)*.

As the manufacturing capacity of both plants has grown, so too has the number of South Korean automobile suppliers in the region. In 2014, the Korea Southeast U.S. Chamber of Commerce *(2014)* reported that 61 South Korean–owned companies were located in Alabama and 71 in Georgia. The expansion of South Korean automakers in the region has in turn increased the number of South Korean employees and families in the two states. The exact size of the Korean population living in this region is unknown, as the United States census data presents figures just for the Asian population as a whole, not Korean people specifically. According to the Census Bureau website, approximately 64,000 people live in Auburn, Alabama, where Auburn University is located *(U.S. Census Bureau, 2017)*. About 7% of them are Asian, and about 8.8% are foreign-born. Based on the number of K-12 Korean students and the number of Korean churchgoers, we estimate that approximately 2,500 Koreans live around this region. Regarding the number of K-12 students, 945 Asian students were enrolled in the Auburn city school system in 2017, and 503 of them listed their primary

language as Korean *(C. Herring, personal communication, February 1, 2017)*. Before the Korean automobile plants were built, fewer than 20 Korean students attended the school system, but the number of Korean students has increased dramatically over the past decade. Although many immigrant students have quickly acculturated to their new school environments, some have continued to disengage in classes and demonstrate behavioral problems, often by pretending they do not understand English. Lacking experience working with new immigrant students, their teachers have been poorly prepared to face those challenges.

Asian Immigrant Students in U.S. Classrooms

Asian immigrant students in the United States are often called *model minorities*; they are high achieving in school, excel particularly in math and science, and are quiet and nonconfrontational. Often adjusting well to U.S. school systems, they thus serve as models for other immigrants *(Ryu, 2015; Wing, 2007)*. However, research has shown that although Asian students generally appear to excel in school, the extent of their academic skills can vary greatly; some drop out before graduation and struggle to pass core classes, whereas others matriculate into elite universities *(Lee, 2009)*.

Although the model minority stereotype seems relatively harmless, it negatively affects students who cannot live up to its assumptions *(Park, 2011)*. More generally, it leaves most non-Asian schools poorly prepared to help low-achieving Asian students or students from low-income or uneducated families, particularly given the widespread myth that Asians are all alike and receive strong educational support from their families and communities *(Wing, 2007)*. Contrary to the stereotype and the myth, Asian students abroad come from more than 40 ethnic groups, not all of which have demonstrated high achievement on math tests *(Pang, Han, & Pang, 2011)*. Even within the same ethnic group, students' levels of academic skills vary greatly depending on their parents' education, their age of immigration, their school contexts, and the socioeconomic backgrounds of their families *(Ryu, 2015)*.

Research has additionally revealed that many Asian immigrant students experience exclusion, alienation, and discrimination at school in the form of mockery about Asian foods, their foreign accents, and their physical appearance *(Endo & Rong, 2013)*. In some cases, they have become targets for the anger of nonimmigrant students who conceive that Asian immigrants steal jobs or university placement from nonimmigrants *(Wing, 2007)*. Although

Asian immigrant students can face increased exposure to bullying and violence for those reasons, they resist discussing their concerns or fears with authorities due to their lack of English-language proficiency *(Koo, Peguero, & Shekarkhar, 2012; Yeh, 2003)*.

Research on South Korean immigrant students' engagement in subject learning has revealed several trends. In their study of 43 South Korean immigrant students' learning experiences in social studies classes, Choi, Lim, and An *(2011)* found that most participants reported facing multiple challenges, including (a) lack of English-language skills and subject knowledge, (b) culturally dominant U.S.-centric perspectives and misrepresentations of South Korean culture, and (c) teachers' failure to understand the needs of immigrant students. They concluded that "social studies teachers need to consider how sociocultural backgrounds and contexts of recent immigrant students influence their social studies learning and how teachers can better support immigrant students to actively engage in social studies learning in a culturally relevant way" *(Choi et al., 2011, p. 13)*.

Ryu *(2013)* observed a similar trend regarding South Korean immigrant students' participation in science classes. She interviewed seven students in middle and high school and found that they struggled with and were anxious about engaging in discursive practices in the classroom (e.g., scientific argumentation). She suggested that before encouraging immigrant students' engagement in discursive practices in science education, educators should consider "what the blanket emphasis on discursive participation may mean for these minority students and how teachers and curricula may support these minority students' participation" *(Ryu, 2013, p. 669)*. One way to guide educators in learning how to support immigrant students is to provide them with opportunities to critically reflect on their perceptions of diverse students and teaching practice while participating in a study abroad program. Unless teachers encounter an event that challenges their stereotypes or perspectives on immigrant students, changes to their perceptions or behaviors will be limited. Previous research has shown that international cultural experiences provide opportunities for critical reflection, which leads to transformative learning *(He, Lundgren, & Pynes, 2017; Trilokekar & Kukar, 2011; Zhao, Meyers, & Meyers, 2009)*.

Transformative Learning and Study Aboard

Mezirow's *(1997)* theory of transformative learning addresses the structural change of basic expectations, perceptions, feelings,

and cognition during learning. The theory's chief tenet is that people revise their meaning structures through critical reflection, self-reflection, and rational discourse. Meaning structures include two components: meaning schemes and meaning perspectives. Meaning schemes consist of "specific knowledge, beliefs, value judgments, and feelings that constitute interpretations of experience" *(Mezirow, 1991, pp. 5–6)*. They are visible signs of personal actions and expectations that influence behavior and perceptions—for example, how people are likely to act on subway trains. On the other hand, meaning perspectives are worldviews, personal paradigms, and general frames of reference. Each meaning perspective is "a collection of meaning schemes made up of higher-order schemata, theories, propositions, beliefs, prototypes, goal orientations, and evaluations" *(Mezirow, 1990, p. 2)* and offers criteria for distinguishing good from bad and right from wrong.

As children, people acquire meaning perspectives uncritically during the processes of socialization and acculturation with the help of teachers, parents, and mentors. Such perspectives not only help people make meaning of events in their daily lives but also generate subjective worldviews that color their sense of reality. Mezirow *(1991)* has thus called meaning perspectives "a 'double-edged sword,'" for "they give meaning (validation) to our experiences, but at the same time skew our reality" *(p. 7)*.

Transformative learning occurs through critical reflection on existing points of view when individuals face radically different, incongruent experiences—what Mezirow *(1991)* calls *disorienting dilemmas*—that cannot be explained by existing meaning perspectives. Upon encountering a disorienting dilemma, a person questions the integrity of his or her beliefs and assumptions and explores new roles, relationships, and courses of action. During those processes, engaging in dialogues with others can facilitate the outcome of transformative learning, which affords perspectives that are "more (a) inclusive, (b) differentiating, (c) permeable, (d) critically reflective, and (e) integrative of experience" *(Mezirow, 1996, p. 163)*.

Studies on teachers' study abroad experiences have shown that study abroad participants face disorientation, confusion, and discomfort in new cultural contexts *(Merryfield, 2000; Trilokekar & Kukar, 2011)*. During study abroad, when travelers face problems that they cannot solve by applying familiar problem-solving processes, they often experience disorienting dilemmas that lead to transformative learning when critical reflection and rational discourse opportunities are provided *(Perry, Stoner, & Tarrant, 2012)*. Researchers have

also found that such experiences can foster teachers' empathy for non-English-speaking students and form more profound understandings of immigrant students' struggles *(Zhao et al., 2009)*.

Those findings convinced us that providing an international cultural immersion experience to educators in school districts in eastern Alabama would be a highly effective way to lead them to critically reflect on their stereotypes of Asian students and to experience their immigrant students' culture at a personal level. Accordingly, we developed a short-term cultural immersion program for educators in Alabama to travel to and experience South Korea.

The Global Studies in Education–South Korea Program

To guide educators in developing knowledge, skills, and attitudes useful to working with diverse learners, we developed the Global Studies in Education–South Korea program in 2011. The program began with approximately $65,000 in funding from Ajin USA, a South Korean metal stamping company for automobiles located in Valley, Alabama, and University Outreach at Auburn University. Two years later, South Korean–based automobile suppliers in the nearby region acknowledged the program's benefits and began financially supporting the program as well. The 10-day experience in South Korea offered by the program is an all-expenses-paid opportunity. Participants are responsible only for the cost of breakfast and a $300 participation fee.

As of 2018, 68 K-12 educators and five university faculty members have participated in the program. Approximately 62% of the K-12 educators (n = 38) have worked in a school system that had an increasing number of South Korean students and their families. The rest of the K-12 educators have worked in school systems in the towns where the South Korean–based companies are located. Although only a few South Korean immigrant students have attended these school systems, graduates of these schools have been employed at Korean auto suppliers. Donors wanted to provide teachers with some experience of learning about Korea, so they could teach their students about Korean culture and systems on returning from the Korea trip.

Program Description

Although participants' visit to South Korea occurs in late May each year, preparation for the program begins in October of the

previous year, when we start soliciting funds for the program. In November, we begin accepting applications from educators interested in participating, and in December, we select participants through application material reviews and following individual interviews. Throughout spring semester, we host five monthly 3-hour predeparture meetings. During the meetings, participants share what they have learned from the required book, Daniel Tudor's *Korea: The Impossible Country*; reflect on their stereotypes of Asian students; learn travel tips from previous program participants; and practice basic Korean (e.g., "Hello" and "Thank you"). Because participants are required to develop a lesson to be delivered in their schools on returning from the trip, part of the meeting time is used to develop potential lesson plan ideas.

The visit to South Korea occurs from late May to early June each year. During the visit, participants have opportunities to get involved in various educational and cultural activities. They make several classroom visits at public and private K-12 schools, attend university lectures on South Korean education and culture, and meet with local South Korean families over dinner. They also visit Korea Job World, where K-12 students explore career paths by engaging in hands-on activities. In addition, they participate in various cultural activities, some of which involve learning about Buddhism at a temple, making Korean cuisine, attending a traditional Korean music performance, learning Korean pop (K-pop) dances, and attending church worship services. Participants also visit sites of historical importance, including the demilitarized zone (DMZ) and royal palaces. The program also includes a self-exploration day, which gives participants free time to visit places of their choice or meet people whom they know in South Korea. Most activities and site visits occur in Seoul, South Korea's capital city, though the trip also includes visits to the outskirts of the city. Each day of the program follows a defined schedule: Morning activities begin at around 8:30 a.m., and participants return to the hotel at around 9:00 p.m. Once participants return from South Korea, they are expected to teach a lesson about South Korea or one that promotes diversity in the classroom. Upon completing all of the requirements of the program, participants earn 60 hours of professional development credit.

Method

To explore the extent of participants' transformative learning during the trip and how they have put their new knowledge into practice, we have conducted focus group interviews and indi-

vidual post-program interviews. Prior to data collection, Auburn University's Institutional Review Board approved the study (#14-003 EP 1401: The Evaluation of Global Studies in Education–South Korea Project). Although 68 K-12 educators have participated in the program since its inaugural year of 2011, for the study reported here we analyzed data representing the program from 2014 to 2017 only.

Participants

The participants consisted of 38 educators—nine administrators, 12 elementary school teachers, and 17 secondary school teachers. The school subjects taught by participating teachers varied and included math, social studies, and language arts. Participants also included three ESL teachers, two special education teachers, two school counselors, one instructional coach, and one school librarian. Approximately 32% of participants ($n = 12$) were African American, and all others were Caucasian. While 16 participants worked in city schools where the Korean student population continues to grow, the remaining 22 worked at schools where there is little or no South Korean student presence. Only four participants were men.

Data Collection

We collected data from focus group interviews, reflection papers, post-program interviews, and field notes. Field note collection commenced at the first predeparture meeting, at which participants shared the goals of their participation in the program, their knowledge of Korea, and their perceptions of Asian students. We also recorded informal conversation that occurred during the trip to South Korea (e.g., daily activity reflection over dinner) in our field notes. On the last day in South Korea during the 2014 and 2015 programs, we divided the sample into groups of three or four participants and conducted focus group interviews. Prompts for focus group interviews addressed (a) participants' most significant experience, (b) their comparisons of the South Korean and U.S. education systems, (c) their reflections on self, and (d) their plans for implementing a cultural lesson. Focus group interviews lasted about an hour and were audio recorded with participants' permission. Due to time constraints during the 2016 and 2017 programs, instead of participating in focus group interviews, participants wrote and submitted reflection papers that addressed the same questions posed in the focus group interviews of the previous years.

Four to 10 months after their return from South Korea, participants were asked to participate in semi-structured, audiotaped post-program interviews at their classrooms or offices. Post-program interviews addressed (a) critical incidents in South Korea, (b) participants' sharing experiences with others after the trip, (c) the extent of participants' changed perceptions, and (d) suggestions for program improvement. Each interview lasted approximately 30–45 minutes. Because post-program interviews with all 10 participants in the 2017 program are currently in progress, our analysis excluded data from those interviews.

Data Analysis

We read all interview transcripts and other data multiple times to familiarize ourselves with participants' experiences during and after the trip, and analyzed data by applying inductive coding *(Miles & Huberman, 1984)* and the constant comparative method *(Strauss & Corbin, 1990)*. At the beginning of data analysis, we generated various codes, including "increased knowledge about South Korea," "reflection on American culture," and "awareness of global education." Although all codes elucidated participants' learning through the program, we were interested in identifying how the program influenced participants' views on immigrant students and their interaction with diverse learners. We were also interested in examining events/experiences that promoted participants' transformative learning. We specifically wanted to learn about any disorienting dilemmas *(Mezirow, 1991)* that altered participants' perceptions of immigrant students and how their teaching practices or interactions with diverse learners have changed. This prompted us to focus on codes that were related to changed perspectives or altered teaching practices with diverse students, including immigrant students and students with disabilities. We also compared codes among participants. We predicted that the codes that not only appeared for many participants but also reoccurred year after year would best highlight the overall impact of the program. We thus examined codes that appeared in many participants' datasets and investigated whether the codes appeared year after year. During this process, we identified three major themes.

To ensure the trustworthiness of our findings, we collected multiple data and compared codes identified from each data source. We also performed member checking by sending e-mails to participants and asking them to clarify specific meanings of the transcripts *(Carspecken, 1996)*. We spent over 100 hours with the group of participants each year; this prolonged engagement helped

us establish trust with participants and gain familiarity with the experiences that they had in South Korea.

Findings

The analysis of data revealed that the international cultural immersion experience helped participants better understand immigrant students' struggles and reflect on how to better support diverse learners. The experience also helped them integrate cultural knowledge in schools. Specific examples are provided below.

Increased Understanding of Immigrant Students' Struggles

Findings indicate that visiting South Korea, where program participants do not speak the dominant language or understand the dominant culture, afforded participants an opportunity to reflect on ELLs in their classrooms back home. For instance, Rachel (ESL teacher, 2017 participant) wrote in her reflection paper:

> Each and every day I was reminded how my students feel when they come to America, regardless of what country they are coming from. Being new to a language, culture, and country was overwhelming. For me, it brought out insecurities I didn't know I had. I felt helpless at times when I didn't know how to communicate basic information. This has been an opportunity to put myself in their shoes.

Beth (third-grade teacher, 2016 participant) shared a similar thought. During the post-program interview, she stated:

> I was understanding the difficulties that my ELL students faced before, but I think now, I'm more empathetic to that. I try to relate more. I have felt myself in a situation where I was considered a foreigner and didn't know the language. So, now I try better to understand what they are feeling.

Pam (instructional coach, 2014 participant) also said that the trip to South Korea clarified her understanding of the struggles that Latino students in her school system have experienced:

> The trip was really an eye-opening experience for me because, in my school system, we have a lot of Hispanic

> [Latino] students, and some of them don't speak any English at all. When I was in Korea, I didn't understand anything they [South Koreans] were saying. It was scary because I didn't know what they were saying, if it's something nice or something ugly. I realize my students are almost in the same way. . . . They're really stressed and upset because you want them to do certain things, but they don't have a clue. They're not familiar with your language, with your culture . . . . They're just drawn into the situation.

Participants also discussed unsettling feelings coming from separation from other group members when they were divided into groups to have dinner with South Korean families. Some participants channeled that experience into their reflections on the trepidation that immigrant students might have. During the focus group interview, Linda (social studies teacher, 2014 participant) stated:

> All I could think about is how the exchange students must feel when they come to America. We're so naïve to think that they're going to be so excited to be in America and don't understand the fear that they might have.

In a similar vein, Angela (fifth-grade teacher, 2014 participant) remarked:

> I think Korea has made me more sensitive to the feelings of immigrants. I felt like Alice in Wonderland when I was over there because everything was so different. . . . I feel like I have much more of a heart now for people who are in an unfamiliar place and trying to adjust and live a normal life.

New Insights into How to Support Immigrant Students

Participants also shared their new insights into how to support immigrant students. During her post-program interview, Mandy (language arts teacher, 2015 participant) reported that the lecture on South Korean culture expanded her understanding of her South Korean students' behavior. She noted that when she asked those students personal questions (e.g., "What did you do this weekend?"

and "Do you like this movie?") or invited students to ask questions if she was unclear, her Korean students seemed unjustifiably nervous. However, the lecture illuminated their anxiety for her:

> They're afraid to show that, "Oh, I might be wrong," or "The teacher is the one who should know everything"—just kind of that different mentality. When I listened to the lecture, I was like, "Oh, that's why they're so reserved or might feel intimidated beyond the fact that everything is in English, and that is difficult." I've seen that a lot this year because I have several very sweet, very shy Korean girls. And so we've been able to connect on different things, whereas before I wouldn't even know where it starts. So, that's been really, really cool to see.

Emma (school librarian, 2017 participant) also articulated similar insights in her reflection paper. She explained that the lecture on the relationship between teachers and students in South Korea allowed her to reflect on ways to make her South Korean students feel more comfortable communicating with her. She wrote:

> What I took to be superfluous formalities, such as taking the time to greet each person individually and bowing, I now realize is a show of respect. I feel that I learned a great deal to help nurture the relationships with my multicultural students and do a better job at researching their specific cultural norms.

During her post-program interview, Katie (language arts teacher, 2016 participant) described how she had altered her teaching practice for South Korean students in her classroom. She explained that her former lack of knowledge about South Korean culture had prevented her from resonating with South Korean students while teaching a lesson on naming children. After visiting South Korea, she conducted independent research on Korean child-naming practices and discussed the topic with South Korean students before the lesson. She remarked:

> Realizing that I don't know much about Korea was a real coming-down-to-earth moment. . . . I felt guilty of being so self-centered and focused on how I'm used to things happening. "I understand that this is how we name people here. That's all we really need to focus on." Shamefully, I have not been really paying attention to

> how important it is for my Korean students to understand their own culture.

Participants also expressed that interacting with local South Koreans helped them reflect on both their prior perceptions of immigrant students and ways to better support them. For instance, Taylor (career tech coach, 2017 participant) explained that media reports of high test scores among South Koreans had once convinced her that all South Korean students were exceptionally smart. However, over dinner with a South Korean high school girl, Jieun, she observed that Jieun was quite similar to typical U.S. teenagers insofar as she disliked going to school and studying. Reflecting on her former stereotype of South Korean students, she wrote in her reflection:

> I plan to remove my personal stereotypes about Koreans all being smart and loving to study. My interaction with Jieun proved that this [the stereotype] is not always the case and that it is unfair to assume this. It places added pressure on these kids and can harm their self-esteem.

During her post-program interview, Jessica (math teacher, 2016 participant) explained that meeting with a South Korean friend from her time at university during the trip's free day allowed her to reflect on better ways to support her Spanish-speaking students from Guatemala and Mexico. While touring areas of Seoul with her friend, Jessica felt quite at ease because she could rely on her friend, a local who was familiar with the places. That experience taught her that her tendency to allow Latino students to work with other Latino students might undermine her efforts to make them feel similarly at ease in their new community. It also suggested to her the importance of helping new immigrant students to make American friends whom they could ask for help when necessary. In her words:

> A lot of times I have my classroom set up in pairs. Before I went to Korea, I thought "Let me just pair them with someone who is Hispanic [Latino]." Now I've figured out it's got to be so much better for them to be paired with somebody who is not, like American kids, because it gives them a chance to feel more comfortable when they have to be paired up. I can also say to them that this is your buddy to sit next to at lunch too, so they don't

> just feel like they're in an isolated group but trying to give them those connections throughout the classroom.

Intercultural Knowledge Implementation in Schools

After returning from South Korea, participants in the program have been expected to deliver culturally focused lessons in their classrooms or elsewhere at their schools. During their post-program interviews, most participants described specific activities that they implemented and their outcomes. For instance, Emily (language arts teacher, 2015 participant) co-taught a geography lesson on South Korea with a teacher who had previously taught in South Korea for a year. The lesson included a brief history of Korea, its cuisine, its current social trends, and K-pop. She explained, "We went into a conversation of why it is important to learn about other countries and learning about other cultures and being respectful of those cultures. We talked about the similarities and differences between cultures, and that's something to celebrate." Angela (fifth-grade teacher, 2014 participant) shared her experiences in South Korea in her history class. Students had no prior knowledge of Korea and, as Angela reported, were therefore fascinated to hear about her lived experiences. The cultural immersion also helped Angela to realize the importance of learning foreign languages, so she started teaching basic Spanish to her students. At the post-program interview, she said:

> That trip made me realize how important it is that we're able to communicate with people other than people who live in our neighborhood. So, I talk to my class a lot about that and how important it is if they learn a foreign language and being able to take their place in the world one day.

Promoting global perspectives at school was another theme that participants emphasized in their culturally focused lessons. As Sarah (first-grade teacher, 2016 participant) remarked:

> One of most notable changes that I've made since I visited Korea was to put in global perspective. So, when we have our grade-level meetings, I often ask "Okay, let's look at this from an English-language learner's per-

> spective" or "Let's look at this from a different cultural perspective" and have valuable discussion about that.

Sarah also shared how the class at a Buddhist temple helped her develop a closer interaction with students. She explained that having tea with a Buddhist monk at the temple was a critical moment for her, for she was in awe of the monk's openness to different cultures and religions. It made her realize that her sheltered Christian view sometimes prevented her from connecting with people different from herself:

> It was an "A-ha!" moment that I can't connect to my students unless I appreciate them for who they are and experience life with them from their perspective. My students come from all different backgrounds, and until I can connect with them on a personal level with something that they can relate with, they are not going to invest in me. I see a major difference in my students now when I have that connection with them.

Unsurprisingly, participants who worked in school systems with sizable South Korean student populations reported increased interactions with their South Korean students and parents. For instance, Tami (fifth-grade teacher, 2015 participant) had coached two South Korean students in Science Olympiad and shared with them her experience in South Korea. She reported, "When I showed [them] what I have done in Korea, their personality opened up to me, and now when we walk by, I say '*An-young-ha-se-yo*' ('Hello' in Korean), and they are grinning and smiling." As coordinator of the International Baccalaureate Diploma Program, John (school counselor, 2014 participant) has assisted numerous Korean students, many of whom were excited for him to visit South Korea. Upon returning, during a presentation about the Preliminary SAT to South Korean parents, he had an opportunity to share his experiences in South Korea:

> The interesting thing was that when the parents were coming in for the session in the morning, many of them were already made aware that I had been to South Korea and they were all excited. "We heard you visited South Korea." And it was almost that they took pride in knowing that I had gone there. And so it made me feel that much better about that experience in wanting to share it with them, too.

Administrators also shared how their cultural immersion had benefited their interactions with the South Korean families of students at their schools. For instance, Allyson (principal, 2016 participant) explained that a struggling first-grade South Korean student in her school did not communicate well and had difficulties with understanding very simple tasks such as hanging up a backpack. School administrators faulted the language barrier until they found that the student had attended kindergarten in the United States. After communicating with the family, they further learned that the student had difficulties in learning Korean when they were in South Korea and had been diagnosed with development delay. Consequently, the school called for a meeting with the parents to discuss whether the student needed additional testing to pinpoint his disability. However, at the meeting, the student's father mistakenly understood that his child's problem was too severe for the school to manage. Allyson illustrated:

> The dad was listening and then said, "I want what's best for my son." And then he got teary and said, "So, what hospital do we go to now?" At the moment, my head almost exploded. "Oh, everybody—stop talking! Stop!" I said to the dad, "I need you to understand that the American system is different from the Korean system." So I explained that the testing was done at the school, and even if we decided the son needed additional support, he would still stay with the class that he's in with his classroom teacher. After that, he cried because he thought that it meant that the child wasn't even going to stay at his school with his peers. . . . And the relief on his face then, as he understood—that was so great. I was so glad that I had the Korea experience and helped him feel relieved when we had the meeting.

Discussion

Community engagement refers to "collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity" *(Community Engagement, n.d., para. 1)*. This article reports an exemplary case of community engagement, in which faculty members in the College of Education at Auburn University have worked with local schools and companies to fund educators'

participation in an international cultural immersion program. The program is designed to boost educators' professional development through understanding cultures and education systems that are different from their own, and examining pedagogical needs of new immigrant students in the community. The analysis of participant data indicates that participants' cultural immersion experiences have allowed them to develop empathy for immigrant students and build broader cross-cultural perspectives, which have resulted in more effective interactions with new immigrant students and their families. The program has also allowed participants to critically reflect on their pedagogical practice and examine ways to support ELLs.

Sleeter *(2008)* has posited that students need teachers with contextual knowledge of students' culture and who understand students' classroom behavior in culturally informed ways. Without such firsthand experience, teachers' familiarity with immigrant students' lived experiences is limited, and, as our study has confirmed, providing a short-term, international cultural immersion experience can be an effective way to foster educators' multicultural growth *(He et al., 2017; Zhao et al., 2008)*. The findings also suggest that participants' international cultural experiences benefited both their South Korean and other immigrant students, including Latino students. The opportunity to become immersed in unfamiliar situations allowed the educators to understand the inner experience of immigrant students and perceive the vulnerability that such students often experience, as well as reflect on their teaching practices and search for new ways to better support diverse learners.

Notably, the experience also dismantled participants' stereotypes of Asian students. During focus group interviews, several participants expressed that "kids are kids regardless of where they come from." Seeing South Korean students making jokes and engaging in various classroom activities in South Korean schools convinced them that South Korean students are more or less like U.S. students: Some are motivated, others are not, but all need teachers' respect and support. By extension, such recognition allowed them to realize that although the model minority stereotype seems to benefit Asian students, it could also cause unnecessary stress for Asian students who do not perform well in school.

While developing the program, we have learned the importance of establishing strong university–industry partnerships. Building trust among stakeholders is foremost, and the program should continue to evolve according to the needs of participants. The culture of South Korean corporations derives primarily from

Confucianism *(Yang, 2005)*, and South Korean companies continue to stress hierarchical management, employee loyalty, seniority-based decision making, and a sense of brotherhood. To establish initial partnerships, we shared our vision with several top chief executive officers (CEOs) who could influence other CEOs. They acted as change agents and convinced other CEOs to support the program.

We have also learned that helping educators reflect on the purpose of cultural immersion and develop worthwhile personal and professional goals is critical to generating transformative learning. While analyzing the data, we observed that, depending on participants' goals or motives for the immersion trip, each participant engaged differently in the new environment, which precipitated different learning outcomes. Allen *(2010)* has claimed that foreign contexts do not automatically generate learning but that how foreigners engage in activities in light of specific goals triggers learning. From our experience, we suggest that study abroad participants need to contemplate the short- and long-term goals of their immersion experiences and how such experiences might assist them in interacting with students and other community members. Helping participants continually reflect on set goals during their immersion experience is also critical. To that end, participants could blog about their experiences or attend debriefings in which they share their goals, lessons learned, and experiences with others in the program *(Elola & Oskoz, 2008; Zhao et al., 2009)*.

Last, we have also learned the importance of providing direct interactions with people native to the culture. Although participants engaged in various communicative activities, they faced disorienting dilemmas that challenged their previous beliefs and perspectives and, in turn, triggered critical reflection that prompted new understandings *(Mezirow, 1997)*. Based on our findings, organizers of cultural immersion programs should provide both intended and unintended opportunities for interactions with people in the culture in order to promote critical reflections based on authentic experiences. Providing opportunities for participants to share their new understandings and feelings with peers during the program is pivotal to validating their new perspectives. As Mezirow *(1997)* has claimed, "Discourse is necessary to validate what and how one understands, or to arrive at a best judgment regarding a belief. In this sense, learning is a social process, and discourse becomes central to making meaning" *(p. 10)*.

Although the findings demonstrated positive impact of the program on developing a welcoming community environment,

participants were limited to educators who had been teaching in a region where the number of immigrants has historically been very low. Thus, generalizations from this study to other contexts should be made cautiously. As program coordinators, we conducted the focus group and post-program interviews with all participants and analyzed data. Although the close relationship with each participant and familiarity with all the events during the trip greatly helped us interpret data, we acknowledge the challenges of conducting critical analysis. Also, there is a possibility that social desirability bias influenced participants' responses due to the closeness with us. In order to develop a comprehensive understanding of each participant's experience and validate findings, we triangulated our results by using multiple data sources, conducting member-checking, and analyzing a set of data that had been collected over time *(Patton, 1999)*.

Many participants shared instances of changed interaction with immigrant students, but actual classroom observation occurred only once. Future studies should include more frequent classroom observations and interviews with immigrant families whose teachers participated in the program. Additionally, the current study did not divide participants based on their roles or types of students whom they had taught. Examining how the experience was similar or different depending on participants' roles or types of students can provide new insight into designing international cultural immersion activities that directly impact teachers or students whom they are serving.

Conclusion

Universities' involvement in supporting teachers' professional development is important to cultivating a welcoming community for all, especially new immigrant students. Teachers need to be familiar with immigrant students' cultures, lived experiences, and education systems, and universities can support teachers' learning in those fields with short-term international cultural immersion experiences. Teachers who form more profound understandings of different cultures and empathy for ELLs can work as change agents to positively influence the learning of K-12 students. This article has reported a successful case study demonstrating strong university–industry partnerships focused on supporting the acculturation of new immigrant students at U.S. schools. The findings indicate that the cross-cultural immersion experience that Auburn University has provided with support from local companies has allowed participants to develop more effective interaction with new

immigrant students and their families. We hope that our experiences can guide other universities in becoming actively involved in supporting schools in their vicinities and developing welcoming community cultures for all.

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First Encounters, Service Experience, Parting Impressions: Examining the Dynamics of Service-Learning Relationships

Stephanie Smith Budhai and Kristine S. Lewis Grant

Abstract

Through a collected case study, this research study examines the relationships between college students and community partners in three separate service-learning projects. Although all of the service-learning relationships can be characterized as transactional, the reciprocity within each relationship manifests in different ways based on the presence and complexity of Mills' *(2012)* "four furies." Findings from this study can inform and help to redeem university–community partnerships operating under less than ideal conditions (e.g., limited service-learning hours, unorganized service-learning projects). The study suggests that transactional service-learning relationships have merit and can serve as a positive introduction to service-learning for both college students and community partners.
Keywords: service-learning, community partnerships, civic engagement

Introduction

There is a general consensus that service-learning experiences contribute to positive outcomes for both college students *(Borden, 2007; Dawson & Freed, 2008; Helm-Stevens & Griego, 2009; Jacobson, Oravecz, Falk, & Osteen, 2011; Reising, Allen, & Hall, 2006; Waldner, McGorry, & Widener, 2010; Yorio & Ye, 2012)* and community partners *(Svensson, Huml, & Hancock, 2014; Tryon & Stoecker, 2009)*. Despite research on the outcomes for participants in service-learning projects, relatively little is known about the relationships between college students and community partners *(Clayton, Bringle, Senor, Huq, & Morrison, 2010)*. Scholars in the field have called for research concerned with the relationships between college students and community partners engaged in service projects *(Mills, 2012; Svensson et al., 2014)*. Mills *(2012)* asserted: "Given the importance of the link between service-learners and their agency hosts, it is surprising that there has not been more exploration of this crucial relationship" *(p. 33)*. Clayton et al. *(2010)* suggested "delineating the nature of relationships in civic engagement, including characterizing their attributes, provides a basis for evaluating their status, understanding the changes that occur in

them over time, and nurturing them in desired outcomes" *(p. 5)*. By understanding how to distinguish and cultivate quality relationships, the overall service-learning experience can be enhanced to produce coveted results.

This study explores the establishment and evolution of relationships between college students and community partners engaged in three separate service-learning projects. As a community-engagement-focused practice, service-learning requires a balance between the needs of the students and those of community partners. Findings from this study examine the transactional and transformational characteristics of service-learning relationships and explore how reciprocity is negotiated in these different relationships. Additionally, the study's findings contribute to the field's overarching understanding of the diversity, depth, and dimensions of how service-learning relationships are formed.

Background Literature: Service-Learning Relationships

Research on service-learning projects between college students and community partners has been well documented in the literature. The primary focus of these studies has been on student outcomes *(Davis, 2013; Kearney, 2013; Moely & Ilustre, 2014; Rubin & Matthews, 2013; Steinke & Fitch, 2007)* and, to a lesser extent, community partner outcomes *(Blouin & Perry, 2009; d'Arlach, Sanchez, & Feuer, 2009; Ferrari & Worrall, 2000; Schmidt, Marks, & Derrico, 2004)*. Although it is important to fully understand the outcomes of service-learning for all parties involved, researchers must also more fully explore how relationships are formed *(Clayton et al., 2010; Lee, 2012)*. To inform the study at hand, the purpose of this literature review is to examine current research on transactional versus transformational service-learning relationships and explore the role of reciprocity within the context of each.

There is limited research on the service-learning relationship and the shared outcomes resulting from the collective experience between college students and community partners *(Eppler, Ironsmith, Dingle, & Errickson, 2011; Gerstenblatt, 2014; Reynolds & Ahern-Dodson, 2010)*. Bringle, Clayton, and Price *(2009)* called for an advancement of understanding and analyzing relationships that are forged in service-learning experiences. Examining relationships is important to the continued evolution of service-learning and contributes to the understanding of college students' and community partners' intentions and expected outcomes of service-learning participation

(Gerstenblatt, 2014). Existing research substantiates the importance of communication, as well as shared goals and expectations.

Communicating the expected goals in a way that is mutually agreed upon by both the college students and community partners is critical in maintaining a productive service-learning relationship. Steiner, Warkentin, and Smith *(2011)* emphasized that the perspective of community partners must be heard and valued or the service-learning relationship will be negatively impacted. Their findings recognized the need for continued investigation of the establishment of the service-learning goals as well as the impact of service-learning on the relationships between students and community partners. Additionally, Conville and Kinnell *(2010)* stated that "the service site is a nexus of relationships that must work together harmoniously if the community service-learning is to be successful" *(p. 28)*. To this end, a succinct scan of past studies on service-learning relationships provides a scaffold for better understanding the specific dynamics and formation of shared service-learning relationships.

Characteristics of Service-Learning Relationships

Understanding the characteristics of service-learning relationships is critical in truly comprehending what it means to have a mutually beneficial experience for both college students and community partners in a service-learning project; however, the available research on service-learning relationships in regard to "relational dynamics" *(Mills, 2012, p. 33)* is lacking. Relationships are quite complex, in any context, and the research on service-learning relationships is in the beginning stages of exploration. In fact, "the nature of the research questions yet to be answered makes clear the significance of the stakes underlying investigation of relationships in service-learning and civic engagement" *(Clayton et al., 2010, p. 19)*. Bushouse *(2005)* explored the relationship between community nonprofit organizations and a university and found that community partners wanted a cost–benefit relationship, which can be seen as transactional. Sandy and Holland *(2006)* found that community members would like to transform relationships with the university through service-learning. Worrall *(2007)* concluded that although some community organizations enter service-learning partnerships in a transactional manner, the desire for more transformational relationships might emerge over time.

At first glance, relationships that form from shared service-learning projects may seem impenetrable because of complexities

involved in the individual experience of college students and community partners. As complicated as comprehending relationships may be, starting with a focus on the overarching types of service-learning relationships is a start. Many scholars *(Bringle et al., 2009; Clark, 2002; Clayton et al., 2010; Keffer, 2015; Shor, Cattaneo, & Calton, 2017)* have looked at transactional and transformational relationships that form between college students and community partners during service-learning ventures. Bringle et al. *(2009)* noted that "there is little empirical basis for knowing the distribution of relationships in civic engagement across the exploitive-transactional-transformational continuum" *(p. 9)*. The research on transactional versus transformational service-learning relationships has been expanding; however, this area needs to be further investigated to understand service-learning relationships *(Clayton et al., 2010)*.

Mills *(2012)* identified what he termed *the four furies* in an "attempt to articulate the conflict and misunderstanding" *(p. 36)* that was witnessed during his research observation. Mills highlights the challenges in service-learning relationships and identifies four tensions in the relationships between students and host agencies: "a) student emphasis on hours vs. agency emphasis on commitment; b) student emphasis on learning vs. agency emphasis on efficiency; c) student emphasis on flexibility vs. agency emphasis on dependability; and d) student emphasis on idealism vs. agency emphasis on realism" *(p. 33)*.

With any relationship, we have sometimes to address some of the more challenging and contentious aspects; the same holds true for service-learning. Some service-learning relationships are transactional in nature, and some are more transformative. Shor et al. *(2017)* asserted that "transformational service learning is one pathway that leads to social justice oriented attitudes and behaviors in college students" *(p. 157)*. Similar to some of the themes identified by Mills *(2012)*, service-learning relationships that are transformational go through points of contention, misunderstanding, and discomfort.

Keffer *(2015)* introduces the idea of relationship-based service-learning, entrenched in authenticity. Relationships built in this context "foster students' understanding of the complexities and issues addressed in traditional course texts through active listening and continuous substantive engagement with the same community partner" *(p. 135)*. All service-learning relationships do not have to be transformational; a transactional relationship may be best for the needs of the community partner and student. However, it is important to consider that "one way to frame the often encountered

disconnect between universities and community partners is to note the different views they bring to service-learning, their inherently different agendas and priorities" *(Conville & Kinnell, 2010, p. 28)*. This brings up the focus on the concept of reciprocity and its place in understanding service-learning relationships.

Constructs of Reciprocity Within Service-Learning Relationships

Dostilio et al. *(2012)* positioned reciprocity as a core principle of service-learning and community engagement, while acknowledging that the field does not possess an agreed-upon definition of the term. To address this limitation, Dostilio et al. conducted a concept review of reciprocity in the literature and distinguished three broad categories to achieve greater meaning and specificity in the use of the term. Dostilio et al. *(2012)* identified three conceptualizations of reciprocity: exchange-oriented, influence-oriented, and generativity-oriented. Exchange-oriented reciprocity can be defined as the "interchange (or giving and receiving) of benefits, resources, and actions" *(p. 22)*. To further nuance this definition of exchange-oriented reciprocity, the authors underscore three ideas that can be present at the individual and/or collective levels: "(a) differing motivations exist for enacting reciprocity; (b) these motivations yield differing means of continuing reciprocity; (c) reciprocity can produce equitable interchanges but can also be maintained in inequitable conditions" *(p. 22)*. Next, influence-oriented reciprocity is "characterized by its iterative nature and by the condition of interrelatedness—personal, social, and environmental factors iteratively influence the way in which something is done" *(p. 23)*. Dostilio et al. *(2012)* suggest that "reciprocity can be present within a process, an outcome, or both; further, it can actually be a process or an outcome of engagement, depending on the type of interaction at play" *(p. 24)*.

Finally, Dostilio et al. *(2012)* identify a third category—generativity-oriented reciprocity. In contrast to the first two conceptualizations of reciprocity, generativity-oriented reciprocity "refers to interrelatedness of beings and the broader world around them as well as the potential synergies that emerge from their relationships" *(p. 24)*. The authors contend that this form of reciprocity "emerges within the domain of a worldview in which objects, people, and forms of knowledge exist fundamentally in relation to one other" *(p. 24)*. This form of reciprocity actively considers power, privilege, and oppression and "can lead to transformation and second-order change within individuals, systems, and para-

digms" *(p. 24)*. "Generative reciprocity can affect not only the doing of engagement (as in influence-oriented reciprocity) but also *the ways of being* [emphasis in original] related to engagement" (p. 24). Reciprocity can be seen to exist in both transactional and transformative relationships to differing degrees and with varying success. For service-learning relationships to be meaningful for all parties, some degree of reciprocity should be present.

A better understanding of how service-learning relationships form and develop is needed to support the advancement of service-learning projects. Examining relationships is important to the continued evolution of service-learning, and contributes to the understanding of students' and community partners' intentions and expectations for service-learning participation *(Gerstenblatt, 2014)*. This is an area where continued research and discussion are required *(Clayton et al., 2010)*.

Method of Inquiry

Using a collected case study *(Stake, 1995)*, this qualitative study examined three service-learning projects in order to explore the shared experiences between college students and community partners. The study pursued the following research question: How do college students and community partners engaged in a shared service-learning experience establish and develop a relationship? Below, the service-learning projects and participants are introduced. In addition, the procedures for data collection and analysis are explained.

Service-Learning Projects and Participants

This study took place at a large, private university in a major city in the northeastern United States. The participants were first-year students enrolled in a mandatory first-year civic engagement course. The course requirements included the completion of a service-learning project at a community organization. Aligned with the civic mission of the university, the civic engagement course is designed to promote democratic values and active citizenry in students. Per the course syllabus, each student is expected to (a) complete 9 hours of service at their respective site, over the course of three visits; (b) submit two 2–3-page reflection papers on their service experience; (c) attend and participate in six classes on campus with their course instructor and fellow classmates; and (d) complete readings as assigned by the course instructor.

To protect the anonymity of the participants, the three service-learning sites will be referred to as Housing, International, and Resources. Each service-learning site represents a nonprofit organization that has an existing partnership with the university's civic engagement office. These partnerships consist of various civic engagement activities, including the service-learning projects described in the study at hand. Throughout the study, the organizational hosts referred to themselves as community partners. For the purpose of this study, the term *community partners* will be used to reference them as well. All three sites are located within the same large metropolitan area as the university. Housing is an emergency shelter. The mission of Housing is to provide homeless men with a comprehensive shelter experience during the winter season. In addition to providing a safe place to sleep, Housing provides meals, access to bathing areas, and laundry facilities free of charge. Additionally, an important part of the mission of Housing is to provide a space for guests to build community with volunteers.

International is a nonprofit organization that supports the immigrant and refugee community through legal, educational, and family services. There are dozens of staff members and pro bono attorneys who work across these three areas within the organization. There is also a full-time receptionist who works for all three departments and is the first point of contact for anyone who enters International. Part of the mission of International is to help acclimate clients to life in the United States. The goal of the service-learning project was to support immigrants with learning and practicing conversational English.

Resources is a nonprofit organization that helps low-income people gain access to affordable housing, tax preparation, employment preparation, and several other resources. The mission of Resources is to employ social justice efforts to combat poverty and uplift impoverished communities. Community members work one-on-one with volunteers to access information and secure affordable housing, health care, child care, and other public benefits.

There were a total of 11 participants in this study, including 5 community partners and 6 college students.

Table 1. Participant Demographic Information

Service Site	Affiliation	Pseudonym	Gender	Race/Ethnicity
Housing	Community Partner	Bob	Male	White
Housing	Community Partner	Mary	Female	White
Housing	Student	Clarice	Female	Black
Housing	Student	Katy	Female	White
Resources	Community Partner	Lucy	Female	Asian
Resources	Student	Melissa	Female	Latina
Resources	Student	Jane	Female	Asian
International	Community Partner	Dawn	Female	White
International	Community Partner	Sharon	Female	Latina
International	Student	Monica	Female	White
International	Student	Kim	Female	Biracial (White and Asian)

Data Collection

Yin *(1994)* and Stake *(1995)* identified six sources of evidence that can be collected in case study research: documents, archival records, direct observations, interviews, physical artifacts, and participant observations. For this study, documents, interviews, physical artifacts, and participant observations served as data sources. Collecting data from multiple data points added to the validity of the study *(Maxwell, 2005)*, providing a holistic picture of the service-learning relationship between college students and community partners. More than 30 hours of observation, 11 extended interviews, and the collection of documents, physical artifacts, and archival records provided data. Given that all data collected informed the development of the findings, the observations of the service-learning projects and interviews with participants form the heart of the data presented in the findings in Table 2.

Table 2. List of Sources of Evidence

Source of Evidence	Resources	Housing	International
Documents	Course syllabus; copies of course readings; assignment directions; quarter sheet flyer the students passed out while canvassing; information sheet on the "cans and cant's" of the organization; full sheet information flyer about community organization; 2 student reflections	Course syllabus; copies of course readings; English classes pamphlet; general pamphlet about mission of community organization; 4 student reflections	Course syllabus; copies of course readings; 2 student reflections
Interviews	1 community partner; 2 students	2 community partners; 2 students	2 community partners; 2 students
Participant observation	12 hours	9.5 hours	10 hours
Physical Artifacts	3 pictures	1 video; 2 pictures	N/A
Archival Records	Past records of the community organizations' involvement with the university's civic engagement efforts		

To elaborate on the primary data sources, a total of 31.5 hours of participant observation took place over a 3-month period. 10 hours at Housing, 9.5 hours at International, and 12 hours at Resources. Observations included the college students' first days at the service sites and the duration of the service-learning experience. At Housing, Author 1 was a participant observer during the initial meeting with the community partner and during the engagement activities with the residents. While at International, Author 1 observed the ESL classes with the students and participated in the language exchange sessions. At Resources, Author 1 was a participant observer during the community canvassing, reflection times, and community-building activities.

In addition to the observations, 11 in-depth interviews were conducted with both community partners and college students across the three sites. At Housing and International, two community partner and two student interviews were conducted. At Resources, one community partner and two student interviews were conducted. The semistructured interviews ranged from 45 to 90 minutes, with the average interview around an hour. The interviews were conducted in locations that were designated by and

convenient for the participants. With participants' permission, the interviews were recorded.

Data Analysis

The data analysis process employed for this study was ongoing and iterative. A case study database *(Yin, 1994)* was created to store all data by case in one place, including interview transcripts, field notes, student reflection papers, and pictures. All field notes and interviews were transcribed, then carefully analyzed. Analytical memos were employed in three ways: (1) after each set of field notes was written up, (2) after each interview was transcribed, and (3) after carefully reviewing the additional data sources. NVIVO 9.0 statistical software was employed to assist with the analysis of the data.

The field notes and interviews were then coded using an a priori code scheme and an inductive approach *(Miles & Huberman, 1994)*. With an a priori code scheme, a preestablished set of codes guides the data analysis process. For this study, predetermined codes taken from the research literature were used to code the data. An inductive approach was also utilized for this study, allowing additional codes to emerge from the data. This process continued in stages and, at each stage, the list of codes was reconsidered and culled as necessary. Cooccurring codes were explored and renamed to apply best fit and meaning to the data, and in a way that related to the research question. A master list of codes was maintained throughout the process.

The triangulation of multiple sources of evidence *(Maxwell, 2005; Yin, 1994)* was of particular importance to the trustworthiness, credibility, and dependability of this study. Information from both community partners and students was collected using a variety of methods, including interviews, documents, archival records, participant observations, and physical artifacts. All sources of evidence were compared against each other to ensure thoroughness and accuracy in the data analysis process. For example, students' reflection papers were triangulated with their responses to interview questions. Rich data *(Maxwell, 2005)* was also incorporated as verbatim transcripts of interviews and observation field notes were used. Extant information gained from archival records and physical artifacts was further triangulated to inform the data analysis process. A logical chain of evidence was also demonstrated *(Miles & Huberman, 1994)*; each code, construct, and emerging theme was systematically woven together in a sound and cogent manner.

Author 1 conferred with Author 2 throughout the data collection and analysis process, and Author 2 provided recommendations and alternate interpretations in order to refine the analysis of the data. It is important to note that Author 1 took into account her own subjectivities *(Maxwell, 2005)* and reflected on her own personal bias throughout the data collection and analysis process.

Findings

This section is organized by service site: Housing, International, and Resources. To carefully examine the service-learning relationships at each site, the presentation of the sites is arranged by first encounters, service experience, and parting impressions. We will draw on existing frameworks within the research literature to elucidate some of the major characteristics identified in the cases presented below.

Housing

As previously stated, Housing is a homeless shelter for men. The participants at Housing included two community partners, Bob and Mary, and two college students, Katy and Clarice. A look at the first encounter, service experience, and parting impressions helps to explain why this service-learning relationship was transactional in nature and troubled by several of Mills' *(2012)* identified furies. Reciprocity was a challenge for this service-learning relationship.

First encounter. When Housing agreed to be a service site for the college students, there was an apparent misunderstanding. Bob, Housing's volunteer coordinator, explained:

> So we are always kind of scrambling to look for volunteers, and the way this was billed to us was that we would get just the source of volunteers. But we didn't know that they would only be there every two weeks. So, what we are really hoping for was like the stable volunteer base that could come and kind of engage with the guests. That's a big thing with us; we want to build community.

The community partners' goal for this service-learning partnership was to acquire a stable and consistent group of students to be involved in the community-building activities of the shelter. Unfortunately, the stable volunteer base that Bob and Mary expected ended up being a transient group with new students who

required training every 2 weeks. Given this first encounter at the Housing site, the relationship between college students and community partners was largely transactional in nature. The community partner expected to have an organizational need met while helping the college students fulfill a service-learning requirement.

When Katy and Clarice arrived for the first night of their service experience, they waited outside along with several men trying to register for a bed in the shelter that night. The Housing staff ignored them, because it was Bob's responsibility as the volunteer coordinator to greet and orient them. It was not learned until much later that Bob was not on site. Bob had become overwhelmed with the number of students who needed orientation in the previous weeks. In addition, the pacing of the orientation for the new students had become unmanageable. This was the context for Katy and Clarice's first impression of Housing.

Service experience. Katy and Clarice perceived Bob's absence and the lack of an orientation as a sign of disorganization on the community organization's side. Clarice stated:

> They don't seem to have time for volunteers who come in. They do want volunteers for sure because they do need help, but they are so busy they can't organize for the volunteers, so everything seems disorganized and then the volunteers are not happy because they feel like people organizing don't care about them.

The ensuing relationship between the community partners and the college students at Housing was not ideal. There was not a warm welcome from the community partners, and the college students were frustrated with the experience. The goals of the service-learning project were discussed, albeit briefly and not with the level of detail that students required in order to understand the service-learning goals or their purpose.

When asked about the goal of the service-learning partnership, Katy replied:

> I guess the goal was to give [the shelter residents] people to talk to. I wasn't really sure what the specific goal for this specific place was, because it wasn't really like we were doing much like feeding them or really any activities, we just walked around and talked to them.

Katy articulated that she was unsure of the goals of the service-learning project. Without an orientation and clear explanation of the goals and expectations, Katy resolved to make sense of the service-learning experience to the best of her ability. In this case, neither the college students' nor the community partner's needs appeared to be met with any real satisfaction.

Parting impressions. By the end of the service-learning experience, both the college students and community partners were ready to conclude their relationship. Throughout the service, the students felt unclear on the expectations and were constantly concerned about their safety. As a result, the college students did not perform to the level expected by the community partner. Bob reflected:

> I kind of forgot what freshmen were like before I like starting working with them again. They were surprisingly naive about like everything. . . . I know a lot of my fellow volunteers have commented on just kind of how like not really engaged they were, and there are definite exceptions though. There are some people who just kind of got in there. They were very, very good, but that was the exception rather than the rule. And I don't know, they kind of had to be told what to do.

The community partners took the college students' lack of engagement as a sign of their immaturity and disinterest, whereas the college students felt that they lacked direction and support. Katy and Clarice did not receive an orientation on how to engage the shelter residents. Although they understood that they were expected to interact with the residents, there were differences in the level of interaction required to achieve the community-building that the community partners envisioned.

As evidenced, the Housing service-learning project was rife with tension from the onset. The tension emanated from a structural flaw: the university's limited number of required service-learning hours for students could not meet the community partner's need for a consistent group of students for an extended period of time. This tension subsequently undermined the relationship between the college students and the community partners.

All of Mills' *(2012)* "four furies" were present in this case, but the second fury—the students' emphasis on learning versus the host agency's emphasis on efficiency—best characterized the service-learning relationship. The students were present to learn,

to fulfill a course requirement, and to have a meaningful learning experience. However, the community partner was ill-equipped to serve as a coeducator for the students because the service-learning project did not meet the very basic need for more staffing—the fundamental problem that the partnership was intended to address.

International

At International, the purpose of the service-learning project was to pair college students with immigrants who needed more time to practice speaking English. The participants included two community partners, Dawn and Sharon, and two college students, Kim and Monica. By looking at their first encounter, service experience, and parting impressions, the service-learning relationship can be characterized as largely transactional. Although there is more evidence of reciprocity in this relationship than in the previous case with Housing, several of Mills' *(2012)* furies are also present.

First encounter. On the first day, Kim and Monica waited for 30 minutes to be recognized and greeted by International's receptionist. Eventually, Dawn arrived and welcomed the students before delivering a brief and informal orientation. She devoted the majority of the orientation to a description of the organizational mission and all of its units. She did not provide students with concrete examples of what they would be doing beyond the general expectation that the students would help the immigrant (ESL) students with their English. Dawn and Sharon intentionally refrained from planning the exact activities that the college students would perform. They wanted to develop service-learning activities that the college students would genuinely enjoy carrying out. Unfortunately, this left the college students confused as to the goals, expectations, and their roles in the service-learning project. In this largely transactional service-learning relationship, the community partners' primary concern was providing their immigrant students with opportunities to practice speaking English. They wished for the experience to be engaging for the college students, but did not express any desire to enhance the college students' understanding of the immigrants' experiences or immigration policy.

Service experience. Similar to Housing, the community partners at International encountered the structural challenge of managing large groups of transient students. Sharon stated that the "biggest challenge is the number of folks who come for short periods of time. So you know doing it in this way where you get different people all the time is confusing to the [ESL] students." In

addition, Dawn discussed the challenges associated with preparing first-year college students for service-learning: “I have learned that these freshmen who are you know just starting college really have a lot of energy and devotions.” Interestingly, Kim, a college student, was able to see International’s organizational challenge: “We [college students] are only there for a little while and they [International] always have like new people coming in and out. So they [International] have to teach the same things over and over again.”

Early in the service experience, Kim and Monica shared dissatisfaction with their relationship with the community partners at International. Kim shared her initial negative reflection: “Unfortunately, this service experience was extremely frustrating to me as a volunteer as I felt useless and as though my time were not being used well or effectively in order to accomplish any of the organization’s missions.” Since Kim and Monica did not understand the goal of the service-learning experience, they felt their time and service were not being properly utilized. In reality, engaging the ESL students in conversation with native English speakers was the goal of the organization, and, according to the community partners, certainly helped the organization’s mission. Although the community partners were clear on how the relationship benefited both the college students and the ESL students, the college students did not see any real benefit to either side. In a twist on Mills’ (2012) second fury (student emphasis on time versus agency emphasis on efficiency), the college students felt that their time was not being used effectively to benefit the ESL students or themselves.

Parting impressions. By the end of the service experience, Kim’s perspective had changed drastically:

> My time spent at International demonstrated to me that helping out one’s community does not automatically equate to laborious tasks, but that just sitting down and taking the time to talk to someone and listen to what they have to say can mean the world to them and positively impact them.

Instead of focusing on the frustration she experienced and counting her contribution as trivial, Kim was able to reflect on her experience and appreciate how her involvement could make a difference to a community member at International.

The service-learning relationship between the college students and community partners ended amicably. The community partners

at International thanked Kim and Monica for working with them, and for their patience throughout the project. Kim and Monica responded with mutual thanks for the experience and for allowing them to work with International's ESL students. At the conclusion of the service-learning relationship, the college students and community partners could both identify how they mutually benefited from the relationship. The exchange was a positive experience for both parties and left a positive lasting impression on the college students.

Resources

Resources was a community-based organization that endeavored to provide social services and resources to the neighborhood residents. The participants at Resources included one community partner, Lucy, and two college students, Melissa and Jane. Similar to Housing and International, the Resources service-learning relationship exhibited a transactional approach but was more successful in providing a meaningful learning experience for the college students. The community partner accepted that the service-learning relationship is marked by the characteristics of an exchange-oriented reciprocity between the community partner and college students. Interestingly, Mills' *(2012)* furies were largely absent from this relationship because of the community partner's implementation of the principles of service-learning into the students' experience with her community-based agency.

First encounter. From the commencement of the relationship between the college students and community partner at Resources, communication and transparency were at the forefront. Lucy made a concerted effort to ensure that Melissa, Jane, and other participating students understood the mission of the organization; were able to complete the needed tasks; and had the opportunity to engage in reflection activities immediately following each service experience. During the first meeting, the community partner discussed the organizational history and mission, facilitated icebreakers to get to know the students better, and conducted role play sessions to help the students feel comfortable performing the service of neighborhood canvassing.

Lucy described the service work in relation to the students by saying:

> In this particular instance we are engaging volunteers to participate in about 8 to 10 hours of service. We are engaging them in what I'm calling canvassing, so we're

> taking volunteers around neighborhoods . . . to raise awareness of Resources and its services. So, engaging in conversations with community members, assessing what their needs were and really just getting more information about what Resources could do to assist them.

The college students described their work in an almost identical manner. Jane stated: "For Resources, our job was kind of to enlighten people and forward people to the program. And so, we would approach people and ask them if they've heard about it, and tell them basically that we can help them." Melissa explained: "We're just going around and canvassing, letting people know about Resources and what they do. . . . The goals are basically to let people know as much as we could about these opportunities."

Looking across the service experience descriptions shared by Lucy, Melissa, and Jane, there is evidence of a shared understanding of the organizational mission and service goals. All three participants refer to the canvassing and indicate that this form of communication with the community is intended to connect neighborhood residents with the service and information available through the organization. There is an undeniable synchrony and synergy in the way all three participants described and implemented the goals of the service-learning project. For the duration of the service-learning relationship, Lucy, Melissa, and Jane worked in collaboration toward the common goal of raising awareness and increasing foot traffic into the Resources offices. This shared understanding between the community partner and college students is markedly different from what transpired with Housing and International. The community partner's realistic understanding of the students' limited service hours and supportive approach to working with the college students eliminated tension in the relationship. The community partner's approach also established appropriate expectations for the service-learning experience.

Service experience. Lucy played the role of teacher in the relationship with the college students throughout the service project. She understood the service site as a place for educating the students: "[Resources] is centered completely around service learning. So, we are always engaging college students too." Resources is partially staffed by AmeriCorps members, which explains—in part—the organization's focus on service-learning. Lucy made it very clear throughout the service experience that in addition to utilizing the students to assist with carrying out the mission of the organization, part of the mission is to also engage and educate the students

through exposure to social justice issues. Lucy described how she views service-learning:

> Having hands on experience rather than learning just from a textbook that you're learning not necessarily theory, not just you know words in the textbook, but you're learning your life learning if that makes sense, learning the skills that are going to be required for a career as opposed to learning skills that are going to be required to pass a test. And I really find a lot of value in that and I think that service-learning needs to be something that's more a part of all of our colleges and universities. . . . I think there is so much value in teaching our students to be engaged in the communities that they're in.

Lucy emphasized the *learning* in service-learning, and structured space for reflection at the end of each service experience. She saw the service project as an opportunity to facilitate students' learning and the community as the "textbook" for lessons learned. As a proponent of service-learning, the community partner was able to create a context to positively influence the students and serve the community members.

Parting impressions. Both the college students and community partner at Resources agreed that they shared a productive relationship. Students gained perspective and the community partner was able to perform the role of teacher. Melissa, a native of the city where the service took place, was surprised by the reactions of Jane and other students who were unaware of the level of need of low-income urban residents. In an interview, she expressed: "I can't believe that that you'd [suburban classmates] be so naive. But then at the same time, I kind of like to step back and like, well, if all you knew was where you were brought up." Jane, who grew up in a suburban context, recognized her privileged status: "I've probably learned that it's a lot harder for so many people and that we are so privileged with the life we live. I've never felt more privileged until I went out with Resources." Jane was introduced to a social world that had been previously invisible to her.

Resources also benefited from the service-learning experience. Lucy noted:

> Resources has definitely benefited from having [the college] students participate in our canvassing. Some

> really tangible outcomes have really come about just in hearing clients that have come to our doors saying, "Oh yeah, I got this flyer on Saturday from a bunch of people who were walking around passing on information." I have definitely seen our numbers in terms of clients reach a level where I'm satisfied.

Both the college students and community partner were satisfied with their shared experience at the conclusion of the service-learning project. Interestingly, Mills' four furies do not apply in this case. The tensions that existed in the cases of Housing and International are not present here. The community partner designed a service-learning project that balanced service to the community with student learning, thereby eliminating the four furies described by Mills. The college students in the study may not have transformed as a result of the experience, but they were introduced to a critical social issue and they learned that their actions can make a difference.

Discussion

This study examined the relationships between the college students and community partners in three service-learning projects. Each set of service-learning relationships can be defined as transactional. The reciprocity found in the Resources service-learning relationship aligned with what Dostilio et al. *(2012)* describe as exchange-oriented. Despite these similarities, each service-learning relationship was enacted in very different ways and raises important questions for the merit assigned to transactional relationships characterized by exchange-oriented reciprocity.

Admittedly, the cases presented in this study did not reflect many of the best practices touted in the service-learning and community-engagement literature. For example, the college students were limited to just 9 service hours across three separate visits. With so little time engaged in the service activity, the service-learning relationship was transactional by design. The community partners required staffing to advance their missions, and the first-year students needed to fulfill the requirements for a university course. The university brokered the service-learning relationship in order to meet the complementary needs of both the community-based organization and the students. Each reciprocal relationship between the community partner and the college students was intended to work for the mutual benefit of both parties.

Unfortunately, the service-learning relationship described under Housing was not reciprocal. In Housing, the community partners expected a consistent, large group of college students to build community among the shelter residents. The community partners were unprepared for the large groups of changing students who would need to be onboarded every 2 weeks. Although originally designed to be transactional, the Housing service-learning relationship was neither transactional nor reciprocal. This service-learning relationship was plagued by all four of the furies described by Mills *(2012)*, a circumstance exacerbated by the community partner's lack of preparation and organization. For example, the tension between student hours and agency commitment could have been avoided had the community participants selected a less ambitious service activity.

The International service-learning relationship seemed to start with a similar mismatch in expectations for the community partner, but they quickly recovered and were able to forge a reciprocal relationship with the college students. Consistent with exchange-oriented reciprocity, the community partners and college students engaged in the International service-learning relationship mutually benefited from participation in the project. Although the college students did not recount any personal growth or transformation, they were happy to be of service to the immigrants who needed help with practicing English. Characteristic of Mills' *(2012)* fourth fury, the college students may have believed that they were going to be of greater service and make more of a difference in the lives of the immigrants. Their idealism was tempered by the reality that only so much can be accomplished in 9 hours of service.

Unlike Housing and International, Resources had a well-organized and well-planned service relationship. The community partner worked within the constraints of the students' limited hours and created a meaningful service-learning experience designed to benefit both the college students and the community-based organization. The community partner sufficiently oriented the college students, including designing role play experiences to help the students become competent and confident before embarking on a canvassing campaign. Resources employed the college students to engage in a service-learning experience that was not premised on relationship building, in contrast to Housing (building a sense of community within the shelter) and International (tutoring immigrants in English). The community partner and college students mutually benefited from this exchange. In fact, none of Mills' *(2012)* furies were identified in this case. The Resources service-learning

relationship provided its students with a positive introduction to service.

Generally, service-learning projects categorized as transactional with features of exchange-oriented reciprocity are understood to be limited. The college students involved experience no personal transformation; they also risk reinforcement of negative perceptions and misinformation about a community or social issue *(Tinkler & Tinkler, 2013)*. On the other hand, the community partners may receive little benefit because the time invested in orienting and managing the college students does not yield the desired results. However, as evidenced by these three cases, all service-learning relationships that fall into this category are not created equal.

Conclusion

> Complaint-fueled tension between service-learners and their agency hosts are not heavily featured in the public, service-learning, conversation, though most service-learning professionals will be acutely (and perhaps painfully) aware of one or more of the tensions described above. This is not to suggest that the realities of the field are not reflected in our canon; however, because we witness the power and vitality of this educational approach when it goes well, we sometimes stretch our meaning-making, tension-relieving skills to capacity when faced with any of these furies. *(Mills, 2012, p. 40)*

There is merit to transactional service-learning relationships. Transactional service-learning relationships that accept the limitations of the relationship and design the experience to build on the strengths can capitalize on the arrangement for the reciprocal benefit of both parties. This was, in fact, the case for Resources. The Resources service-learning relationship was transactional, reciprocal, and made an impact on the community partners and the college students alike. Future service-learning relationships working with limited service hours should design service activities that are short term and/or do not require relationship-building. Community partners can avoid clerical work and create impactful experiences in a short period of time. Such experiences help to plant the seed of service in students, introduce them to the possibilities of service, and set the stage for students to participate in subsequent experiences.

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College Students' Perceptions on Effects of Volunteering With Adults With Developmental Disabilities

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Abstract

The purpose of the current study was to address the research question, "Does direct contact with individuals with developmental disabilities positively alter college student attitudes toward people with developmental disabilities?" Subjects were undergraduate students from various majors who participated in an alternative spring break trip working with adults with disabilities. A mixed-methods study was used. Two instruments were administered before and after the volunteer experience: (a) Demographic and Open-Ended Questionnaire and (b) Multidimensional Attitude Scale Toward Persons With Disabilities (MAS). During the week, research participants kept daily journals where they reflected on their experiences as camp counselors and activity facilitators. Results were consistent with previous research that found significant changes in students' self-perceptions, perception of others, and increased appreciation for social issues *(Mann & DeAngelo, 2016)*. Further, results led to the identification of three distinct themes: transformation, enlightenment, and adjourning.

Keywords: volunteering, alternative spring break, disability

Introduction

Study participants were millennials (those born 1982–2004; *Horovitz, 2012*) and enrolled as college students at the time of the study. Much research has been conducted on millennials and their habits, from how they negotiate the work/life balance *(Johnson, 2015)* to their use of mobile devices *(Dlodlo & Mahlangu, 2013)*; from their online shopping habits *(Eastman, Iyer, & Thomas, 2013)* to how to teach them *(Werth & Werth, 2011)*. The intent of this article is to focus on college students and the effects of volunteering with adults with developmental disabilities. Volunteerism is an extensively studied phenomenon within the millennial generation; however, a specific focus on millennial college students and effects of volunteering with adults with developmental disabilities is lacking in the research.

Millennials and Volunteerism

Findings suggest that millennials are confident they can make a contribution to society *(Howe & Strauss, 2007)* and that they are concerned with helping others who might be in need *(South, 2010)*. Millennials' concern about the common good and desire to make a difference in the world around them has led to a connection to and focus on the idea of volunteerism. Whether through financial donations or giving their time to further a particular cause, millennials are a generation naturally in tune with the importance of volunteering *(Baranyi, 2011)*. Although many altruistic reasons account for millennials' interest in volunteerism, and millennials are more likely to engage in volunteerism than nonmillennials, McGlone, Spain, and McGlone *(2011)* suggest that millennials also engage in volunteerism for several extrinsic reasons: (a) pressure from social organizations, (b) seeking extra credit for courses, (c) wanting to pad résumés, and (d) family influences. Bromnick, Horowitz, and Shepherd *(2012)* divided the benefits of volunteering into two categories: (a) self focused (e.g., personal rewards, employability, skills, and personal growth) and (b) other focused (e.g., belonging, helping, generativity, and valued).

Regardless of their rationale or motivation for engaging in volunteerism, because they were born during this time in history, millennials do not need to be taught the benefits of volunteering, nor do they need to be "sold" on the importance of reaching out to assist with a cause. They already recognize that volunteering can lead to positive feelings about self and better appreciation for the issues they are volunteering to support *(Conner, 2004)*. Millennials realize that as a result of their volunteering they will experience increased social interaction, skill enhancement, and personal enrichment *(Surujal & Dhurup, 2008)*, along with feeling generally better about themselves and an increased ability to cope with the problems facing their culture and society *(Eppler, Ironsmith, Dingle, & Erickson, 2011)*. Research also suggests that participation in volunteer experiences such as alternative spring break trips positively impacts students by increasing personal growth and personal effectiveness *(Beatty, Meadows, SwamiNathan, & Mulvihill, 2016)*. Such experiences have led to positive changes in perception of self, perception of others, and perception of social issues *(Mann & DeAngelo, 2016)*. This deep-seated attention to the concept of volunteerism and its benefits has the potential to be shaped into service toward a variety of causes.

Disability and Volunteerism

In light of this seemingly innate, positive connection with volunteerism, one must wonder if there is any need to attempt to understand the experiences of millennials who volunteer. Burns *(2010)* suggested that

> nonprofit organizations may be able to target potential volunteers by examining the specific benefits they perceive they received from participating in service learning and focusing on recruiting the potential volunteers whose [perceived] benefits . . . most closely correspond to the motivations to volunteer that their opportunities meet. *(p. 93)*

In short, we do need to understand what motivates millennials to volunteer and pair them with volunteer experiences that match their desires. One area offering potential for soliciting millennial volunteers who are motivated is working with people with disabilities. Individuals who are in need of additional supports for their participation in events (for the purposes of this study, individuals with disabilities) remain a constant area of need for volunteers.

Although certain populations and events typically have no difficulty garnering volunteers (e.g., events for individuals with developmental disabilities such as the Special Olympics), volunteer solicitation may be particularly challenging for many disability groupings and events. Individuals with disabilities are often isolated and segregated because of their perceived "differentness." Recognition of this problem is reflected in the existence of specific legislation that has been enacted in the United States to protect the rights of individuals with disabilities (e.g., *Americans with Disabilities Act, 1990; Individuals with Disabilities Education Act, 2004; Rehabilitation Act of 1973, 1973*).

Even while millennials may naturally be drawn toward volunteering, volunteering with individuals with disabilities may prove "scary" and overwhelming. Dattilo *(2017)* suggested that for people to become comfortable working and interacting with individuals with disabilities, it is recommended that they (a) attend presentations and discussions, (b) develop awareness of personal attitudes, (c) participate in simulations, and (d) make direct contact with individuals with disabilities.

Contact Theory

In light of Dattilo's *(2017)* suggestions, contact theory *(Allport, 1954)* appeared to be an effective lens through which to conduct this project. Contact theory suggests that changes in attitude will depend on the conditions under which the contact occurs. For example, unfavorable attitudes are more likely to develop when there is competition, an unpleasant environment, frustration, and objectionable standards. On the other hand, favorable attitudes are more likely to develop when there is equal status in a rewarding experience, personal contact exists over time, and there are common goals present. Contact theory has been used to attempt to predict the efficacy of service-learning projects. Conner and Erickson *(2017)* found that courses utilizing more principles of contact theory were more effective at addressing participant perceptions of an experience than were courses utilizing fewer principles of contact theory. Shannon, Schoen, and Tansey *(2009)* identified proximity (interaction) as a major factor in determining and changing attitudes toward people with disabilities. Similarly, Tervo, Palmer, and Redinius *(2004)*, in their work with over 300 students, found that participants' attitudes were more likely to be positive if they had had previous interaction with people with disabilities. These authors also found that increased experiences with individuals with disabilities led to increases in positive attitudes. In continued support of proximity and interaction positively influencing attitudes toward people with disabilities, Rillotta and Nettelbeck *(2007)* found that a program designed to increase awareness of disability was also effective at creating favorable attitudes toward people with disabilities. In less recent research, Lyons *(1990)* examined undergraduate students in an occupational therapy program to assess their attitudes toward people with disabilities. Although the attitudes of occupational therapy students did not differ from the attitudes of undergraduate business majors, Lyons *(1990)* found that students who had experiences emphasizing the value of individuals with disabilities experienced "significantly more positive attitudes than did those students whose contact had been, for example, only in a service role (e.g., patient) or who reported that they had had no contact with persons with disabilities" *(p. 315)*.

It is through these perspectives of college students, volunteerism, working with individuals with disabilities, and contact theory that the research question for this study developed: Does direct contact with individuals with developmental disabilities positively alter college student attitudes toward people with developmental disabilities?

Participants

For the second year in a row, the authors led students on an alternative spring break trip where the students were counselors and activity facilitators for Camp Blue Skies, a program whose mission is to enhance "the lives of adults with intellectual disabilities through recreation, socialization, and education." Also involved is a second partner, Camp Twin Lakes, the physical camp location where the project occurred. The mission of Camp Twin Lakes is to "provide places and paths for children with serious illnesses and life challenges to experience the joys of childhood and grow in their confidence and capabilities."

Subjects were undergraduate students at a regional university in the Southeast who applied for and were selected to participate in an alternative spring break trip. Applications were reviewed by the director of the university honors program and the two authors, whose disciplines are recreational therapy and child and family development/child life. The alternative spring break trip is open to any university honors student and students in the two majors in the coauthors' disciplines. If selected for the trip (which accommodates a maximum of 20), students pay a fee of $175, which covers room and board during the overnight training and the actual week-long camp. All students agreed to attend two precamp meetings on campus, an overnight training session at the camp approximately one month before the camp, the week-long actual camp, and three postcamp meetings. The two precamp, on-campus meetings focused on engaging in group development activities; learning about the physical location of the camp, the camp mission and vision, and the campers who would be in attendance; and addressing any questions or concerns presented by students. The overnight training session continued to provide group development activities along with more education regarding learned helplessness, how to use camp activities intentionally, recreational therapy, camper disability types, and student perspectives regarding the upcoming experience. Students also received training on arrival at the camp (one day prior to camper arrival), where they were provided with a "need-to-know" about each camper from the health services director. As camp progressed, students also participated in daily debriefing sessions where they focused on current challenges as well as successes and were given the opportunity to problem-solve any day-to-day issues that arose. Postcamp meetings were facilitated conversations where students were provided with a structured opportunity to place their experience and lessons learned in the context of their lives and future. These meetings were

designed to debrief, discuss, and process the experience of camp, as well as to acknowledge the "reentry" to their normal lives following an impactful experience.

Students who are selected for the trip volunteer to serve as camp counselors and lead activities, facilitate experiences, and engage in meaningful interactions with the adult campers with developmental disabilities. Campers ranged in age from 20 to 54 years, and typical camper disabilities included autism, Down syndrome, Williams syndrome, seizures/epilepsy, mild to moderate mental retardation, fetal alcohol syndrome, CHARGE syndrome, sensory integration disorder, and congenital myotonic dystrophy.

Approximately half of the students live in the cabins with the campers, and the other students live in a staff cabin but are assigned to interact with a specified cabin group at meals and during all activities. Participants in this study included two males and 17 females. Regarding year in school, there were four freshmen, nine sophomores, five juniors, and one senior. Majors represented were child and family development (6), psychology (4), exercise science (4), recreational therapy (2), biology (2), and journalism (1). The majority of the students had no prior experience working with adults with developmental disabilities. It was this combination of activities and direct contact that the authors were seeking to examine in light of volunteerism and community engagement. Another unique aspect of this study is the collaboration between the university honors program, two faculty members from separate yet similar disciplines, staff members of two camps, and the engagement of the undergraduate students with the adults with disabilities.

Methodology

In order to gain a better understanding of how direct contact with individuals with disabilities impacts college student attitudes, a mixed-methods study was developed. Authors sought and gained IRB approval through their institution (Project H12356 Attitudes Towards People With Disabilities) and received a letter of support from the camp director at the location of the camp. When considering studies attempting to assess the impacts of volunteering, impact assessment is sometimes used. The National Council for Voluntary Organisations (NCVO) defines impact as "any change resulting from an activity, project, or organisation. It includes intended as well as unintended effects, negative as well as positive, and long-term as well as short-term" *(p. 3)*. According to *A Guide*

to Impact Assessment Within Volunteer Involving Organisations (2009), several suggestions are made. One is that a combination of quantitative and qualitative (mixed methods) approaches is likely to be the most effective in gaining an overall picture of the impact. Another suggestion is to collect baseline data (pretest) as well as additional data after a project has been concluded (posttest). Finally, the *Guide* emphasizes the importance of sharing the results of the impact assessment with all stakeholders involved in the assessment process. All of these suggestions were incorporated in the current study.

Students ($N = 19$) were given the opportunity to participate in the research project as approved through the Institutional Review Board. The day prior to the campers arriving, research participants completed two instruments: (a) Demographic and Open-Ended Questionnaire and (b) Multidimensional Attitude Scale Toward Persons With Disabilities (MAS; *Findler, Vilchinsky, & Werner, 2007*). During the week, research participants kept daily journals where they reflected on their experiences as camp counselors. Journal prompts for each day included "What were your experiences with people with disabilities today?" and "What did you learn from your experiences with people with disabilities today?"

After the completion of camp, research participants completed posttest versions of the Demographic and Open-Ended Questionnaire and MAS. Due to participant fatigue, posttesting was not completed on the last day of camp. Participants were asked to return all study materials (posttests and journals) in the week following the camp experience. Three students failed to return their journals and posttest materials.

The Demographic and Open-Ended Questionnaire was a researcher-designed form created to gather information regarding spring break expectations (pretest) and spring break reflections (posttest). Specifically, the pretest asked respondents: (a) Describe your spring break plans, (b) What do you want to learn or accomplish during your spring break? (c) What are you most looking forward to? (d) What are you least looking forward to? and (e) What experiences have you had working with people with disabilities? The posttest version asked respondents: (a) Did this week meet your expectations? Why or why not? (b) What did you learn or accomplish this week? (c) What was your best experience? (d) What was your worst experience? (e) What stories did you tell your friend(s) and/or roommates when you returned from spring break? and (f) How do you think that your spring break experience will affect your future? In addition to their responses to the

open-ended questions, research participants also provided general demographic (but nonidentifying) information.

The Multidimensional Attitude Scale Toward Persons With Disabilities *(Findler et al., 2007)* provides respondents with a vignette to consider:

> Imagine the following situation. Joseph/Michelle went out for lunch with some friends to a coffee shop. A man/woman in a wheelchair, with whom Joseph/Michelle is not acquainted, enters the coffee shop and joins the group. Joseph/Michelle is introduced to this person, and shortly thereafter, everyone else leaves, with only Joseph/Michelle and the man/woman in the wheelchair remaining alone together at the table. Try to imagine the situation.

Respondents were then asked to identify how likely they are to experience certain emotions, cognitions, and behaviors based on their perspective of the provided vignette. Specifically, respondents were provided with the following prompts:

> People experience a variety of *emotions* (*cognitions/behaviors*) when they are involved in such a situation. In the next column is a list of possible *emotions* (*cognitions/behaviors*), which may arise before, during and/or after such a situation. Please rate on each line the likelihood that this *emotion* (*cognition*) might arise in Joseph/Michelle.

When addressing the behavioral domain, participants responded to the following prompt: "Please rate on each line the likelihood that Joseph/Michelle would *behave* in the following manner."

Study participants completed the MAS one day prior to the beginning of the experience and the week following the experience.

Data Analysis

For the purposes of this article, only qualitative and quantitative results from the journals and the MAS are incorporated; results from the Demographic and Open-Ended Questionnaire were not included in the analysis (however, information from these forms was used to report gender, major, and year in school) due to being outside the scope of the current research question. Additionally, quantitative results were reported and analyzed as mean scores

on each item for a comparison between pre- and posttest scores. Higher level statistical analyses were not conducted; however, the results were included to offer supporting data for the qualitative data analyzed from participant journals.

Qualitative data were analyzed using a conventional content analysis *(Hsieh & Shannon, 2005)*. According to these authors, conventional content analysis focuses on deriving coding categories and themes directly from the data (in the current study, the data analyzed was in the form of participant journals), and they suggest that this approach is best utilized when attempting "to describe a phenomenon" *(Hsieh & Shannon, 2005, p. 1279)* as opposed to matching codes to existing relevant theory. Contact theory helped to form a theoretical foundation for the current study; however, data were not analyzed according to the components of contact theory because the authors were interested in understanding the participants' experiences rather than matching their experiences to the components of the theory.

Once all journals were submitted, they were typed into a word processing program. Each study participant selected a pseudonym unknown to the researchers, which was used when typing and coding the journal entries. Once in electronic format, all journals were read independently by each author for complete understanding and immersion *(Hsieh & Shannon, 2005)*. Of particular note related to data analysis is that both authors were also present during the week-long experience and had lived the experience alongside study participants. After reading through all of the journals, the authors began to identify words that were repeated in the text. As these words were recognized more and more, the authors began to collect them into terms that were representative of more than one key thought (e.g., category of ideas; *Hsieh & Shannon, 2005*). Finally, categories based on the words that were repeated and representative of larger ideas became the presented themes *(Hsieh & Shannon, 2005)*.

Although this conventional content analysis did not begin with predetermined codes or categories (e.g., directed content analysis), existing theory was addressed in the discussion. As suggested by Hsieh and Shannon *(2005)*, "relevant theories or other research findings are addressed in the discussion section of the study" *(p. 1279)*. In accord with this recommendation, findings were compared to contact theory, volunteerism, and alternative spring break experiences. Ultimately, responses were examined to address the research question, "Does direct contact with individuals with

developmental disabilities positively alter college student attitudes toward people with developmental disabilities?"

According to Hsieh and Shannon *(2005)* and Lincoln and Guba *(1985)*, when using conventional content analysis, trustworthiness and credibility can be developed through (among other means) prolonged engagement, persistent observation, and triangulation. As the authors of this article were present throughout all of the training and the entire week-long experience, it is felt that the criteria of prolonged engagement and persistent observation were met as means of developing trustworthiness. Additionally, quantitative data collected through the MAS were used to triangulate study findings.

Quantitative Results

Immediately before and shortly after their experience involving direct contact with adults with developmental disabilities, participants were asked to complete the affective, cognitive, and emotional components of the Multidimensional Attitude Scale Toward Persons With Disabilities (MAS; *Findler et al., 2007*). Specifically, participants were asked to indicate the level of likelihood of Joseph/ Michelle experiencing various emotions, cognitions, and behaviors. Results from pre- and posttests are reported by domains below.

Affective Domain

Quantitative data from the MAS showed that most participants suggested that many of the negative emotions would decrease in the provided scenario after they had direct contact with participants with developmental disabilities, and most participants suggested that many of the positive emotions would increase after the same experience (see Figure 1). Specifically, scores for the following emotions decreased: nervousness (by .80), shyness (by .57), pity (by .55), stress (by .35), being upset (by .32), fear (by .32), tension (by .26), helplessness (by .12), guilt (by .06), and alertness (by .02). However, a few negative emotions measured by the MAS did increase: shame (by .16), disgust (by .24), and depression (by .28). Several positive emotions increased: serenity (by .87), calmness (by .87), and relaxation (by .97). Of particular note, the emotion with the greatest point value decrease from pretest to posttest was nervousness, and the emotions with the greatest point value increases from pretest to posttest were serenity, calmness, and relaxation.

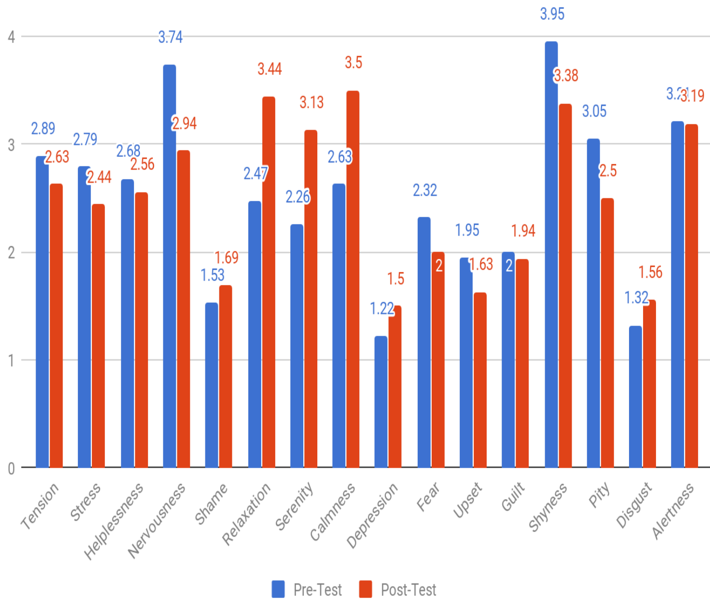

Figure 1. **The likelihood that this emotion might arise (1 = Not at all; 5 = Very much)**

Cognitive Domain

All of the provided prompts in the cognitive domain were positive in nature and reflected thoughts that the individual in the vignette might have had. All posttest mean scores (4.12) were higher than pretest mean scores (3.70; see Figure 2). Three cognitive statements appeared to have low increases from pretest to posttest: "He/she will appreciate it if I start a conversation" increased by .20; "I can make him/her feel more comfortable" increased by .22; and "He/she will enjoy getting to know me" increased by .26. Several cognitive statements appeared to have moderate increases: "He/she seems to be an interesting guy/girl" (.30 increase); "Why not get to know him/her better?" (.33 increase); "I enjoy meeting new people" (.47 increase); and "He/she looks like an OK person" (.49 increase). The cognitive statements that appeared to have the highest increase from pre- to posttest were "I can always talk with him/her about things that interest both of us" (.55); "He/she looks friendly" (.68); and "We may get along really well" (.76).

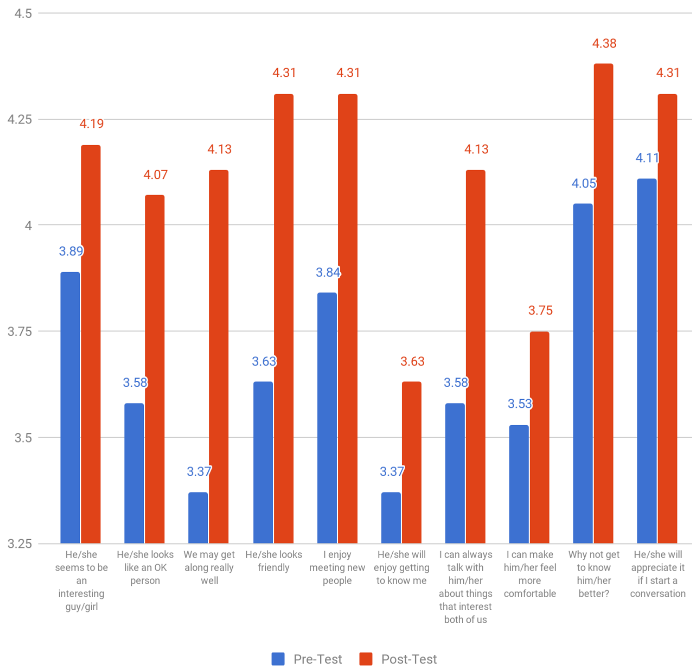

Figure 2. **The likelihood that this cognition might arise (1 = Not at all; 5 = Very much)**

Behavioral Domain

When asked to indicate the likelihood of Joseph or Michelle engaging in specific behaviors, scores for seven of the eight behaviors decreased from pretest to posttest (see Figure 3). It is worth noting that six of the behaviors that participants suggested would decrease were negative in nature. For example, the behaviors "Find an excuse to leave," "Move to another table," "Continue what he/she was doing," "Move away," "Read the newspaper or talk on a cell phone," and "Get up and leave" decreased by .85, .51, .50, .42, .30, and .14 respectively. "Start a conversation" (a positive idea) decreased by .01 and "Initiate a conversation if he/she doesn't make the first move" (a positive idea) increased by .05.

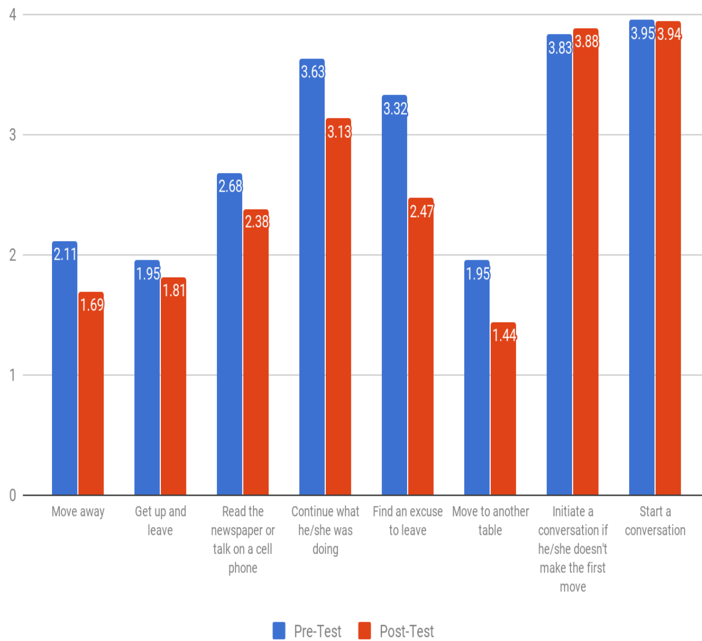

Figure 3. **The likelihood that Joseph/Michelle might behave in this manner (1 = Not at all; 5 = Very much)**

Qualitative Results

Following the process described above, three themes appeared to emerge from the journal entries: *transformation*, *enlightenment*, and *adjourning*. The following sections will explain and define each theme and provide evidence from participant journals to support the inclusion of the theme.

Transformation

The first stage, *transformation*, indicates a rapid adaptation, as well as a shift or change in what participants thought this experience would be like. The majority of students, in their initial journal entries, acknowledged feeling anxious, nervous, worried, and hesitant in knowing how to talk and interact with the adults with disabilities. Students expressed these feelings in their journals. One student wrote, "I was really hesitant about talking to them. But afterward, they were pretty cool. I mean honestly, it's about looking past the surface into the heart of these individuals." Another detailed her reactions at length:

> I regret ever second guessing coming on this trip. I think that it wasn't so much that I would miss out on the beach with my friends, but rather that I wasn't sure if I could do the job. Natural instinct seem to kick in once the campers arrived. I loved learning about the different women in my cabin they were all so unique and I loved getting to know their personalities.

One student summarized this sentiment quite succinctly: "Campers arrived. Anxiety lessened."

Enlightenment

The second stage which emerged was *enlightenment*, which indicates new insights, awareness, and understanding. By the second or third day of camp, students were writing about discoveries and observations regarding their preconceived ideas about adults with disabilities. Students described these revelations using words such as *surprised*, *astonished*, and *shocked*. One common discovery focused on the realization that there were more similarities than differences. For example: "At camp we are all the same. We are all people who **HAPPEN** to have something that makes us unique"; "They are just regular young adults with interests like me such as jokes and silliness, boys, and a love for texting"; and "What surprised me the most about our campers is how creative and funny each one is." Other students observed: "I am seeing them more as friends than 'campers'" and "I've realized in reality, I can be patient enough in order to wait for someone as amazing as these people to take longer than the average person needs to . . . because in reality, they are just as normal as you and I." Another student noted: "The campers have their own strengths and weaknesses just like everybody else . . . because they are like everyone else."

This sentiment was echoed by another student, who wrote:

> One thing that I have finally learned while in college is that everyone's "weird" in some sense and everyone is so unique. Differences are something you have to learn to deal with in college or you will never get along in the world. People with disabilities are the same as everyone else, sometimes just maybe their differences [are] a little more obvious. Treating people with disabilities just as you treat everyone else [is] something that I hope I do in my everyday life.

Several students reflected that although they anticipated being the ones to give something to the campers, they were the ones who received more than expected. For example, "Less and less I thought of camp in terms of me assisting others. Instead, it became about all of us working together throughout the day. We weren't campers and counselors anymore."

Students expressed thoughts about gaining confidence as well as changes in their perspectives:

> I wish I could live my life like everyone here lives. I have gained more confidence because of the campers. They have lifted my spirits up. This has been one of the happiest I have been in a really long time and one of the best weeks I have had.

Another student wrote:

> It is so hard to sum up this entire week because I really do believe that camp has changed my perspective on all situations. You never know just by looking at someone that they had a disorder or illness. And those things don't even matter because I have had the most fun I have ever had with those people.

Adjournment

The last stage noted was *adjournment*, which is the ending or conclusion of an event or an experience. It can involve both looking backward (reflection) and looking forward (application). Students' feelings about their experience coming to an end surfaced in journals the day before and the day of leaving camp. One student stated: "I am going to be heartbroken tomorrow to see all of them go." Another commented, "I really didn't think saying good-bye would be that tough." A third wrote,

> The last day was somewhat surreal and I am not even sure that it ever really hit me that I may never see these people again. I loved seeing how grateful the parents were when they came to get campers. I will never forget my week at camp and already have my picture hanging in my room.

Other students expressed feeling both sad and stressed (to be back at school) and also having trouble sleeping: "My mind is racing about camp and everything about it." Another commented: "I'm just at a loss for words to express how amazing and life-changing this week was for me." A third expressed eagerness to repeat the experience:

> I am so glad I got to come this year. Really. The only regret I have is that I have to wait a whole year to go to camp again. Might as well just sign me up now. I now understand what people say when they talk about how your campers will grow, but you will grow just as much if not more.

Discussion

The purpose of the current study was to address the research question, "Does direct contact with individuals with developmental disabilities positively alter college student attitudes toward people with developmental disabilities?" Study findings suggest it does. The specific quantitative results, combined with the themes identified through analysis of participant journals (i.e., transformation, enlightenment, and adjournment), suggest that positive experiences did result from direct contact with adults with developmental disabilities. Additionally, findings from the current study were supported through literature reviewed related to college students, volunteerism, working with individuals with disabilities, and contact theory. Of highest note related directly to the research question, all participants stated that they were positively impacted by the experience. Results will be discussed in relation to volunteering, contact theory, and disability. In addition, study limitations and suggestions for future research will be offered.

Volunteering

When considering study results in light of research reviewed related to volunteering in general and specifically through alternative spring break trips, there appeared to be three major outcomes: (a) changes in perceptions of self, (b) changes in perceptions of others, and (c) increased appreciation for social issues *(Mann & DeAngelo, 2016)*.

Changes in perceptions of self. The concept *changes in perception of self (Mann & DeAngelo, 2016)* suggests that personal growth and development occur in participants who volunteer for these

types of experiences. Additionally, specific personal benefits can be developed that would allow participants to progress in how they see the world *(McGlone et al., 2011)*. It is important to note that changes in perceptions of self is not a negative concept to be equated with the idea of selfishness or viewed as the primary rationale for why individuals engage in volunteer experiences. Take, for example, the following quote from one study participant:

> They are absolutely amazing people and I will continue working with individuals like them the rest of my life. Meeting them has changed a lot about me in that I respect them so much more and will be patient and talk to a person with a disability with more ease the next time I meet someone. They let you be yourself and don't judge you ever and I love that about them. Each person at camp has touched my heart and I will never forget them.

The ideas suggested here vividly demonstrate personal growth and development *for the volunteer*. Changes in perception of self as identified in the current study appear to directly connect to Mann and DeAngelo's *(2016)* and McGlone et al.'s *(2011)* idea of personal growth and development. This concept was also clearly seen through the identified themes of transformation and enlightenment.

Although the theme of adjournment might not initially bring to mind ideas of changes in perception of self, the following quote related to the theme of adjournment reflects this idea:

> Not only was it sad seeing the campers go, but also saying goodbye to the other counselors. Even though we all go to the same school, going back to school means having responsibilities again and we probably will not see each other much. I had a great, meaningful week and wish it didn't end! I am not sure what the long term effects of going to camp will be on me, but I know that it changed my life. I am just not sure how yet.

In this quote, the participant is reflecting back on their experience and looking to make personal application from lessons learned; this participant has changed and grown through the experience.

Finally, in relation to the concept of changes in perception of self, one participant suggested:

> In all honesty, I'm kinda not ready to leave. This week has been irreplaceable and a much better spring break. Rather than being selfish, I have given back and been taught some things by a diverse and awesome community/group of adults. I would not trade the memories and friendships made this week for the world and really look forward to coming back next year!

The ability of the participant to recognize that they made a better choice by participating in this experience and that they gained memories and friendships demonstrates that growth and change occurred.

In relation to the research question, "Does direct contact with individuals with developmental disabilities positively alter college student attitudes toward people with developmental disabilities?" it appears that study participants increased their positive feelings as a result of their self-focused rationale for participation.

Changes in perceptions of others. In addition to changing perceptions about themselves and gaining personal insights through direct contact with adults with developmental disabilities, study participants also developed an appreciation for others *(Mann & DeAngelo, 2016)*. Findings from the current study were consistent with findings from other authors suggesting that study participants might gain an appreciation for others *(Howe & Strauss, 2007; South, 2010)*. Analysis of participant journals indicated a clear change in participant perceptions of the adults with developmental disabilities.

> I currently have no clue what anyone's disabilities are here at camp . . . besides some obvious ones. I thought I'd learn more about disabilities by being here, but we really don't dwell on that, which I think is an important part of camp. This isn't a place for us to learn about disabilities, it's a place for them to feel free from their disabilities, or at least not have to feel singled out because of it. I'm curious to learn more, but I wouldn't risk my campers' having a good time for something that I can google.

The above quote appears to suggest a change in perceptions due to direct contact with the adults with developmental disabilities. The context of the quote suggests that the participant initially anticipated learning about campers' disabilities, but, over time, focus on

disability became less important. Study participants used words like *surprised* and *impressed* to describe their thoughts and feelings related to camper behaviors and accomplishments. Quotes like "what surprised me the most about our campers is how creative and funny each one is" and "because in reality, they are just as normal as you and I" show how participants' perceptions toward others changed during the course of the week.

Mann and DeAngelo's *(2016)* notion of changing perceptions of others is most clearly demonstrated in the theme *transformation*. In this theme participants identified a new way of seeing the campers and a new way of conceptualizing their abilities. Study participants' transformation regarding camper abilities was seen in all of the journal data entries. The transformation took longer for some participants, but by their final journal entry, all participants had increased recognition of abilities in the adults with developmental disabilities. Ultimately, study participants had their perceptions changed because of their direct contact with the adults with developmental disabilities.

The quantitative data also provided an additional source of information related to participants' changes in perceptions regarding the adults with developmental disabilities. Examining the affective domain, emotions such as nervousness, shyness, and pity decreased from pretest to posttest, whereas emotions such as serenity, calmness, and relaxation all increased from pre- to posttest. As mentioned in the results, all of the cognitive statements on the MAS were positive in nature, and they all increased from pretest to posttest. Finally, all of the negative behaviors measured on the MAS also decreased from pretest to posttest.

It is worth noting that the two behaviors regarding engaging in conversations remained substantially unchanged from pretest to posttest. One possible reason for this appears to be that study participants were already comfortable engaging in conversation because of training that was provided before the experience. The trainings focused extensively on how to create conversation and engage adults with developmental disabilities in meaningful discussions. These training experiences may have led to higher pretest scores. These two behaviors regarding conversation were not indicative of the overall quantitative results: The full quantitative results support the qualitative findings that there were changes in the perceptions of study participants regarding those they served.

Increased appreciation for social issues. Mann and DeAngelo's *(2016)* findings that participation in volunteer experi-

ences can also lead to increased appreciation for social issues was also seen in the current study. For participants in the current study, this was recognized in two ways: (a) reconsideration of the abilities of the adults with developmental disabilities and (b) anticipation of how participants' future behaviors may be impacted as a result of the experience. Since the idea of reconceptualizing the abilities of the campers has already been discussed in the section "Changes in Perceptions of Others," this section will address how study participants suggested that their experience may impact their future plans and careers.

As one participant stated, "I will definitely be interested in trying out these sort of opportunities again, as well as donating time/money once I am out of college." The experience affected participants so strongly that they expressed openness toward investing both time and money in the future. This desire for future investment clearly demonstrates an increased appreciation for the social issue of engaging with adults with developmental disabilities. In support of this idea, another participant stated,

> I feel that I will definitely try to volunteer as much and often as I possibly can in the future with individuals with disabilities. I had an amazing week and being with those individuals in the short time I had with them made me realize how much I respect each of them.

Again, this participant has expressed a desire to increase the amount of time spent volunteering with this population. As mentioned previously, it can be inferred from the existence of legislation regarding the inclusion of people with disabilities and advocating for their rights that not everyone is interested in volunteering and supporting the rights of those with disabilities. Participants in the current study appeared to discover a different perspective as they developed a desire to increase their engagement with adults with developmental disabilities. Perhaps the most telling quote that points to increased appreciation for social issues focuses on plans for the future: "After this week, I'm really considering if this is the kind of career I want to have."

Increased appreciation for social issues was most clearly seen through the themes of enlightenment and adjournment. In these themes, study participants not only identified increased appreciation for social issues, but they also thought through plans and suggested avenues on how they could effect relevant social changes. It appears that direct contact with adults with developmental disabili-

ties led study participants to an increased appreciation for social issues.

Contact Theory

In addition to supporting ideas from Mann and DeAngelo *(2016)*, findings from the current study also supported concepts formulating the basis for contact theory. According to Allport *(1954)*, favorable attitudes regarding an experience are likely to develop when the following conditions are met: (a) equal status in a rewarding experience, (b) personal contact over time, and (c) common goals exist. In the current study, all three of these criteria were observed.

Equal status in a rewarding experience. From analyzing all of the qualitative and quantitative data, there is no question that this was a positive experience for study participants. Their journals were full of positive sentiments suggesting that the experience was anything from "excellent" to "life-changing." Of more interesting note is Allport's *(1954)* idea that for a positive experience to result, there also needs to be equal status. Study participants were counselors at the camp. By definition, this would be a status incongruity, rather than equality; however, the following quote offers insight into the participants' perspectives related to their role as a counselor: "Less and less I thought of camp in terms of me assisting others. Instead, it became about all of us working together throughout the day. We weren't campers and counselors anymore." The counselors started to focus less on their role as counselors (power inequity) and more on how they were similar to the participants. This was also seen through the themes of transformation and enlightenment and connects back to Mann and DeAngelo's *(2016)* idea of increased appreciation for others.

Personal contact over time. Allport *(1954)* also stated that for positive experiences to result, there must be personal contact over time. In the current study, there is no doubt that personal contact between study participants and adults with developmental disabilities existed. Study participants stayed in cabins with the campers, led activities with the campers, ate meals with the campers, and provided constant encouragement and support to them for 5 days. The potential limitation with this concept is time—is 5 days enough time for individuals to develop personal relationships that can lead to positive experiences? Results from all three themes (transformation, enlightenment, and adjournment) and the quantitative findings from the MAS suggest that it is. Within the literature *(Mann &*

DeAngelo, 2016), the question still remains regarding the length of time necessary for volunteer experiences such as alternative spring break trips to have an impact on participants. Findings from the current study suggest that positive experiences can happen in this time frame; additional research exploring the long-term effects of such programs is necessary.

Common goals. The final component necessary for positive experiences according to Allport *(1954)* is the presence of common goals. As would be expected in an experience like this, common goals between counselors (study participants) and campers (adults with developmental disabilities) existed. This was seen most obviously through the concept of encouragement. Both counselors and campers wanted to succeed and see each other be successful. One study participant stated, "Today I realized the power of encouragement and the power of smiles. One girl in our group did the zip line when she absolutely did not want to at all, b/c two other campers encouraged her." In this quote, the concept of shared goals and shared success is present.

Another example highlighting the concept of common goals occurred on the zip line.

> Everyone was very excited. When it came time for Ralph to go, he wanted me to walk up the tower with him. Once we were at the top he got very scared and didn't want to go anymore saying that it was too scary. We were finally able to get him hooked up and to the edge little by little and step by step. Everyone on the ground began cheering for him and he finally was able to muster up enough courage to jump off. Once he did he was again immediately loving every minute of it!

There are two components to this quote that help support the idea of common goals. First, the adult with developmental disabilities was looking to the counselor to support him, and the counselor wanted to provide that support. It was a reciprocal relationship suggesting they both had the same goal. Second, common goals existed among the campers. Everyone on the ground wanted to see Ralph succeed and encouraged him to accomplish his goal. It was through the developing, progressing toward, and achieving common goals that a positive experience developed.

Suggestions for Future Research; Limitations

The current study had a small sample size, and the participants were a self-selected group of students (primarily female) who completed an application to be included in the alternative spring break trip. For future research, recommendations are to increase the sample size and identify a comparison group of students engaged in other spring break experiences. In addition, it would be beneficial to repeat the posttests after a longer time period to measure long-term impact and outcomes of the experience. Data collection methods could be broadened to include interviews and focus groups with the research participants. Future research might also test the robustness of the three themes identified in this study, moving toward developing a stage theory of volunteerism with individuals with disabilities. Finally, as suggested in the *Guide to Impact Assessment Within Volunteer Involving Organisations (2009)*, it is important to share the results of impact assessment with all stakeholders involved in the assessment process. A strength of the current study is that a presentation summarizing key findings was given to the core staff of the two camps involved in the study.

Conclusion

The current research project sought to answer the question, "Does direct contact with individuals with developmental disabilities positively alter college student attitudes toward people with developmental disabilities?" Existing research suggests that millennials desire to make a contribution to society and have values that support the importance of giving back *(Howe & Strauss, 2007)*. However, when working with individuals with disabilities there can be limitations regarding individuals' willingness to offer assistance. In the current study, changes in participant perceptions were noted from the pre- to posttest on the Multidimensional Attitude Scale Toward Persons With Disabilities *(Findler et. al., 2007)*. Of particular note, study findings appeared to mirror findings from Mann and DeAngelo *(2016)*, where participants experienced (a) changes in perceptions of self, (b) changes in perceptions of others, and (c) increased appreciation for social issues. Additionally, findings from the current study suggested that direct contact with adults with developmental disabilities did lead to the development of positive attitudes. Through the intentional use of Allport's *(1954)* principles of contact theory (equal status in a rewarding experience, personal contact over time, and common goals), an environment was created to positively impact study participant perceptions. Through the themes of transformation, enlightenment, and adjournment,

study participants clearly enhanced their perceptions of adults with developmental disabilities. The following final quote sums up the participants' experiences and their changes in attitudes:

> And I felt this whole week that this volunteer option, to me, was such a small way to give back to people. However, in reality, to them, it is the biggest thing we can give to them. They just long for people to treat them like we do everyone else and to be a part of what they have to offer, even if it may take a little longer. And I've realized that I can be patient enough in order to wait for someone as amazing as these people to take longer than the average person needs to in order to do something, because in reality, they are just as normal as you and I.

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Participatory Pedagogy: Oral History in the Service-Learning Classroom

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Abstract

This article seeks to demonstrate how using oral history in a service-learning course offers an opportunity for students, faculty, and community to engage in participatory pedagogy. Through oral history, students learn to listen, reflect, and see how their learning is achieved in connection with the community. As a pedagogical tool, oral history engenders knowledge production that highlights collaboration and expands students' understanding of equality and social justice, as Latin@ members of the community become active participants through their roles as narrators.

Keywords: service-learning, oral history, participatory pedagogy, Latino/a studies

Introduction

The steady growth of Latin@ communities across Midwestern states is urging us to make curricular and programmatic changes throughout K-16 education that include language learning and maintenance in real environments, with the documentation of Latin@ presence via oral histories, documentaries, and ethnographies as primary texts. Incorporating oral history in the service-learning classroom offers a path and an opportunity to close the gap between community and the university, and between producers of academic research and those who are impacted by it. In the process, this ensures that students experience learning not only within the walls of their classroom or in the comfort of their favorite study spot, but also through direct engagement with the community. This article examines a service-learning course in Spanish, "Spanish in Ohio," in which students learn about Latin@s in the United States, particularly those in Columbus, where the Ohio State University is located. This article includes two students' perspectives and demonstrates the potential of oral history as participatory pedagogy to allow students to see themselves and their Latin@ communities as agents of social change.

"Spanish in Ohio" is a required, advanced senior-level undergraduate course that was created in 1995 to provide an immersion experience for students for whom study abroad was not an option.

Class enrollment numbers 15–20 students each semester. Initially, and until fall semester 2015, students spent 100 hours in the community with the goal of using Spanish in real settings to learn from and contribute to the Latin@ community. The number of hours was reduced to 70 to ensure a more focused and sustainable learning environment for our students, one that allowed time for reflecting individually and as a class on the work and learning happening in the community. The course did not have a community partnership component, and it was not considered a service-learning course until 2011. Since then, the course, which is offered every semester, has established community partnerships with Latin@-serving nonprofit organizations, government offices, schools, and churches. Students engage with the community in a variety of roles, such as mentors, tutors, ESL assistants, and interpreters. Most of the students take the class to fulfill their study abroad requirement for the Spanish major; however, over the past 2 years, several students have taken the class in addition to study abroad experiences because they see that understanding issues of concern to the local Latin@ community while using Spanish in nonacademic environments has direct relevance to their careers—nursing, social work, education, and so on. Although this is an undergraduate course, graduate students often enroll for the reasons stated above.

Using the concepts of border pedagogy and the cultural borderland *(Anzaldúa, 1987; Giroux, 1988)* and Freire's *(2005)* seminal work, *Pedagogy of the Oppressed*, as a theoretical framework for this essay, I have found that by using oral history in service-learning, students and I—as border crossers—have an opportunity to learn about social, language, institutional, and physical barriers often experienced by members of the Latin@ community. Anzaldúa tells us that "the Borderlands are present wherever two or more cultures edge each other, where people of different races occupy the same territory, where under, lower, middle and upper classes touch, where the space between two individuals shrinks with intimacy" *(p. 19)*. Indeed, this pedagogical approach allows us to introduce multicultural education as students engage in the study of local Latin@ communities and Spanish language while focusing on issues of equality and social justice. For that reason, if we want our students to "go beyond their state of thinking" *(Freire & Horton, 1990, p. 19)*, using oral history in the service-learning classroom offers a chance for participatory pedagogy—one that pushes us to listen, reflect, and see—like few other learning experiences can offer.

More specifically, participatory pedagogy is a teaching methodology that instills students' ownership of learning and invites

community members to become part of the educational process, not as objects of study, but as partners who teach us about their own lived experiences, so that our understanding of structural and systematic inequalities is never separate from those who are affected by them. Participatory pedagogy needs to be distinguished from community-based participatory research (CBPR), an action research methodology with roots attributable in part to social scientist Kurt Lewin. CBPR has primarily been positioned within the context of public health, social sciences, and education *(Wallerstein, N., & Duran, B., 2003)*. Numerous terms exist for methodologies similar to CBPR: cooperative inquiry, participatory research, participatory action research, community-based research, action science, action inquiry, action research. None of these methodologies rely on discussing learning impact or methodology as community, student, and teacher participate in the learning process.

Participatory pedagogy presents an opportunity to engage the student and does not present a solution to a social problem. Participatory pedagogy allows the student to reflect on their own lived experiences in relation to others, providing them with enough context to have interpretive authority over their own learning which, I argue, is a sign of reciprocity. Research in service-learning has examined the many ways in which students achieve learning and how they are able to connect their learning through self-knowledge and personal experience *(Eyler, Giles, & Astin, 1999; Eyler, Giles, & Braxton, 1997)*. By using oral history as an integral part of the experience, community members become active participants in education through their roles as "narrators." In the context examined in this article, oral history narrators provide us with first-person accounts of life as newcomers and long-standing community members, immigrants and migrants, their language use, and, ultimately, the complexity and diversity of *Latinidades*.

Understanding participatory pedagogy as the merging of oral history and service-learning methodologies enables us to incorporate academic learning, community, and reflection as integral to learning and to recognize that a partnership exists between teacher, student, and community. Students and instructor acknowledge and respect each other's roles and recognize that we learn as we come together. Indeed, Paul Thompson *(1998)* tells us that "oral history . . . can break down barriers between teachers and students, between generations, between educational institutions and the world outside" *(p. 3)*. Furthermore, our narrators are our "*narrative sources*" *(Portelli, 2006)*; when working with the Latin@ population, especially when we talk about oral history in Spanish, we refer to these

narratives as *testimonios*. The Latin American concept of *testimonio* has served to challenge master narratives, denounce social injustices, and provide support for resistance. Garcia and Castro *(2011)* have described *testimonios* as “liberationist texts seen as a tool for those struggles and to further encourage them” *(p. 19)*. Although I do not suggest that our narrators are engaging in this process, oral histories as *testimonios* give agency to narrators who tell the stories about their lives as they experience them. *Testimonios* are a powerful tool for self-representation for marginalized or underrepresented communities, and they assign narrators the status of knowledge bearers, of sources that we can consult to understand more about the narrators’ lived experience. I also bring up the term because typically, when we talk to Latin American native speakers of Spanish about oral history (*historia oral*), their point of reference is *testimonios*.

Collecting oral history of often silenced or misrepresented voices in any community brings about ethical considerations, sensitivity, and understanding of the historical and cultural background of the narrator. For this reason, before students start working in the Latin@ community in Ohio, together we explore the heterogeneity of the Latin@ experience through discussions of language, immigration status, class, race, and gender. We pay particular attention to terms such as *Latino* versus *Hispanic*, *illegal* versus *undocumented*, and, this semester in particular, DACA (Deferred Action for Childhood Arrivals). Discussing these terms involves acknowledging that the process of immigration is often an unfair system that rarely allows people from Latin American regions a reasonable path to permanent residency. Because the term *illegal* connotes criminality, it removes any kind of human value. Preference is given to the term *undocumented* because it restores dignity and humanity to the individual. Students are invited to wrestle with these terms, to grapple with their own biases, and to witness how some of these identities are embodied by those they will eventually work with in the community.

We also discuss service-learning as learning that occurs in partnerships with the community, not as charity work or good deeds, and through the writing of weekly short reflective essays, students begin to see Latin@ people as part of their own community, and to question and challenge misconceptions and systems that create language barriers and unequal access to health care and education. In doing so, we enter into Freire’s *(1970)* concept of conscientization, in which we are being transformed but also become agents of change who can push for social action. Anzaldúa *(1987)*

explains the concept of conscientization; as she becomes aware of her own identity formation, she says,

> Every increment of consciousness, every step forward is a *travesía*, a crossing. . . . Knowing makes me more aware, it makes me more conscious. "Knowing" is painful because after "it" happens I can't stay in the same place and be comfortable. I am no longer the same person I was before. *(p. 70)*

Although I am not suggesting that students' own identities are being changed, I do argue that by *knowing*, in community, they participate in the process of transformation and, as Freire *(1970)* would say, "critical intervention in reality" *(p. 81)*.

I started an oral history project about Latin@s in Ohio (ONLO) in 2014. The project was born out of the necessity to have authentic voices and experiences informing students' understanding before they began their work in the community. IRB clearance was issued for the first 2 years of this project. However, starting in 2017, IRB authorization was no longer required. Each oral history participant signs a consent form so that their story is collected and archived in the Center for Folklore Studies digital collections at the Ohio State University. Histories collected for this project resulted in an iBook publication titled *Latin@ Stories Across Ohio (Foulis, 2015)*, which students now use as one of their class texts. Collecting oral histories by interviewing Latin@s across the state is now an option for students in the service-learning course, which has evolved so that students are actively engaged in every step of the process. Students and I research the area we would like to visit, follow leads from previous participants, identify the people for the project, make contact via phone or e-mail to explain the opportunity to document their story, and plan the trip there. Students are also asked to send reminders, make follow-up calls, and send thank-yous after the interview is conducted. Since community members are an integral component of the project, they choose their preferred time and location for the interview, and they are given freedom to craft their own history. They also approve the final version of their video-narrative.

Undoubtedly, training students in oral history interviewing techniques is a step outside the framework of the class. However, when students Adriana Ponce De Leon and Kelly DiLullo started working with me, they had already learned about the demographics of this community in the state; they knew about key terminology

and issues of immigration, language, and visibility; and they had listened to and read the stories in our class textbook. Conducting interviews, however, was a new experience for them. They knew what oral history sounded like, but they had never conducted interviews. We began by interviewing each other and offering feedback on asking questions and listening for key information so we could ask our participant to elaborate about a particular experience. All this was performed in Spanish. Although students in this class are advanced Spanish majors and some, like Ponce De Leon, are heritage speakers of Spanish, interviewing is a skill that requires more practice if one conducts the interview in the developing language.

DiLullo was a double major, studying Spanish and speech pathology. Although she was now in her senior year, she had had very little exposure to Spanish outside academic settings. Nervous and excited about the opportunity to work with native speakers, she took a look at the places where she could begin her work. DiLullo decided to get involved in the oral history project and work as greeter at a mobile medical clinic that works with Latin@ patients. In this course, the first few weeks of the semester are spent in the classroom. She read about immigration and U.S. Latin@ history, with a specific focus on Latin@s in Ohio. DiLullo comments,

> In reading about the historical, economic, cultural, and societal impact that Latin@ immigrants have had since the United States' inception, and about the legislation and historical events that have affected Latin@s in the United States before having contact with the Latin@ community in Columbus, I was able to gain an educated and honest perspective about what this community has experienced historically as a people living in this country.

DiLullo believes that her involvement in this class has given her insight about a population that is culturally and linguistically different from her own. However, DiLullo's work collecting oral history seems to have had the greatest learning impact, because it allowed her to learn new skills and, as she notes, "I quickly discovered that as teacher and student, we were collaborators on this project. It was not simply a teacher teaching and the student observing and taking notes—a contrast compared to my usual academic experience." DiLullo quickly began to contact potential narrators for the project in southern Ohio, in a county we had not visited before. She called participants, explained the project, and

requested appointments for interviews, all using Spanish. Initially, students observed the process and took pictures and notes. DiLullo says,

> While Dr. Foulis conducted interviews, my classmate, Adriana Ponce de Leon, and I would take pictures that show the narrators' spaces and personal items or artifacts to supplement the content of the interview, as well as make sure all technology was functioning properly. Additionally, Adriana and I had the opportunity to witness first-hand the impact that connecting with an immigrant in their own language has on their ability to express themselves freely and honestly. I believe that the effort to interview participants for ONLO in their native language demonstrates that we value their narratives not solely as immigrants, but as Latin@s.

Collecting oral history in a service-learning classroom was a new experience for her, as was the pedagogical approach of the service-learning class itself. Coursework and in-class discussion provided DiLullo and Ponce De Leon with enough knowledge to understand the community we were trying to reach. At this point, we had already begun to read and listen to a few oral history interviews in the classroom to understand the value of the personal story. Using narrators of oral history as one of our main texts helped the students become comfortable with the community they were about to enter. As DiLullo explains:

> Shortly after our first few interviews working together, Dr. Foulis asked that my classmate and I begin conducting interviews in Spanish with Latin@s for the project. In English, this type of work would not have intimidated me in the slightest, but in Spanish it was certainly more of a challenge, and required me to attain more fluency and comfort in the language. As a group, we practiced interviewing skills in Spanish, and strategies for keying in on important information and asking participants to clarify and expand on a topic. When I conducted my first interview, I felt prepared [for] the experience. I interviewed a fellow peer at The Ohio State University who was Latino and a heritage speaker of Spanish. The opportunity to interview him and talk about his Latino identity and experiences in Spanish allowed for a more personal connection between inter-

> viewer and narrator, and an avenue for me to empathize with Latin@s in the United States more strongly than through the pages of a history book.

While both DiLullo and Ponce De Leon continued to practice Spanish and learn interviewing techniques, and as they engaged in other activities such as making phone calls in the target language, DiLullo also learned that storytelling is a useful tool to connect with and understand a community different from her own. Furthermore, she demonstrates a deeper understanding of the Latin@ community as a heterogeneous group as she acknowledges

> discovering that every immigration or Latin@ story is different from another, and cannot be generalized. As someone who has never immigrated to another country, my understanding of the process and experience before this project was that people who cross our border are sometimes let in, sometimes deported, face many vague or general hardships here, and try to find better opportunities in the United States for themselves and their families. My understanding was shattered and made new after listening, through interviews, to the reasons why Latin@s were leaving their homes for a foreign land, to the hardships that they faced due to language barriers and cultural intolerance, to the trials and triumphs of their immigration and career stories, to the ways they found love and maintained their Latin@ culture in the United States, and to the heartfelt and honest advice that they gave new Latin@ immigrants. I truly am grateful for having such a unique and hands-on cultural experience during the last year of my undergraduate education.

The decision to have students conduct interviews themselves was born organically, as students asked to conduct interviews and I saw their participation as an integral part of their learning process. I observed that they often incorporated examples from the oral histories they were listening to into their discussions, thereby illustrating how matters such as language and identity might be experienced by members of different age groups, and it was evident that they understood the value of oral history. I also knew that their speaking abilities in Spanish would improve much more if they conducted the interviews themselves. The training and teaching

continued throughout our travel to the participants' chosen interview location, and during the interview as the students divided the work of interviewing and taking notes. Our discussions about the interview experience and the stories we collected provided another opportunity to learn together and reflect on that knowledge. For example, after interviewing two restaurant owners in a rural community in southeast Ohio, we talked about how each narrator expressed never experiencing discrimination of any kind. The students and I then wondered if this was due to their race—these participants were light-skinned Latinos—or if they omitted telling us some of their experiences of hardship precisely because they were business owners and these stories are public. Later on, we were able to compare these initial oral histories with another from a female business owner of a restaurant, bakery, and a small Mexican grocery store, at a much larger city. This woman has been an advocate and activist for undocumented immigrants and talked to us about instances of discrimination toward the Latin@ community by a local sheriff.

Students' interest and desire to take ownership of the project was evident as they began expressing ownership of the project. They began to use words such as "our" project and began volunteering to conduct the next interview themselves. They thus achieved complete awareness of self through knowledge. Freire *(2005)* describes this as a dialogic practice in which "through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow" *(p. 80)*. By bringing together oral history in service-learning, the dialogue includes the community's perspective, and first-person accounts never escape the consciousness of the interviewers.

Using oral history in the service-learning classroom makes this reciprocal exchange possible in different and tangible ways. Students and narrators are essential partners in community-based learning, and it is here that trust, reciprocity, and mutual respect play crucial roles in the success of students and community engagement programs. More than completing a task, students and narrators move in and out of their role of subject and object where the line is so blurry that it allows a type of kinship to develop: Narrators share their life history as they have experienced it, and students practice their interviewing and language abilities *en convivencia*,

as these interviews are often conducted in homes or quiet places. Michael Frisch *(1990)* calls this exchange a "shared authority" in which "the interpretive and meaning making process is shared by definition—it is inherent in the dialogic nature of an interview" *(p. 127)*.

Many of the outcomes of using oral history in the classroom directly relate to two specific experiences that instructors hope their students will achieve in the service-learning classroom. (1) They expect students to interact with people in the community, including people in the community who are invited into the classroom. This is also achieved as students listen to the narrators' video-recorded narratives. In the class "Spanish in Ohio," this accomplishes two goals: Students learn about the community, and they continue to practice Spanish since most of the interviews are in this language. (2) Students are also expected to develop a final product that will become an important resource for the community and, in some cases, for the state, the country, and even the world *(Wood, 2001)*. The first learning outcome occurs while we are out in the community collecting stories and as we invite the narrators to share their knowledge and life experience. Before or after the interview is conducted, our narrators show appreciation for the work we are doing and encourage us to continue collecting stories that preserve the Latin@ history and heritage in the state. The second learning outcome happens as students learn to edit the videos of these interviews. As they are choosing pictures, transitions, titles, and credits and writing summaries, I remind students about the value of carefully curating and producing the best final product not only to honor the participant, but also to provide a resource to the community that can be a source of pride. Broadly speaking, we collect their knowledge, learn from it, and digitally share it to the world. In essence, together we created an important resource for the community.

For example, there have been three public exhibits of these stories, and I have presented this work at other universities and conferences where, often, Latin@ audiences speak of the value of hearing the personal story. Furthermore, the narrators are thankful for being able to tell their story, or for finally having a record of their older family members' stories. They also acknowledge the time we are investing traveling and seeing each story to completion, and compliment students on their Spanish-speaking skills. Ponce De Leon, as a student collaborator in this project, states, "Stories were an essential part of my childhood growing up, but I could have never imagined that listening to and documenting stories would

become an essential part of my experience in higher education." As a heritage speaker of Spanish and Latina, Ponce De Leon brought her own perspective and lived experiences into the project. At the same time, it gave her a new understanding about her own identity in relation to other members of the Latin@ community. Her work documenting Latin@ history, and as a contributor, uncovers the lack of Latin@ voices in higher education, that is, as legitimate and valuable sources of knowledge.

Initially, Ponce De Leon expected to work as an interpreter in local schools or within a medical setting; however, when she learned more about the oral history project and the opportunity to work alongside her classmate and the professor, she decided to complete all her hours on this project. She was new to service-learning pedagogy and oral history, but as she persisted throughout the semester, she began to verbalize the impact of this experience. She explains,

> At the beginning of the semester when I thought of "service-learning", the word "volunteer" came to mind. However, my experience through my involvement in this class, taught me that by learning in the community we establish a partnership. After a semester of interacting with the Latin@ community, I learned more from them than I ever could have possibly given. It is a humbling experience, inserting oneself into new and unfamiliar territory, however with an open-mind, service-learning opportunities can be life changing. I believe the shift from volunteering to serving was rooted from the opportunity for me to take ownership of the ONLO project.

Ponce De Leon believes that sharing the responsibility for this project, along with her classmate and professor, was key to her community-engaged learning experience. As she learned to understand the difference between being a volunteer and working in partnership, her perspective on who has decision-making power and knowledge also changed. While relying on the professor to answer questions when unsure about a procedure, Spanish language use, or feedback about follow-up questions during interviews, she began to understand that this was a collaborative process. For her, the chance to conduct interviews "felt like as though my engagement in the course was having a real effect on myself and the community. By allowing us to take ownership of our service with oral history,

Dr. Foulis paved the way for the transformation from volunteer to service-learner."

As it is typically in this class, even with heritage speakers of Spanish, students' main concern is their level of conversational Spanish. However, most students—regardless of whether they end up completing their service hours—realize that their language level is just one component of their service in the community. Ponce De Leon reflects,

> many of the Latin@s that were interviewed as a part of ONLO were excited to simply have someone sit and listen to their story. Nowadays, our world is so fast paced that we rarely take the time to listen. This creates a disconnect between ourselves and other populations. Oftentimes, having to sit down and listen to a person seems like a burden, but I can genuinely say that as a result of this simple act, my perspective has been significantly altered. Prior to this semester, documenting stories was not relevant to my life, but I have learned that "oral history" is a form of storytelling and everyone has partaken in this pure tradition. As a result of ONLO, I now welcome the opportunity to sit down with a person and hear their story, because there is always something to learn from others.

Indeed, students in this project and in this class learn how to build community with people different from themselves. Although DiLullo and Ponce De Leon speak specifically about their collaboration with the ONLO project, students in this service-learning course often arrive at a similar conclusion; they overcome their fear of using Spanish with native speakers; moreover, they have a more complete understanding of the experiences, lives, and concerns of the Latin@ community in Ohio.

Lastly, Ponce De Leon's participation added a new dimension to our collaborative process of collecting oral history. Her perspective as a Latina herself, and a heritage speaker of Spanish, allowed her to connect with our narrators as a cultural insider, yet also as one willing to learn new viewpoints. It also allowed her to use her Spanish in relational ways with her own community, and it made her see participation in the project as an extension of her own heritage, a presence that is worth documenting and preserving. Indeed, she also gifted the project with her own oral history and identified another peer whose story she recorded. The ONLO project often

requires that we travel outside campus, which allows professor and students to continue learning about each other or class topics on the road. Students who have collaborated in the past have indicated that they enjoy the time on the road where they can continue to ask questions and develop a more in-depth mentoring and professional relationship with the professor, in contrast to a more typical student situation that limits these experiences to time spent in the classroom and the occasional office visit. Ponce De Leon valued this time on the road and documenting Latin@ life as "the most authentic and vulnerable way to learn about others and create a lasting connection." In her final reflection about her work on collecting oral history in the service-learning classroom, she writes,

> Over the course of the semester, I have developed an appreciation for the art of narration and the value of stories. Documenting stories [is] an essential way of ensuring that the stories live on after we are no longer here to tell them. Although I am a Latina myself, through this course, I learned that my community is not homogeneous. I listened to experiences both similar but also infinitely different from my own, proving that there is no single story, nor one definition of the Latin@ identity. Latin@s come from various countries, different languages, have diverse physical appearances, distinctive customs and traditions, etc. Collecting stories from Latin@s in my community has also personally provided me with the space to continue forming my own identity.
>
> Although I am infinitely grateful for my own family's stories, I have a strong desire to keep collecting new narratives and continue learning from others. This class was only one semester, yet I intend to continue my work in this project in the future. I can confidently say that I have experienced significant personal growth as a result of this class. By working and interacting with the community, I created a bond and connection with a person we interviewed. It has been a privilege being invited to listen to Latin@s' stories and to have the opportunity to learn from some of their most vulnerable, but also most memorable moments. The world needs to hear these stories and narrators enrich our national history by sharing their experiences.

Undoubtably, the sustainability of using oral history in the service-learning classroom is limited by students' language abilities, schedules, and willingness to learn new technologies. It is also limited to the number of community members interested in gifting their stories to the project in any given semester. There is also a limit to the professor's time. Working on this type of project requires close student supervision and traveling throughout the state. Finally, the number of Latin@s in the state of Ohio is also relatively low, which enables only two or three students to work with the professor to plan, collect narratives, and edit videos. However, since students are given several choices to complete their service hours, lack of a large Latin@ population has not presented a problem. When we allow students to critically reflect on their participation and their learning goals, and when they recognize the mutual exchange of teaching and learning in the community, students are transformed.

The practice of service-learning provides students and faculty with the opportunity to see the community as a resource and partner in the learning and teaching process. As this course illustrates, students are brought to use Spanish in the real world, with people from different nationalities, including those members of the Latin@ community who have lived in the United States for multiple generations. It offers a point of inquiry into lived experiences, especially when we use oral history as a tool for collecting primary sources. Furthermore, when we reflect on those encounters and experiences—and value them as a crucial part of learning—we engage in participatory pedagogy where the community, faculty, and students acknowledge each other by listening, seeing, and reflecting on that encounter. Community engagement through oral history pushes us to consider the value of participatory pedagogy as a practice that offers students the opportunity to develop empathy and appreciation of different languages and cultures, and, equally important, it allows them to see how distinct *Latinidades* thrive in the United States today.

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Reciprocity and Scholarly Connections: Faculty Perspectives About the Role of Community-Engaged Work in Their Career Vitality

Aimee LaPointe Terosky

Abstract

This qualitative study examined 25 faculty members representing varying ranks, institutional types, disciplines, racial/ethnic backgrounds, and gender with current or recent participation in community-engaged research, service, and/or teaching. The study explored their perspectives on whether or not and, if applicable, in what ways their participation in community-engaged work influenced their vitality. For 23 of the 25 participants, community-engaged work positively affected their vitality. Interview analysis and document review revealed two aspects of this work as most significant: reciprocity (mutual benefits between faculty and community partners) and scholarly connections (integrating content expertise and community work). Implications for practice are discussed.

Keywords: community engagement, faculty, vitality, public good

Introduction

While I was an assistant professor, I was asked to present to the board of trustees on my community-engaged work with teacher and principal development in Haiti. As I prepared for the presentation, I recognized that my work in Haiti did more to fuel my sense of professional vitality than all of my publications and academic achievements combined. Transitioning to academia from urban, K-12 public school leadership had been challenging for me, as I felt the sense of impact of my work more readily in my K-12 role than I did in my current role as a professor of graduate education. It wasn't until my presentation on my collaborations with Haiti that I fully realized the ways in which my community-engaged work influenced my sense of vitality. This experience left me wondering if other academics felt the same way, and if they did, what was it about community-engaged work that facilitated their vitality? And with that, I embarked on a study applying the lens of vitality to better understand if and in what ways community-engaged work (teaching, research, or service) plays a role in faculty vitality.

Community-engaged work is defined as a "collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity" *(Driscoll, 2008, p. 39)*. Scholars have observed that, in contrast to community service or philanthropy, community-engaged work is grounded in mutuality, or in other words, a two-way street *(Weerts & Sandmann, 2010)* in which faculty and community partners work toward a common goal through the sharing of expertise, knowledge, networking, and resources *(Liang, Sandmann, & Jaeger, 2015)*. In this sense, community-engaged work resists the power structure in which faculty "give to the given" *(Liang et al., 2015, p. 241*; see also *Jaeger, Jameson, & Clayton, 2012)* and instead promotes the "civic interdependence" *(Barrera, 2015, p. 89)* of campuses and communities. For example, civic interdependence can be exemplified by a partnership between a biology professor (and her students) with expertise in tick-borne diseases and a group of medical doctors and health professionals in an underserved community. This partnership studies and promotes less expensive tick repellants in order to reduce the number of families impacted by the diseases. All members of the partnership have knowledge and skills to contribute, as well as benefits to receive.

Historically, one of the founding principles of higher education is serving the public good, often by applying scholarly expertise to society's needs *(Kezar, Chambers, & Burkhardt, 2005; Liang et al., 2015; Shaker, 2015)*, rather than scholars being "merely a receptacle and disseminator of expertise" *(Brint, 1996, p. 9)*. Over the last two decades, higher education stakeholders have renewed efforts to "deepen university and community relationships" *(Ivey & Teitelman, 2016, p. 1*; see also *Demb & Wade, 2012; Gonzalez & Padilla, 2008; Kezar, 2004; O'Meara, Sandmann, Saltmarsh, & Giles, 2010)*. These renewal efforts have included rewriting institutional mission statements with an emphasis on community engagement *(Aldrich & Marterella, 2014)*, promoting the legitimacy of community-engaged scholarship *(Boyer, 1990; Glassick, Huber, & Maeroff, 1997)*, forming centers for civic and community engagement and service-learning courses, creating the Carnegie Foundation's Community Engagement Classification for campuses, developing professional networks and opportunities around engagement (e.g., Campus Compact), and including community engagement in accreditation indicators of institutional quality *(Weerts & Sandmann, 2010)*.

In addition to renewal efforts around community engagement at the institutional level, faculty members retain a strong com-

mitment to upholding the academy as a "public space" *(Rhoades, 2015, p. 121*; see also *Shaker, 2015; Sullivan, 2007)*. Current statistics, such as the Higher Education Research Institute (HERI) survey, found that 42.5% of participating professors collaborated with local community partners in their research and/or teaching and 37.4% have focused on local community needs in their research and/or teaching *(Hurtado, Eagan, Pryor, Whang, & Tran, 2012; Rhoades, 2015)*. Further, Rhoades *(2015)* noted that one fifth of faculty in 4-year colleges and universities have taught a service-learning course, which combines a course's subject matter content with community-service experiences. A commitment to community-engaged scholarship is significantly seen in the participation rates of the following: faculty of Color and White women faculty *(Antonio, Astin, & Cress, 2000; Baez, 2000; Hurtado, Ponjuan, & Smith, 2005; Rhoades, 2015)*, faculty in the fields of education and biological sciences *(Laird, 2015)*, post-tenure faculty *(Rhoades, 2015)*, and within private, 2-year, and/or religiously affiliated schools *(Hurtado et al., 2012; Vogelgesang, Denson, & Jayakumar, 2010)*. The above statistics uphold what Shaker *(2015)* asserted: "faculty spend far more hours per week and weeks per year on their academic calling [in terms of community-engaged work] than is required by appointment or contract" *(p. 4)*.

Despite the historical and renewed interest in the community-engaged mission of higher education, a number of factors present challenges to the realization of this mission: increasing faculty workloads *(Schuster & Finkelstein, 2006)*, which could hinder faculty time to engage with communities; the continued devaluing of community-engaged work in tenure and promotion rewards systems *(O'Meara, 2002, 2006, 2011)*; inadequate organizational structures to support faculty in their community-engaged work (e.g., course releases, professional development; *Amey, Brown, & Sandmann, 2002; Bringle & Hatcher, 2000; Weerts & Sandmann, 2010)*; and cultural shifts that promote academic capitalism and the corporatization of higher education *(Rhoades, 2015; Shaker, 2015; Sullivan, 2007; Turner, 2015)*. Moreover, the literature on community-engaged work highlights a need for continued exploration from the perspectives of participating faculty members, as well as from the perspectives of community partners, although this study does not focus on the latter.

With this in mind, I apply the lens of faculty vitality as it relates to individual faculty members' community-engaged work. Past research indicates that involvement in community-engaged work might be one promising avenue to increasing faculty satisfaction *(Jaeger et al., 2012;* see also *Curry-Stevens, 2011; Williams & Sparks,*

2011); promoting the integration of teaching, research, and service *(Ivey & Teitelman, 2016)*; and expanding innovations in scholarship and teaching *(Curry-Stevens, 2011; Williams & Sparks, 2011)*. These aforementioned benefits are significant, as the extant literature notes that faculty satisfaction and retention rates are decreasing *(Huston, Norman, & Ambrose, 2007; O'Meara, Terosky, & Neumann, 2008; Schuster & Finkelstein, 2006; Trower, 2012)*, especially among faculty of Color, White women faculty *(Terosky, O'Meara, & Campbell, 2014)*, and midcareer/associate level professors *(Trower, 2012)*. This is particularly relevant, as scholars have noted that faculty of Color, White women faculty, and early-career faculty are interested in conducting community-based research and professional outreach *(Antonio, 2002; Zambrana, Espino, Castro, Cohen, & Eliason, 2015)*. In turn, I ask the following research questions:

- From the perspectives of participating faculty members, does their involvement in community-engaged work (i.e., teaching, research, and/or service) play a role in their vitality?
- If community-engaged work (i.e., teaching, research, and/or service) plays a role in participating faculty members' vitality, in what ways does their community-engaged work influence their vitality?

Conceptual Framework

I am studying community-engaged work through the conceptual lens of faculty vitality. As vitality is viewed "as an important factor for employees' functioning and . . . their sustainable employability," the concept has become an important focus of study in the organizational, business, developmental psychology, and social science literatures *(van Scheppingen et al., 2015, p. 45)*. A common definition of vitality applied to organizational settings is "high levels of energy and mental resilience while working, the willingness to invest effort in one's work, and persistence even in the face of difficulties" *(Schaufeli & Bakker, 2003, in van Scheppingen et al., 2015, p. 46)*. Vitality is linked to individuals' increased well-being, resiliency, productivity, creativity, innovative behaviors, and effective functioning *(van Scheppingen et al., 2015)*. A theory often linked to vitality is the theory of self-determination, which examines individuals' intrinsic tendencies to act in healthy and effective ways *(van Scheppingen et al., 2015)*. Self-determination theorists argue that three basic psychological needs need to be met in order to enhance individuals' vitality, including a sense of autonomy,

competence, and relatedness (i.e., collaborative workstyle, social capital), with vitality at work most positively associated with the need for autonomy and competence *(van Scheppingen et al., 2015)*.

In the context of higher education, the literature on faculty vitality was largely initiated by Kanter's *(1979)* work on "stuck professors" *(p. 3)* and has continued to grow over the past three to four decades *(Baldwin, 1990; Bland, Seaquist, Pacala, Center, & Finstad, 2002; Clark, Corcoran, & Lewis, 1986; Huston et al., 2007)*. Drawing on organizational behavior, business, developmental psychology, and social science literature, faculty vitality has been defined as a "continuing process of revitalization" and self renewal that, in turn, fosters the attainment of personal and institutional goals *(Bland & Bergquist,1997, p. 2*; see also *Baldwin, 1990)*. Scholars have noted qualities such as autonomy, intellectual engagement, collaboration, and purposeful work as significant to enhancing vitality *(Baldwin, 1990; Johnsrud & Rosser, 2002)*. In a study contrasting vital and nonvital faculty, Baldwin *(1990)* found that vital faculty pursued short-term goals, specific projects, and challenges for growth more than their nonvital counterparts; vital faculty also took more risks, collaborated at greater levels, and reassessed their careers when they hit milestones or plateaus in their work.

In sum, the literature on faculty vitality generally falls within three strands of study: (a) differentiating between vital faculty and stagnant and/or disengaged faculty *(Baldwin, 1990; Huston et al., 2007)*, (b) detailing strategies for promoting renewal across career stages *(Bland & Bergquist, 1997)*, and (c) highlighting institutional and individual factors that help or hinder vitality *(Bland, Risbey, Berberet, & Brown, 2004; Bland et al., 2002; O'Meara, 2006, 2011)*. This line of research has typically studied faculty vitality through performance and productivity outcomes, for example by examining publication rates, teaching performance, achievement of tenure or promotion, or involvement in shared governance *(Baldwin, 1990; Clark et al., 1986; Huston et al., 2007)*, or by relying on national datasets. Consequently, the extant literature might be overlooking local contexts and the individual's experience. Although a focus on performance, productivity, and national datasets is a valid measure of individuals' achievements and institutional reputation, higher education scholars have called for broader studies on faculty vitality that take into account individuals' experiences and their "subtler forms of engagement and disengagement" *(Huston et al., 2007, p 518)*. I have therefore chosen to build on the literature by concentrating on individual faculty members' experiences in community-engaged work through the lens of their vitality.

Methods

As I am interested in better understanding the perspectives of faculty members participating in community-engaged work, this qualitative study is grounded in interpretive traditions *(Denzin & Lincoln, 2000; Erickson, 1985)*, in which researchers seek to examine individuals' experiences and sense-making of their experiences rather than uncovering given facts or universal truths.

Following Institutional Review Board approval for the study, I obtained participants by applying purposeful sampling, a qualitative research technique that intentionally identifies and recruits "information rich" participants who have experience with the phenomenon under study, as well as demonstrate their availability and willingness to articulately communicate their experiences *(Palinkas et al., 2016, p. 534*; see also *Denzin & Lincoln, 2000)*. I contacted 30 members of my personal and professional networks via e-mail, asking for nominations of faculty members who were currently participating in community-engaged teaching, research, and/or service or who had done so within the past 5 years. In my nomination e-mail, I asked my networks to suggest faculty members from a variety of ranks, races/ethnicities, institutional types, geographical locations, discipline sectors, and categories of community-engaged work. I received 57 nominations, and I developed a demographics matrix that I used to select a diverse participant pool. I invited 28 potential participants via e-mail, and 25 agreed to participate in the study. Demographic information is included in Table 1.

I conducted 60–90-minute interviews with the 25 participants. The interviews were either face-to-face, over the telephone, or through a virtual meeting platform. The semistructured interview focused on three key areas: (a) background information about pathway to academic career and discipline area, (b) discussion of participants' community-engaged work, and (c) discussion of participants' views on vitality and, if applicable, in what ways their community-engaged work had influenced their vitality. Each interview question either directly connected to one of this study's two research questions (e.g., "Does your community-engaged work influence your professional vitality?"; "Please describe an example of when your community-engaged work helped or hindered your vitality.") or inquired about pertinent background or contextual information on professional trajectories and the nature of the community-engaged work (e.g., "Please describe your community-engaged work."; "How did you enter into the academic profession?"). Following the tradition of member checking, all of the

Table 1. Demographic Information of Participants

Gender	• 13 men • 12 women
Institutional type	• 14 research universities • 4 comprehensives • 5 liberal arts • 2 community colleges
United States geographical region	• 10 northeast • 2 southeast • 5 midwest • 3 southwest • 5 west
Discipline	• 9 applied/professional • 4 arts or humanities • 9 social science • 3 science
Rank	• 6 assistant professors • 9 associate professors • 10 full professors
Type of community-engaged work	• 10 in teaching, research, and service • 7 in service and teaching • 3 in research and teaching • 2 in teaching only • 3 in service only
Race	• 13 White faculty • 12 faculty of Color

interviews were transcribed and sent to each participant to review and/or clarify; I revised transcripts based on participant feedback when applicable. Beyond interview data, I also collected documents (e.g., participants' scholarship or publicly available reports related to their community-engaged work) or reviewed electronic sources (e.g., college/university websites, community organizations' websites) related to items discussed in the interviews. These documents provided valuable background information on participants' community-engaged work, the institutional contexts in which that work was situated, and, at times, individuals' personal reflections and commentary on their communities and their role in their communities.

For analysis, I followed a three-phase strategy, guided by the work of Saldaña *(2012)*. In the first phase, I conducted first-cycle coding by posing three analytic questions: (a) Do participants discuss their community-engaged work in relation to their vitality? If

yes, in what ways? (b) What aspects of participants' community-engaged work influenced their vitality, if at all? (c) How might participants describe the role of community-engaged work in faculty vitality? I highlighted sections of transcripts with responses to the analytic questions, as well as developed codes that captured key ideas represented in the highlighted sections. In all, I developed 18 codes that addressed the analytic questions. Throughout the coding process, I created code memos, which included the names and definitions of the different codes and reflective notes about the codes and their meaning.

The code memos assisted me with second-cycle pattern coding *(Saldaña, 2012)* in which I consolidated similar codes, which resulted in the two robust themes of reciprocity and scholarly connections. For example, for the theme of reciprocity, I combined the codes "partnerships," "team," "mutually beneficial," "give and receive," and "interdependent." After determining the two robust themes of reciprocity and scholarly connections, I reanalyzed each transcript, specifically coding for the two themes, as well as any outliers. Further, I created a chart detailing when participants' responses demonstrated reciprocity and/or scholarly connections.

In the third phase of analysis, I asked how the literature on vitality discussed earlier might help me clarify, elaborate, or strengthen my analysis, as well as how my findings might contribute to the extant literature. This analysis is detailed in the findings and discussion sections.

In terms of trustworthiness of the study, I sent all interviewees a copy of their transcript and incorporated any feedback I received. Additionally, I asked several colleagues with expertise in community-engaged work and/or faculty careers, as well as my graduate assistant, to serve as critical peer reviewers of my code memos, analysis, thematic coding, and paper drafts. Third, I maintained a codebook to retrace my thinking and analytical decision points. Fourth, I included a statement of positionality in the introduction of this article. Lastly, the full article contains thick description so that the reader has participants' voices to represent the themes I present.

Findings

This article addresses two research questions. In regard to the first research question, which asked if involvement in community-engaged work played a role in their vitality, all 25 participants agreed that community-engaged work played a role in their vitality.

Twenty-three of the 25 noted that their community-engaged work positively enhanced their vitality, with 18 noting that community-engaged work is the most significant factor in their vitality. In contrast, two of the participants shared that their community-engaged work negatively impacted their vitality, even though they value the ideals of community-engaged work.

In regard to the second research question, in what ways does community-engaged work influence vitality, there were two categories of responses. The first category consists of two outlier participants who noted that their community-engaged work negatively impacted their vitality. In these cases, the participants had experienced episodes that were described as "volatile" or "disheartening." One case involved a situation with a partner community organization that resulted in legal ramifications, and the other case involved a failed promotion case. Both of these cases highlight challenges encountered in community-engaged work, including the complications that can arise from working with community organizations and the ongoing debates about the legitimacy of community-engaged work in academic reward structures. For both participants, their involvement in community-engaged scholarship decreased their vitality and, for the "unforeseeable future," ended their involvement in this type of community work.

Members of the second category, consisting of the remaining 23 participants, noted that community-engaged work positively, and significantly, heightened their vitality. Although acknowledging challenges to conducting community-engaged work, including lack of resources and recognition, scarcity of time, and risks to tenure and promotion associated with this type of work, these 23 participants (the "positive participants") commonly discussed how the benefits significantly outweighed the challenges. For these participants, two aspects of their community-engaged work most significantly enhanced their vitality: *reciprocity* and *scholarly connections*. I will discuss each theme next.

Reciprocity

The value of reciprocity, defined as a mutually beneficial relationship in which individuals serve others while also receiving benefits, was discussed as one of the key factors to enhanced vitality through community-engaged work by 21 of the 23 positive participants. Borrowing the language of a social scientist participant, reciprocity is viewed as a "two-way street" that breaks down the hierarchical power structure purporting that "the professor or uni-

versity is in the role of the giver and the community is solely a receiver." Participants disrupted the notion that their community-engaged work was to "save people" or "sweep in with a superhero cape to save the day." Instead, participants readily shared that they "receive as much, if not more, than [they] give" through their community-engaged work. And, according to participants, it is this value of reciprocity—embedded in their community-engaged work—that added vitality to their personal and professional lives. In the following sections, I will share the ways in which participants experienced reciprocity in community-engaged work. Participants' self-reported contributions to community-engaged work included (a) *scholarly and research expertise*; (b) *resources*, including those of a physical, personnel, and/or networking nature; and (c) *legitimacy*. Their self-reported benefits included (a) *purpose*, (b) *sense of community*, and (c) *opportunity to honor their own history and communities*. Although I divide their contributions and benefits for ease of discussion below, I do note that participants discussed both seamlessly.

When viewing community-engaged work through the lens of reciprocity, the contribution of their scholarly and research expertise was the most common response among participants. Acknowledging the "privilege" of graduate training and a profession that expects and supports ongoing scholarly learning, participants discussed how their knowledge of "the literature," as well as their "experience with designing and conducting research studies," represented one of their key contributions to their community-engaged work. The case of Kevin, a full professor of science at a liberal arts college, serves as an example. With a long history of designing research studies and collecting data "out in the field," Kevin established a partnership with an environmental advocacy organization. The partnership consisted of all parties determining the needed data to apply for grants, followed by Kevin and his students designing the study and collecting and analyzing the data, and concluding with the advocacy organization applying for grants to rectify the environmental damage. As a reciprocal arrangement, Kevin acknowledged that the organization "needed my time, my students' time, and my skill in designing and collecting data in the field," while he and his students "needed [the advocacy organization's] know-how in grant writing and political connections to win grants and follow-through on clean-up efforts." Kevin is extremely proud of his contribution because of the number of people who "use this data and benefit from this data."

The second most common contribution noted by participants was their ability to acquire needed resources for the community-engaged work. These resources typically took one of three forms: (a) physical resources, such as meeting rooms or office supplies; (b) personnel resources, such as the services of an administrative assistant, graduate assistants, marketing staff members, and/or students enrolled in service-learning or research courses; and (c) networking resources, such as access to experts, policymakers, and other scholars. For example, the case of Will, an associate professor of social science at a regional research university, demonstrated the ways in which he could utilize the physical, personnel, and networking resources available to him, via his academic career and his position as a locally elected government official, to facilitate his community-engaged work that focuses on a transient population of adults. Will explained how he views his role as a resource provider:

> I'm not trying to solve anything for anybody. I'm working with communities who want to solve their own issues in their own ways. And my job is to facilitate information, to provide resources, to help be a critical friend, to help keep dialogue afloat, to engage other stakeholders that maybe didn't feel they had the political capital to engage. So, I see myself as more of a conduit to resources that maybe to certain community members are out of reach.

As a "conduit to resources," Will focuses his and his students' research agendas (personnel resources) on a transient adult population in order to provide valuable information to community leaders so that they can make informed infrastructure decisions. Moreover, Will provides "a voice" to transient adults by insisting that the town's decision-makers know about and "connect to their stories, their lives" (i.e., networking resources) in ways that Will believes results in more ethical decisions.

The third contribution commonly described by participants is the "legitimacy" they bring to community-engaged work "simply because of [their] reputation as a scholar or because of [their] institution's name." Participants highlighted cases in which their community partners, despite their own expertise and experience, "could not get a seat at the table" until they, as academics, joined in the effort. Most of the participants, when discussing legitimacy, demonstrated resigned acceptance of this phenomenon, jointly expressing frustration with the power embedded within norms

of legitimacy while also determined to "take advantage of it" for projects fostering the public good. Leo, an associate professor of an applied field, serves as a case of legitimacy. As an advocate for revising how colleges and universities prepare K-12 teachers, Leo found teacher representatives "stalled" in advocating for needed changes, largely because of a "disconnect" with state-level policymakers. With his appointment at a prestigious research institute focused on higher education initiatives, Leo had the necessary access to state-level policymakers; because of past interactions, he also had their trust. Through these networks, Leo was able to bring together policymakers and teacher representatives to start "conversations . . . and public discourse" about the future of teacher preparation programs. Consequently, Leo and this newly formed network went on to prepare a "set of recommendations around how to transform . . . the way we prepare the teachers of tomorrow." Leo acknowledges that it took his reputation with the research institution to "get the policymakers on board" with collaborating with the teacher representatives. Additionally, Leo explained that he also had to establish trust with the teachers because they were "increasingly skeptical of researchers coming in the door . . . and disappearing without telling them the results." Recognizing that teachers "distrust the academy," Leo insisted that teacher representatives had "a true seat at the table" and received "recognition for their voices and input" in the final recommendation report.

With participants' contributions of scholarly and research expertise, resources, and legitimacy in mind, I next turn to the benefits associated with the reciprocal nature of community-engaged work and discuss how these benefits enhanced participants' vitality. As a reminder, benefits included (a) *purpose*, (b) *sense of community* and (c) *opportunity to honor their own history and communities*.

Purpose, and its connection to participants' vitality, was frequently cited as the "greatest benefit" of community-engaged work by all 23 positive participants. Repeatedly, participants expressed that they "felt vital" because community-engaged work provided "a sense of purpose" that "gave [them] hope" that they could be a part of "meaningful work" and "make a difference" for communities. For some participants, community-engaged work was "always a part of who [they] are," and they knew "from the beginning of the academic career" that they would pursue this line of scholarship. For others, community-engaged work came later, usually after tenure or following a transformational event that "sprung [them] into action." Despite the timing of their entrée into community-engaged work, all 23 noted that they "could not imagine

[their lives] without [community-engaged work]" or would not be interested in "working in a silo separated from the community or practical applications." The story of Henry, an assistant professor of an applied field at a major research university, symbolizes the theme of purpose. Following graduate school specializing in a traditional humanities discipline, Henry worked in the field of finance and accumulated significant wealth and success through this work. However, Henry could not "dodge" feelings of "lacking a purpose" in his work. Unable to "let go" of these doubtful feelings, Henry returned to graduate school, this time in an applied field, and pursued first a career in a nonprofit organization and later a career in academia focused on studying and advocating for a vulnerable population. Soon after assuming his new roles in the nonprofit and later in his university, Henry realized that he "just stopped being miserable" and no longer asked himself, "What am I doing?" Additionally, people around Henry started to notice his new outlook, as he recalled a story in which a former colleague saw him working with his nonprofit's clients at a park and commented on how he "look[ed] so comfortable and involved." As he begins to reflect on what his posttenure career might look like, Henry knows that his career trajectory will "certainly include [community-engaged work]" because he "thrives" when his work offers a sense of purpose:

> What do I get out of doing community-engaged stuff, I guess is the question? I think it's, if I don't do it, then I'm back to where I started, doing stuff that's not really meaningful . . . and that's the whole point . . . to lead a meaningful life, and that's why I didn't stay in [finance career]. If I end up in some way, in that same position, it's such a waste. So, I think there's this element that I recognize it is absolutely essential that I figure out how to make [community-engaged work and academia] work, otherwise, the whole project has failed.

Although acknowledging that there are easier ways to "go about the academic career," Henry is determined to pursue "meaningful work" that "serves a purpose," because he knows firsthand how a lack of vitality feels professionally and personally.

A second benefit to their vitality, as commonly discussed by participants, is the greater sense of community they derived from their involvement in community-engaged work. Relationships with community-engaged partners were often labeled "the highlight" of

their work, thereby contributing to participants' sense of vitality, especially in the context of "feelings of isolation or incivility in the academy" that many participants shared. In addition, participants emphatically noted that their community relationships were "grounded in equality" in that participants, overall, resisted deficit models or "charitable models of community service partnership" and instead sought out "equal" or reciprocal models that recognized and valued the assets of all partners. In other words, participants acknowledged that their community partners brought "important knowledge, skills, and perspectives to the table" and "should not be discredited by anyone." Quinn, an associate professor of an applied field at a major research university, serves as a case of the subtheme of a greater sense of community. In her research and teaching, Quinn concentrates on addressing environmental issues in collaboration with her students and/or K-12 teachers. Acknowledging that empowering teachers and students to confront environmental issues is challenging, Quinn finds vitality and energy for her work through relationships with her community partners. "[Working with community partners] fuels me," shared Quinn. "I work a lot but because I am working with and in a community, it gives me the inspiration and strength." Moreover, Quinn discussed how being surrounded by a strong and supportive community of fellow activists serves as a buffer when advocacy efforts do not turn out as planned.

A final benefit for participants' vitality in the context of community-engaged work is the opportunity to honor and support their own history and communities. This benefit was particularly prevalent in the responses of participating faculty of Color and/or working-class, first-generation participants. Expressing their gratitude "for the sacrifices of the previous generations to grant [them] the opportunities of education and upward mobility," participants passionately described how their vitality is enhanced when they can "leave a legacy" for their families and "create a better future" for younger generations. For example, Penelope, a full professor of social science at a regional research university, shared that she finds her community-engaged work with immigrant students and their families "especially rewarding" because it connects to her grandfather's experience as an immigrant working in a demanding industry that resulted in his body "[taking] such a beating." She finds working with immigrant communities a "natural" extension of her background, and her work is a means of "honoring the sacrifices that my family made so that I could go to college and pursue a doctoral program." Penelope shared:

> It's really about honoring their sacrifices and everything they sacrificed, their own education, their own health, to labor in difficult positions to provide better opportunities for their families and their children . . . just paying homage to that. You know, I think it's super rewarding for that reason.

Penelope described how, if she feels overwhelmed or less motivated, her "perspective changes" when she remembers the strength of her grandfather and of the families who still confront oppressive systems. For Penelope, honoring her grandfather through her community-engaged work, and remaining mindful of his sacrifices, is a source of vitality. This finding resonates with the literature on "inherent philanthropic work" characterized by a strong sense of emotional connection and community responsibility by faculty, especially faculty of Color *(Moore & Blake, 2015, p. 97; see also Baez, 2000; Rhoades, 2015)*.

To summarize: The theme of reciprocity answered this study's second research question, which asked how community-engaged work influenced participants' vitality. In response, the subthemes of contributions (i.e., scholarly and research expertise, resources, and legitimacy) and benefits (i.e., purpose, sense of community, and opportunity to honor their own history and communities) highlighted that mutually beneficial models of community-engaged work, rather than one-directional, hierarchical models, enhanced participants' vitality. Next, I turn to the second theme, that of scholarly connections.

Scholarly Connections

In analyzing participants' responses to the question of how does community-engaged work enhance their vitality, 22 of the 23 positive participants shared that connections between their community-engaged work and their scholarly expertise were significant. Although valuing volunteerism and generalized community service, participants reported that there was little to no increase in their vitality if their community-engaged work did not connect to their own scholarly expertise and learning. In fact, several participants shared that they became "burned out" if their community-related work lacked this connection. Therefore, participants' vitality became enhanced, via community-engaged work, in three key ways: (a) by deepening their own learning and understanding of their scholarship; (b) by expanding their research trajectories,

especially in applied ways; and (c) by invoking inspiration to revise their teaching. I will describe each subtheme next.

In regard to the first subtheme of deepening their own learning and understanding of their scholarly expertise, participants noted that community-engaged work that fostered, and challenged, their own learning was viewed as a source of vitality rather than another "service requirement." The case of Linda, a professor of humanities at a liberal arts college, serves as an example. Originally "a traditionalist," Linda links a profound shift in her scholarly identity—from "pure theory to applied [name of discipline]"—to her engagement with community work. Citing happenstance, Linda "came across" the concept of restorative justice, a rehabilitation approach within prison populations, while conducting a literature review for another study. With her curiosity about restorative justice piqued, Linda sought out and joined a restorative justice project. Surprised by the connections between her pure research and the applied aspects of restorative justice, Linda realized that her previous grounding in her area of expertise was incomplete, which in turn encouraged her to pursue new avenues of learning about her expertise. This "deepened awareness" of the intersection of theory and practice spilled over into her teaching; Linda began offering service-learning courses in her traditional discipline. "I am now convinced . . . ," reflected Linda, "that student learning, when it is actually engaged with people on the ground, then they are really experiencing something that can't be replaced by just theory." Despite her long tenure as a professor, Linda noted that her continued "vitality" is linked to her engagement with a community that applies her scholarly expertise to a practical issue.

The second subtheme of scholarly connections highlights the ways in which participants' vitality was enhanced when their community-engaged work provided opportunities for an expanded research trajectory. Participants discussed new pathways of inquiry and opportunities to conduct research that was not previously "on the horizon." In this context, approximately a quarter of the participants received grants and state-level assessment projects based on their work on a community-based project. Shane, an assistant professor of an applied field at a community college, falls into that category. After attending and networking at numerous township meetings on police–town relations, simply as a "member of the community" and as an "academic from a related field," Shane was invited by high-level policymakers to join a large-scale, quantitative study surveying citizens' perceptions of the police force. Shane had been predominantly a qualitative researcher, but this project

required him to "more deeply learn" quantitative research skills and pushed him to analyze this phenomenon from the "micro, individual level" rather than from his "wheelhouse of macro, policy-level analysis." Within a collaborative setting, Shane acknowledged that his own research skills, and his approach to his area of scholarly expertise, were significantly impacted "for the better" and resulted in a "renewed sense of vitality" because of this new research agenda, which encouraged him to "be a lifelong learner."

Whereas the cases of Linda and Shane represent the connections between community-engaged work and their scholarly learning, the case of Michelle, an associate professor of the arts at a community college, illustrates the subtheme of connections between community-engaged work and teaching. Michelle credits her sense of vitality to the connections between her community-engaged work and essential concepts taught in her courses, which included design and marketing strategies and professional dispositions. Collaborating with the director of a nonprofit, Michelle's students listened to the director's needs and then developed and pitched marketing materials, such as logos, stationery, and supplies. Moreover, Michelle simulated the real world, in terms of professionalism, by "reinforcing" that students respond promptly and appropriately in e-mails, arrive on time in professional attire when meeting with the director, adhere to deadlines, and stay "on budget." By integrating a community project geared toward preparing her students for "a real business experience," Michelle derived "great satisfaction and energy" from knowing that she was helping her students develop portfolios for college transfer or employment while also serving a community organization operating on a limited budget.

To summarize: The theme of scholarly connections answered this study's second research question, which asked how community-engaged work influenced participants' vitality. Participants' responses demonstrated that their vitality was enhanced when their community-engaged work merged seamlessly with or built on their scholarly expertise and learning, especially when linked to their own learning within their expertise, to new research projects, or to meaningful learning experiences for their students. Moreover, this finding is supported by the work of O'Meara *(2008)*, which found faculty members' perceived fit between their discipline and their community engagement served as an important motivation for their participation.

Discussion and Significance

In this article, I examined 25 faculty members who are currently participating or have in the recent past participated in community-engaged research, service, and/or teaching to learn more about their perspectives on whether or not, and if applicable, in what ways their participation in community-engaged work influenced their vitality. All of the 25 participants agreed that community-engaged work influenced their vitality, with 23 of the 25 noting positive influences and the remaining two outliers describing negative influences. For the 23 participants who noted increased vitality due to their community-engaged work, two aspects of their community-engaged work most significantly enhanced their vitality: the themes of *reciprocity* (mutual benefits between faculty and community partners) and *scholarly connections* (integrating content expertise and community work).

As higher education stakeholders grapple with faculty satisfaction, productivity, and engagement, I share three key contributions on the role of community-engaged work in faculty vitality. First, policies and discourse around community-engaged work typically focus on one of the following three areas: (a) the external benefits to the public when academics engage with the community, (b) the pursuit of improved relations with the public and policymakers by fulfilling the public good mission of higher education, or (c) the status and evaluation of community-engaged work in faculty reward structures. In contrast, this study builds on previous work that focused on analysis at the micro or individual level, from the perspectives of the faculty members themselves *(*see also *Liang et al., 2015; O'Meara 2008)*, with a specific focus on faculty members' vitality. This study thus provides insight into the experiences of faculty members conducting community-engaged work and their perspectives on the significance of community-engaged work on their vitality, as 23 of 25 participants noted a positive connection. With deeper analysis, this study also pinpoints what it is, specifically, about participating faculty members' community-engaged work that enhances their vitality. An important takeaway from this study is that the essential elements of reciprocity and scholarly connections are key to enhancing the vitality of this study's participants, a finding that might resonate with other faculty and institutions.

A second key takeaway of this study is the concept of selflessness. In order to view community-engaged work through a lens of faculty vitality, scholars, practitioners, and policymakers need to reassess the dominant narrative of selflessness, in which the actions of faculty are viewed and evaluated based on how their work ben-

efits others, how their work produces outcomes for others. Instead, finding a more holistic approach to understanding faculty and their community-engaged work—one that integrates both the contributions of faculty and the benefits to faculty—is an important step if colleges and universities, and the communities in which they are embedded, strive to promote community-engaged work among faculty.

Third, for community-engaged work to flourish, there is also a need to push back against the narrative of productivity that characterizes contemporary discourse on faculty work. Community-engaged work—especially if we consider the importance of reciprocity and scholarly connections—takes time: time to build a community's trust, time to engage all stakeholders, time to capture the true essence of an issue facing a community, time to build capacity and include all voices. Under the current metrics of accountability and productivity, community-engaged work is often viewed as a challenge or an "add-on" and will likely fall on the shoulders of faculty committed to this type of work. If colleges and universities hope to reclaim the public's perception that they are true partners to their communities *and* support faculty vitality vis-à-vis their community-engaged work, higher education leaders and policymakers will need to adjust the perception that community-engaged work is a distraction from productivity.

How might higher education stakeholders apply this study's findings and key takeaways to practice? In response, I offer a few suggestions. First, department chairs and academic leaders should assist faculty in structuring their community-engaged work with an eye toward reciprocity and scholarly connections, among other considerations pertinent to the individual faculty member. Faculty members should also consider asking themselves these questions prior to their community-engaged work: "What might I contribute to the community—and—what benefits to my teaching, research, service, and vitality might exist due to my participation?" "What linkages are there between the community-engaged work and my scholarly expertise and learning?" "Is there a way to integrate my community-engaged work with my other responsibilities in teaching, research, and service?" Reflecting on these questions will assist faculty members and their academic leaders in determining participation and in shaping community-engaged efforts in ways that optimize the potential for enhanced vitality.

Relatedly, past research has noted that community-engaged work has great potential for integrating the signature responsibilities of the faculty career: research, teaching, and service. As

studies demonstrate that faculty workloads are increasing (Eagan & Garvey, 2015), integrating research, teaching, and service within the context of community-engaged work is a potential pathway for focusing faculty members' work. Academic leaders, as well as campus centers for community partnerships and disciplinary associations, should provide guidance, case exemplars, and consultations on how faculty members can craft their community-engaged work with an eye toward integrating the "varied hats" of teaching, research, and service that faculty members wear. As an example, Linda, a participant showcased earlier in this article, applies her restorative justice work to service projects with local prisons, to teaching via service-learning courses, and to applied research in her discipline. To Linda, her community-engaged work is seamless, with lines between the traditional faculty workload categories blurred.

A third implication—and one that is not new in higher education conversations—is that academic and faculty leaders must recognize the additional time needed to authentically develop reciprocity and scholarly connections in community-engaged work, and in turn, evaluate and reward participating faculty members accordingly. Applying traditional metrics of productivity hinders faculty members' engagement with community projects. If colleges and universities are committed to the public good—and if they want to pursue one potential avenue for increased faculty vitality—then they must recalibrate the evaluation system (see O'Meara, 2011 for discussion of rewarding community-engaged scholarship). This recommendation is especially geared toward addressing issues of equity in the recruitment, evaluation, promotion, and retention of faculty of Color and White women faculty, as statistics highlight higher participation rates in community-engaged work among these groups than among their White male counterparts *(Eagan & Garvey, 2015; Hirshfield & Joseph, 2012; Stanley, 2006; Ward, 2008)*.

Limitations and Future Research

As with all studies, there are limitations to this work, which include considerations of sample size, reliance on participants' articulated experiences with community-engaged work, the nature of collecting data at one specific time rather than longitudinally, and the lack of data from constituents influenced by participants' work (e.g., communities, students, institutional leaders). Thus, future studies would benefit from incorporating additional data sources, such as interviewing community leaders, students, and higher education leaders to serve as additional points of evidence

for examinations of faculty vitality within community-engaged work. Moreover, it would be valuable to trace participants' experiences in community-engaged work over a longer period of time and to determine if and how career or life stages influenced their perspectives.

Conclusion

The growing literature on faculty vitality—especially studies from the individual faculty members' experiences—highlight that the faculty role can be characterized by a commitment to meaningful work, serving the public good, autonomy, and collaboration, and that these characterizations move beyond the "elements of a job description" *(Turner, 2015, p. 145; see also O'Meara, 2008)*. "The nature of the academic community has changed over time," stated Burlingame *(2015)*, "and the need for today's professoriate to find meaning in their work beyond monetary gain is perhaps more critical than ever" *(p. 135)*. With this in mind, this study focused on faculty members themselves as the unit of analysis, in order to better understand if and in what ways community-engaged work can promote vitality, a goal that institutions of higher education are increasingly attuned to in light of decreasing levels of faculty satisfaction. This study's findings, of participants' perceptions of increased vitality due to community-engaged work (with two exceptions) and the values of reciprocity and scholarly connections, might resonate with the work of professional development staff, administrators, community leaders, and policymakers as they strive to better understand how to enhance faculty vitality and foster campus–community partnerships.

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Improving Parent-Child Relationships Through the Use of Video Technology

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Abstract

Parent-Child Interaction Therapy (PCIT) is an evidence-based treatment for child behavior problems. However, families living in rural areas may have limited access to this treatment. The present study outlines a collaboration between a university-based PCIT research group and community agencies providing services to parents to explore the use of a video to educate parents about labeled praise, a fundamental concept taught in PCIT. We developed a training video, conducted focus groups with young mothers, and evaluated the use of praise before and after viewing the video by a small group of parents seeking treatment at a rural mental health practice. Focus group participants found the video helpful and intended to increase their use of praise, and participants at the mental health practice significantly increased their use of labeled praise after viewing the video. Challenges faced during this collaboration offer lessons for other researchers seeking to build similar partnerships.

Keywords: Parent-Child Interaction Therapy, praise, community partnership

Parent Training for Child Behavior

Parents frequently seek mental health services for their children because of concerns related to child behavior *(Kazdin, Siegel, & Bass, 1990; Shanley, Reid, & Evans, 2008)*. Although parent training programs constitute an evidence-based family of interventions with demonstrated effectiveness in the treatment of child behavior problems *(Thomas, Abell, Webb, Avdagic, & Zimmer-Gembeck, 2017)*, individuals living in rural areas may lack access to evidence-based mental health services *(Jameson & Blank, 2007)*. In such situations, many children and parents in need of intervention are left to either forgo services entirely or resort to treatments that have little evidence for their effectiveness. This article presents the work of a university–community partnership in developing a parent education module designed to provide information about one of the key techniques used in parent training. We also present preliminary data from the pilot testing of this video-based module, which was conducted in an underserved community in

the Southeastern United States. It is our hope that a self-directed parent-training program could be used by families in underserved areas to address child behavior problems.

Research suggests that self-directed parent training programs can have positive outcomes for parents and children *(Cotter, Bacallao, Smokowski, & Robertson, 2013; Irvine, Gelatt, Hammond, & Seeley, 2015; Kacir & Gordon, 1999; Sanders, Baker, & Turner, 2012; Stalker, Rose, Bacallao, & Smokowski, 2018)*. As more individuals have increasing contact with the Internet and with video-based instruction opportunities, delivery of parent training via video instruction becomes increasingly feasible, either as a self-directed program or as an enhancement of standard clinical practice. Given the strong empirical support for Parent-Child Interaction Therapy (PCIT) *(Eyberg & Funderburk, 2011)* as an intervention for child behavior problems *(Thomas et al., 2017)*, we developed and evaluated a video training module focused on the use of praise, one of the key skills taught through PCIT.

Parent–Child Interaction Therapy (PCIT)

PCIT is a behavioral intervention designed by Dr. Sheila Eyberg to help parents of young children (typically between ages 3 and 6) learn to better manage their child's behavior and to interact with their child in more adaptive ways *(McNeil & Hembree-Kigin, 2010)*. By engaging in parent–child interactions structured around play, parents are able to practice specific skills intended to aid them in improving their relationship with their child and developing more effective discipline techniques. So as not to unduly influence the interaction, a PCIT therapist typically observes these parent–child interactions through a one-way mirror and uses an earpiece to provide live coaching to the parent during each session *(McNeil & Hembree-Kigin, 2010)*.

Treatment using PCIT consists of two phases: Child-Directed Interaction (CDI) and Parent-Directed Interaction (PDI) *(McNeil & Hembree-Kigin, 2010)*. During CDI parents are encouraged to develop stronger relationships with their children by providing them with positive attention. The next phase of treatment, PDI, teaches parents discipline strategies such as providing effective directions to children, praising children for compliance following a command, and implementing time-out for noncompliance to parental instructions *(McNeil & Hembree-Kigin, 2010)*. Praise, especially labeled praise in which parents praise children for a specific behavior they engaged in or a specific product they produced *(Eyberg, Nelson, Ginn, Bhuiyan,*

& Boggs, 2014), is particularly important to treatment outcome in PCIT as it is emphasized heavily during both the CDI and PDI phases of treatment. Generalization of praise into daily interactions is also an important mechanism of change for parent–child dyads through use of the skill during homework practice and generalization practice in the home *(Borrego & Burrell, 2010)*.

Although PCIT was initially developed for children with conduct problems, research also suggests that PCIT can be adapted for use with young children with internalizing problems such as depression, separation anxiety, and selective mutism *(Carpenter, Puliafico, Kurtz, Pincus, & Comer, 2014)*. Additional populations that may benefit from PCIT include children with autism spectrum disorder *(Masse, McNeil, Wagner, & Quetsch, 2017; Zlomke, Jeter, & Murphy, 2017)* and families at risk for child maltreatment *(Thomas & Zimmer-Gembeck, 2011)*. Because PCIT has repeatedly demonstrated applicability to a wide range of clinical concerns, presenting some of the basic PCIT content in a video-based format that parents can access at low cost and on their own time could have wide appeal and prove to be useful for families in need of services.

Technology and PCIT

Although other parent-training programs incorporate technology, such as instructional videos and Internet-based training *(Cotter et al., 2013; Kacir & Gordon, 1999; Quinn, Carr, Carroll, & O'Sullivan, 2006, 2007; Sanders et al., 2012; Sharry, Guerin, Griffin, & Drumm, 2005; Stalker et al., 2018)*, the possible benefits of integrating PCIT with similar technological adaptations remain largely unexplored. To date, the most rigorous research on the remote provision of PCIT has focused on therapist supervision and training. Borrego and Burrell *(2010)* produced an article that provides an overview of PCIT with brief videos illustrating key concepts integrated into the PDF version of the publication. Additionally, Wilsie and Brestan-Knight *(2012)* discussed the use of the Video Analysis Tool, a Health Insurance Portability and Accountability Act (HIPAA) compliant, web-based platform, to provide feedback to therapists undergoing training in the delivery of PCIT on specific sections of the videos uploaded by the trainees. Finally, Funderburk and colleagues *(Funderburk et al., 2015; Funderburk, Ware, Altshuler, & Chaffin, 2008)* evaluated the use of telemedicine technology to provide live coaching to trainee PCIT therapists during sessions with clients.

Although a small body of work has explored technology as a resource for training PCIT therapists, very little research has

examined technological innovations in the delivery of PCIT services. Jent, Weinstein, Simpson, Gisbert, and Simmons *(2014)* created Pocket PCIT, an e-book designed to supplement PCIT with relevant information presented via text and video, as well as an interactive labeled praise generator; however, no published research exists evaluating the possible benefits of this tool. In one early study examining the use of video technology in PCIT, Nixon, Sweeney, Erickson, and Touyz *(2003)* compared traditional PCIT with a shortened format that included five in-person sessions, five telephone consultations, and video training for the CDI Teach and PDI Teach sessions in place of the in-person instruction that is typically used to introduce each phase of treatment. In their study, 17 families with children ages 3 to 5 with behavior problems completed traditional PCIT, and 20 families completed the modified version with video-based training. Interestingly, significant reductions in child problem behavior were observed among both treatment conditions *(Nixon et al., 2003)*. Although the work of Nixon et al. demonstrates the potential utility of video-based training for PCIT, additional research is needed to further evaluate the possible benefits that video training modules and other technological innovations offer to the traditional format of PCIT service delivery. As one example of such an intervention, Comer et al. *(Comer et al., 2015; Comer et al., 2017)* have developed an online version of PCIT that aims to increase the accessibility of this treatment by allowing families to receive services at home via videoconferencing with a therapist.

Video Technology and Other Parenting Interventions

Whereas few studies have examined the use of technology in PCIT, several other parenting interventions integrating technology, especially video technology, have been documented. One example, the Parenting Wisely program developed by Gordon *(2000)*, consists of a series of video modules depicting various parenting scenarios. Parents may view the modules, consider how they would respond to the situation presented, and view additional videos demonstrating the outcomes of several possible responses. Although the program was originally disseminated in CD-ROM format *(Gordon, 2000)*, it later moved to an online platform, and research indicates that both formats are associated with parent-reported reductions in children externalizing behavior problems *(Cotter et al., 2013; Kacir & Gordon, 1999; Stalker et al., 2018)*.

As an additional example of the use of video technology in parent training, Sharry et al. *(2005)* evaluated the Parents Plus Early Years Program, an intervention for parents of children with behavior problems. This program uses both individual sessions in which a therapist reviews recorded video of a parent interacting with his or her child and offers feedback, and group sessions in which videos are used to present information about parenting skills such as communication, praising and ignoring child behavior when appropriate, providing support to children, and parental assertiveness. The intervention typically occurs over the course of 12 weeks and includes five individual sessions and seven group sessions. Sharry et al. *(2005)* studied the treatment progress of 24 families enrolled in the Parents Plus Early Years Program. In a manner similar to that employed in PCIT *(Eyberg & Funderburk, 2011)*, treatment progress was tracked using a combination of parent-report measures and behavioral observations. Following the intervention, families exhibited decreases in parental stress, child hyperactivity, and conduct problems, as well as increases in the amount of positive attention children received from parents.

Research has also explored the Parents Plus Program as an intervention for parents of older children with behavior problems *(Quinn et al., 2007)*. This format of the program is designed for children from 4 to 11 years of age and consists of eight weekly 2-hour sessions in which videos are used to teach parenting skills such as the use of reinforcement, praise, and time-out. Quinn et al. *(2007)* examined outcomes associated with participation in the Parents Plus Program for children with developmental disabilities and behavior problems. Of 42 parents of children ages 4 to 7 who participated, 23 were assigned to treatment using the Parents Plus Program, and 19 were assigned to a control condition. Families who participated in the Parents Plus Program demonstrated a significant decrease in child behavior problems and a significant increase in parenting satisfaction. Notably, unlike PCIT and the earlier study of the Parents Plus Program by Sharry et al. *(2005)*, Quinn et al. *(2007)* relied solely on parent-report measures to evaluate the program and did not include behavioral observations.

The Triple P: Positive Parenting Program, a multilevel intervention created to disseminate effective parenting techniques *(Sanders, 2012)*, has also implemented video-based parent training as one strategy for improving parenting practices *(Baumel & Faber, 2017)*. Triple P Online (TPOL) consists of eight video modules reviewing parenting topics such as strategies for managing child behavior in public, promoting appropriate behavior, and consequences for

inappropriate behavior *(Baumel & Faber, 2017)*. Sanders et al. *(2012)* reported an association between completion of the TPOL program and significant parent-reported decreases in child behavior problems. In addition to the standard version of the TPOL program, a brief version and a specialized version for children with disabilities have been developed and linked with positive outcomes *(Baker, Sanders, Turner, & Morawska, 2017; Hinton, Sheffield, Sanders, & Sofronoff, 2017)*.

Notably, despite clear evidence supporting the benefits of video-based parent training, little research to date has explored the possibility of integrating a video-based training approach and PCIT, with the exception of work by Nixon et al. *(2003)*. Although intensive in-person coaching is a key feature of PCIT *(Eyberg & Funderburk, 2011)*, video modules could be used to supplement the skills learned during live sessions or to encourage the development of basic parenting skills among individuals in need of less intensive services or who are unable to easily access PCIT *(Nixon et al., 2003)*. Potential advantages of such modules include ease of access via the Internet or a DVD mailed to a parent, as well as the ability of parents to view and review video content at their own pace to facilitate learning.

The Present Study

Overall, research examining the integration of video technology with parent training interventions suggests that similar technology may serve as a useful tool for the dissemination of the parenting skills taught in PCIT. The purpose of this article is to describe the development of Meet the Praises, a video-based training module designed to provide caregivers with information about how to provide appropriate praise for child behavior. The project was conducted in three phases. During Phase 1, the video was developed and recorded by a research team at a land-grant university in the Southeastern United States. During Phase 2, researchers conducted focus groups in order to gain feedback on the use of the video with two prevention populations. Finally, Phase 3 involved conducting a small pilot study to evaluate the feasibility of using the video-based training module with parents of children with mild disruptive behavior. Phase 3 included a collaboration between a university research team and a rural community-based clinic where families sought mental health services. For the pilot study, it was hypothesized that parents who viewed the brief video training module at the mental health clinic would demonstrate increased use of labeled praise and report significantly increased

knowledge about the use of praise. Researchers also hypothesized that parents would rate children as having significantly decreased scores on a parent-rating scale of child problem behavior. Finally, the study team predicted that parents would report improved child behavior following the brief intervention as a result of an increased use of praise as reinforcement for appropriate behavior.

Method

Phase 1: Meet the Praises Video Training Module

Two clinical child psychology faculty members at a Southeastern university formed a working group to explore the feasibility of creating a video-based parent training module that could be used to provide parenting information for at-risk families in the rural Southeast. Grant funding was obtained from the University Outreach Office to assist in the development of the training module. Over the course of a summer semester, the team developed a research design, created a script focused on using praise to increase prosocial child behavior, and found amateur actors (e.g., graduate students, faculty members, local children) to participate in the video. Prior to recording, the team consulted with the Department of Communications IT department and received a tutorial on how to best record video and audio using cameras and microphones on loan from the Department of Communications.

The resultant 22-minute video includes a storyline in which two graduate student "reporters" investigate a story about labeled praise. These reporters interview actual parents from the local area and a clinical psychologist with expertise in parenting. The video also includes clips from a mock therapy session with two young parents and concludes with some lighthearted demonstrations on how to best use labeled praise. All individuals interviewed on video were provided a description of the project and provided a written consent for their likeness to be used in the final product.

To facilitate learning of the material during the video, several short segments interspersed throughout the video present viewers with review questions about the video content. Specifically, the video encourages viewers to use labeled praise in which a child's specific behavior is praised (e.g., "Great job listening to my instruction so quickly!"), as opposed to more general unlabeled praise in which a child is praised, but it may be unclear what behavior elicited the praise (e.g., "Good for you!"; *Eyberg et al., 2014*).

Phase 2: Focus Groups

The developers of the video-based module then conducted two focus groups to obtain more information about the helpfulness of the video. One focus group was conducted at a residential facility for teenage mothers in the rural Southeast. The women at this facility were all high school students and were mothers of a young infant or toddler. The families were living in the transitional facility to receive emotional support, mentoring, and financial support. The second focus group was conducted at a free women's pregnancy medical clinic in a mid-sized Southeastern city. Women in the second focus group were ages 18 to 25 and were mothers of young infants or toddlers. Members of both focus groups volunteered to attend the group.

Each focus group was conducted in a small group setting, all members agreed to group rules, and the authors provided lunch and a free screening of a DVD version of the video. Based on the positive feedback from both groups of young mothers, the authors then conducted a pilot study using the video to evaluate the effectiveness of the training module in a clinical setting. Specifically, the pilot study was designed to evaluate whether caregivers would increase their use of labeled praise with their own children after watching the video.

Phase 3: Pilot Study

Participants. Participants of the Phase 3 pilot study consisted of five primary caregivers (4 females, 1 male, M_{Age} = 38 years) of a child age 2 to 10 years who presented with mild disruptive behavior (1 female, 4 males, M_{Age} = 5.32 years). Caregivers were recruited from among families referred for treatment at a rural community-based mental health clinic in the Southeastern United States. The clinic specialized in providing care for families at risk for child maltreatment. Four caregivers were biologically related to the target child, and all five caregivers were the sole caregiver of the target child.

Measures. Several measures that are typically used in clinical research involving PCIT were used to evaluate the pilot study. These measures are described below.

Dyadic Parent-Child Interaction Coding System (DPICS). The DPICS is a standardized behavioral coding system designed for use with live observation of parent-child interactions during play in a controlled setting *(Eyberg, Nelson, Duke, & Boggs, 2010; Eyberg et al., 2014)*. A DPICS observation includes three 5-minute segments:

Child Led Play (CLP), Parent Led Play (PLP), and Clean Up (CU); however, only the codes from CLP were used for the current study. During CLP, parents are instructed, "In this situation, tell [child's name] that he/she may play with whatever he/she chooses. Let him/her choose any activity he/she wishes. You just follow his/her lead and play along with him/her." Trained coders record the frequency with which various types of parent and child verbalizations occur during each of these segments. Average interrater reliability for the coded CLP segments was 90.3%. The present study was primarily concerned with parent use of labeled praise as measured using the DPICS. The DPICS-III *(Eyberg et al., 2010)* was used for the present study, as the more recent DPICS-IV *(Eyberg et al., 2014)* had not yet been released. It should be noted that few differences exist between the two editions.

Eyberg Child Behavior Inventory (ECBI). The ECBI is a 36-item parent-report measure of child behavior problems *(Eyberg & Pincus, 1999)*. Each item consists of a problem behavior (e.g., "Does not obey house rules on own"; "Sasses adults"; "Interrupts"). Parents identify how often their child engages in a particular behavior using a Likert scale ranging from 1 = *Never* to 7 = *Always*. Additionally, for each item parents also indicate whether that behavior is a problem for them by circling either "YES" or "NO." A total Intensity score is computed by summing the frequency ratings for each item, and the items identified as problems are summed to compute a total Problem score.

Labeled Praise Knowledge Quiz. The Labeled Praise Knowledge Quiz is a 21-item measure developed for the present study. It consists of three subquizzes: Labeled vs. Unlabeled Praise (8 items; e.g., "The purpose of using praise with a child is to:"), What to Praise and When to Praise (8 items; e.g., "When should you praise your child for appropriate behavior?"), and Enjoyment and Variety of Praise Statements (5 items; e.g., "True or false: Being genuine is not important when providing praise"). Participants respond to each item using a multiple choice format, and the items answered correctly are summed to compute a total score.

Procedure. Institutional Review Board (IRB) approval was obtained for all phases of the study involving human participants. After providing informed consent, participants in the pilot study completed three individual sessions consisting of an assessment and two intervention sessions occurring one week apart. During the first session, caregivers completed a variety of measures, including a demographic questionnaire, a pretraining DPICS observation with the child, a parent-report measure of child disruptive behavior, and

a parent-report measure of labeled praise knowledge. The second session involved the caregivers coming to the clinic without their child in order to view the Meet the Praises video training module and complete quizzes related to the caregivers' understanding of the material presented in the video. Finally, the caregivers returned for a final session during which they completed a posttraining DPICS observation with the child and the aforementioned parent-report measures. Upon completion of the study, caregivers received $50 as compensation for their time. Measures collected during each session were then anonymized and sent to the university-based research team for scoring. Pre- and posttraining DPICS observations were also sent to the research team and coded by experienced DPICS coders, who were blind to study hypotheses.

Results

Phase 2: Focus Group Results

Three common themes emerged from the focus groups conducted with the young mothers: (1) The video was very helpful in the development of their parenting skills and the way they conceptualize good parenting, (2) they hoped to use more praise for the positive behavior of their own children in the near future, and (3) they would have liked to have been praised more when they were children. Notably, the teenage mothers from Focus Group 1 reported a very positive reaction to the video, with one young woman commenting that if she had received more praise from her parents when she was younger, she "might not be here" at the residential facility.

Phase 3: Pilot Study Results

The research team conducted a series of paired samples *t*-tests in order to evaluate differences in the use of labeled praise during CLP, levels of child problem behavior, and caregiver knowledge of labeled praise before and after participants viewed the Meet the Praises video training module. Participants used significantly more labeled praise during the CLP portion of the posttraining DPICS observation (M = 2.40, SD = 2.70) than they did during the pretraining DPICS observation (M = 1.4, SD = 2.61), $t(4)$ = 3.16, p = .034. Additionally, participants demonstrated significantly higher scores on the Labeled Praise Knowledge Quiz at posttraining (M = 93.04, SD =.07) than at pretraining (M = 84.35, SD =.07), $t(4)$ = 2.89, p =.045. However, ECBI scores for the target children did not

significantly differ between pretraining ($M = 60.40$, $SD = 9.34$) and posttraining ($M = 63.5$, $SD = 29.49$), $t(4) = .29$, $p = 1.22$.

Discussion

This video-based training project was a true collaboration between several departments within a land-grant university (e.g., the Outreach Office, Department of Psychology, and Department of Communication). Additionally, several groups were impacted by the project throughout the development and implementation phases. For example, students and professors learned more about the process of creating video-based content for caregivers, which is a skill that is not typically emphasized in a graduate curriculum for psychology. Local families from the community were featured in the video and helped to provide their view on the meaning of labeled praise for a university-funded project. Finally, young mothers from two regions within a Southeastern state were able to give their feedback on the video and determine whether it might be a useful prevention tool for other mothers. Taken together, the groups involved in the development of the Meet the Praises video typically do not interact in traditional clinical research studies that are more commonly conducted in the field of clinical child psychology.

Historically, one criticism of clinical psychology has been that researchers develop treatments within the academic setting and then do little to disseminate this information or provide instruction to therapists working in the field on how to best provide these treatments in a real-world setting *(Connor-Smith & Weisz, 2003)*. This project, however, attempted to bridge the gap from research to practice, bringing information from a well-researched, empirically based treatment to a community-based clinic serving at-risk families. Specifically, a therapist working at a community-based clinic in a neighboring state and families presenting for treatment at the community-based clinic were included in the final phase of the project.

The development of the Meet the Praises video training module, as well as the second and third phases of this project, provided a number of lessons learned. First, the research team gained more appreciation for the amount of time and effort necessary to create video-based educational content. Amateur actors were difficult to locate, and one of the key actors for the video dropped out of the project prior to the planned recording, resulting in a last-minute addition to the roster. It took the team many trials to perfect the

sound, lighting, camera angles, and the use of teleprompters during the video recording. Finally, it also took several days to record the video content that was eventually edited into a video lasting just over 20 minutes. The research team projected that the video project would take one semester to complete. Although the video portion of the project was completed in one semester, Phase 2 and Phase 3 took longer.

Despite the challenges encountered in making the video, the research team was very proud of the professional-looking final product, and the young mothers from the focus groups reported that the video provided them with very useful content. Indeed, conducting the focus groups was perhaps the most straightforward phase of the project. To further evaluate the use of the Meet the Praises video training module with a prevention population, such as teenage mothers or other high-risk groups, the study team recommends conducting additional focus groups with a more formal qualitative data collection method in which focus group interviews are audio recorded, transcribed, and then analyzed for common themes. The current study is limited by the lack of a formal content analysis of the two focus group conversations conducted for this project.

The authors also encountered some challenges when conducting the more traditional research aspect of the project during Phase 3. For example, the clinician at the community-based clinic had to learn the research methods, receive Collaborative IRB Training Initiative (CITI) training, and be added to the university IRB protocol as a research assistant. These were all new activities for her, as she was a full-time clinician and unaccustomed to conducting research. Additionally, because study team members collaborated with a community-based clinic and needed to obtain confidential video recordings of the parents and children from a remote location, a HIPAA-compliant shared drive connection for the clinician was created so that she could upload the videos for research team members to code remotely on campus. For this, the community collaborator had to obtain a university ID number in order to access the university server.

One challenge faced when conducting this project was identifying community partners for potential collaboration. Networking is important when conducting community-based outreach scholarship, and the authors reached out to several leads during the planning phase of this project. Community partners were selected based on recommendations from existing community partners and asking potential partners whether they might be interested in a

collaboration. The issue of providing prevention services to rural areas was identified early in the project during the grant-seeking phase. In particular, administrators at the University Outreach Office were interested in both teen parenting and prevention of mental health issues in the rural community. Because none of the authors had ongoing projects in the area of teen parenting or rural mental health, the researchers decided to both approach existing networks of collaborators and network with some new potential collaborators.

Community Partner 1 (a residential facility for teenage mothers) was identified as a potential collaborator from one author's (EBK) existing partnership with local therapists. At the time of the project, several licensed therapists were trainees completing the PCIT certification process. Some of the therapists in training were located several hours away in the northern part of the state, and they knew of the shelter for teenage mothers. Through the recommendation from existing collaborators, the researchers offered to provide lunch in addition to providing a viewing of the video as a resource for a one-time visit.

Community Partner 2 (a local free pregnancy resource center) was the one site that seemed to make intuitive sense for collaboration. The study authors contacted the center's leadership and asked whether they might be interested in having researchers conduct a focus group with the newly developed video. Researchers offered to provide lunch in addition to providing a viewing of the video as a resource for a one-time visit. Our interaction with parents through both Community Partner 1 and Community Partner 2 was mutually beneficial, as the study team learned more about the concerns of new parents, and the new parents learned about a skill offering the potential for improved child outcomes. This experience points to the likelihood that if researchers create a clinical service/tool of value, community organizations will be open to collaboration.

Community Partner 3 (a children's advocacy center and rural mental health clinic) was also identified through the PCIT training process. The clinical director at this community agency was a licensed therapist with a private practice in rural Georgia. Of all the community partners, only Partner 3 was a part of the planning process for the design of the study. This partner helped to identify the problem to be addressed using the video, she helped to plan the assessment procedure, and she executed the project in collaboration with the research team. Notably, Partner 3 was crucial in helping to identify and recruit the sample used for the evaluation of the video. At the time of the project, the therapist was hoping to

gain both more treatment evaluation experience and experience using video-based modules to help decrease costs for her clients. Researchers offered to include her on any presentation generated from the community-based project and kept in close contact with her during the dissemination and implementation phase of the video project.

The challenges encountered throughout this project are outlined to provide a framework for future research teams and to demonstrate that although community partnerships may have more "working parts," these collaborations are both feasible and very beneficial to all members of the team. In particular, this project yielded several academic "products," including the development of the Meet the Praises video, a research presentation at an international conference, and valuable community-based research experience for six graduate students and one undergraduate student. The community clinician partner further benefited from the collaboration: She demonstrated to the board of directors from her agency that their clinic was involved in research, she used the Meet the Praises video to supplement her clinical work with families, and she was listed as an author on one conference presentation.

In terms of the results for Phase 3 of the project, it was hypothesized that after viewing the Meet the Praises video training module, participants would demonstrate significantly higher use of labeled praise during the CLP phase of the postintervention DPICS observation. Additionally, the study team expected ECBI scores to significantly decrease and scores on the Labeled Praise Knowledge Quiz to significantly increase after participants viewed the video. These hypotheses were largely supported. Participants' knowledge of and use of praise both showed modest but significant increases after viewing of the video training module. When considered alongside other findings exploring the use of technology in parent training interventions *(Nixon et al., 2003; Quinn et al., 2007; Sharry et al., 2005)*, these results suggest that video training modules exploring praise, and possibly other aspects of PCIT, can be useful resources for teaching parents valuable skills as adjuncts to therapy or as standalone interventions.

The lack of significant changes in parent-reported child problem behaviors after caregivers viewed the video training module suggests that video-based education about praise alone was not sufficient to address parent reports of significant child disruptive behavior. It is likely that families need more time and practice to maintain lasting dyadic changes when a child has clinically significant behavior problems and that the video-based inter-

vention would be best suited for children with subclinical levels of parent-reported behavior problems or as a preventive intervention (e.g., for use with teenage mothers or young mothers of infants). Previous research has found that parents make the greatest changes in skill level when they receive feedback from therapists during the coaching portions of PCIT *(Barnett, Niec, & Acevedo-Polakovich, 2014)*. Parents who learn about praise from a video alone may also need some feedback on their use of skills during skill practice at home. To that end, and in the interest of enhancing traditional PCIT with technological adaptations, our research group is currently developing a smartphone app capable of live, real-time DPICS coding to assist parents with skill acquisition during CDI. It is our hope that once completed, the app can be used with either live face-to-face therapy or video-based interventions targeting parent–child interactions.

Ultimately video-based training offers important benefits both as a broad educational tool for parents and potentially as a component of formal intervention approaches. First, as seen in the work of Nixon et al. *(2003)*, integrating video training components with PCIT may shorten the time required for intervention without compromising outcomes, thereby increasing cost-effectiveness. Furthermore, video-based parent training may be especially beneficial in rural areas such as the one explored in Phase 3 of the present study in which parents of children with behavior problems may be concerned about facing judgment from a clinician and about confidentiality *(Owens, Richerson, Murphy, Jagelewski, & Rossi, 2007)*. Individuals living in rural areas in particular often lack sufficient access to mental health care and may be unwilling to seek treatment due to concerns related to social stigma *(Jameson & Blank, 2007)*. Interventions incorporating technology may be able to address disparities in accessing mental health care in rural areas, as evidenced by our successful pilot test of the Meet the Praises training in a rural mental health practice. Finally, disseminating video-based training via the Internet may increase access to parent-training resources for parents who do have access to mental health services but are unable or hesitant to consult a therapist. These parents can watch video-based content like Meet the Praises at home and implement skills with their child at a time that best suits their schedule.

Video Training as a Prevention Tool

In addition to the possible application of video-based training as an intervention addressing child problem behavior after it

develops, increasing the accessibility of the skills taught as part of PCIT via video-based training may also serve as a useful strategy to prevent the development of child problem behavior. Previous research suggests that PCIT can function as a prevention intervention for both child problem behavior *(Berkovits, O'Brien, Carter, & Eyberg, 2010)* and child maltreatment *(Thomas & Zimmer-Gembeck, 2011)*. Video training incorporating the principles of PCIT thus may serve as a useful resource for parents to prevent negative child outcomes. The brief format of the Meet the Praises module and the ability to disseminate video training to a large audience via the Internet would easily allow for the development of a highly accessible prevention program. Additional research is needed to evaluate the potential for the Meet the Praises module or other video training incorporating PCIT to function as prevention tools. The relative effectiveness of video-based parent training in prevention as opposed to intervention contexts should also be considered in future studies as a viable adaptation of PCIT for yet another parent–child population *(Eyberg, 2005)*.

Best Practices for Conducting Community-Based Collaborative Research

Conducting community-based projects can be extremely rewarding professionally due to their potential to create synergy between systems and their potential for positive outcomes. However, researchers will need to consider a number of factors when planning, designing, and implementing a project. In terms of best practices, researchers who are new to community outreach are encouraged to contact agency directors and visit the site if possible. Making an on-site visit can provide the research team with much-needed reconnaissance to determine what will be needed to adjust data collection to the physical constraints of the space (e.g., Does the site have its own computer and projector? Is there adequate seating? Is there a copier or printer available?). It is also very helpful to use the on-site visit as a way to build a relationship with your potential collaborator and determine whether the collaboration will be a good fit for all involved. Questions to ask during this meeting could include a range of topics: What types of projects are you interested in pursuing? Would your group be willing to participate in an IRB-approved research study? What data/information/knowledge would you like to gain as a result of our collaboration? What timeline would work for your group? The goal for asking these questions is to find a common ground that would be mutually beneficial to both the community partner and the uni-

versity research team. If the project takes several years to complete or changes focus, it would be ideal for the decision makers in the project to ask these questions again in order to maintain project focus and team cohesion.

During the beginning stages of a potential collaboration, it is imperative for the researcher to determine whether the community partner has enough potential participants for a research project. As an example relevant to clinical psychology, community partners may perform excellent therapeutic work but serve a relatively low volume of clients. Conducting community-based research can be very complex, given that both the project and data collection are typically conducted in the field and in collaboration with another organization. The considerable effort involved in designing and organizing a project will yield no usable results if the partner cannot provide enough participants to complete the endeavor.

For its full duration, regular communication with the community partner plays a vital role in the successful completion of a long-term outreach project. Initially, there are very frequent e-mail contacts, video conferences, or phone calls with a community partner. However, once the project is ongoing, the contact may decrease in frequency to twice a month or once a month. In order to maintain unity of focus and project momentum, it is recommended that researchers and collaborators maintain at least monthly contact. Researchers may want to conduct weekly videoconferencing or phone contact during any period that might require team problem-solving.

Finally, data collection and data management are two vital aspects of any community-based project. If project coordinators hope to one day publish or present scholarly work based on the community partnership, they will need to coordinate their research methods with the community partner. For example, it will be important to determine whether one of the community partner representatives needs to complete the IRB-required CITI training in order to collect data. It is also important to decide how these data will be delivered to the researcher (by mail, scanned and uploaded onto a secure server through the university, delivered in person, etc.). Needless to say, these methods will need to be tested and monitored throughout the project.

Limitations and Future Directions

Although the results of this project are promising, as a preliminary evaluation the present study included several limitations

that should be addressed in future work. As previously mentioned, a more formal focus group component with at-risk parents would help to inform future prevention-focused evaluation of the video. Additionally, a randomized controlled trial in which participants are randomly assigned to either a video training condition or a wait list control condition would allow for a more rigorous examination of the Meet the Praises video training module. Such a study should include a much larger sample in order to increase statistical power, as well as a follow-up evaluation beyond posttraining to examine long-term benefits associated with viewing the Meet the Praises video. Future research can also further examine ways to increase access to parent training by comparing the effects of viewing the video training in a therapist's office, as in the present study, and viewing the video in one's home using the Internet. Once the effects of the video training module as a stand-alone intervention are understood, future investigations should then build on the work of Nixon et al. (2003) by continuing to explore ways to effectively integrate video training with the traditional format of PCIT service delivery. Furthermore, although the present study is an evaluation of video training for only one skill (labeled praise), it does provide the first step of a components analysis targeting the impact of providing training in labeled praise alone.

Conclusions

Based on previous literature and the present study, video-based parent training is feasible and potentially able to increase both caregiver knowledge and use of labeled praise. In light of these promising results, this small pilot study may be used to encourage further community–university partnerships as well as continued development of PCIT-based modules (e.g., a video module on reflections, a module on behavior descriptions, etc.) that can be used for parents of children with subclinical-range problems. The use of video-based training has great promise for the dissemination of PCIT to underserved areas as well as for preventive intervention. Continued collaboration between university-based researchers, community-based clinicians, and families in need of services will be necessary to support future work in this area.

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Lessons Learned from the STEM Entrepreneurship Academy

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Abstract

This article describes the STEM Entrepreneurship Academy, a week-long summer camp that exposes students from the Black Belt region of Alabama to a college campus and opportunities in the STEM disciplines. A unique feature of this program is the entrepreneurial focus on STEM. Students interact with university faculty, staff, and students while participating in a variety of hands-on activities. They are also charged with designing a final project that integrates the content they have learned over the course of the week. A descriptive analysis of the students who participated reveals several things. Students who participate exhibit a high interest in STEM careers, with females showing a significantly stronger interest in medical-oriented fields. Lessons learned include the importance of exposing students to college campuses, offering more STEM opportunities, and strengthening partnerships with high school educators in rural communities.

Keywords: STEM, rural education outreach, engagement

Introduction

Traditional instructional practices found in schools today have not adequately prepared students for current college and workforce demands *(Hmelo-Silver, 2004; Ronis, 2008; Soulé & Warrick, 2015)*. Many students are now entering the workforce or college unprepared and thus lacking the 21st-century skills needed to be successful with the ever-changing demands of adult society *(Greenhill, 2010)*. In a recent report, the President's Council of Advisors on Science and Technology *(PCAST, 2012)* noted that a large gap exists between the demands for citizens prepared to work in STEM (science, technology, engineering, and math) fields and the inadequate preparation in both K–12 and higher education. Students frequently lack the ability to think critically or problem-solve in novel situations. In addition, employers have commented that students have limited life and career skills, such as flexibility and adaptability, initiative and self-direction, social and cross-cultural skills, and leadership and responsibility *(Greenhill, 2010)*.

These skills are especially critical in the STEM fields as openings within these areas continue to grow. Over the past decade, STEM-related jobs have seen growth nearly double that of all other

fields *(U.S. Department of Labor, 2007)*. Economic projections display a need for approximately 1 million more STEM professionals than the United States will produce at the current rate over the next decade (PCAST, 2012). In addition, a large percentage of baby boomers in STEM occupations are nearing retirement, which presages a further increase in the number of job opportunities available to prospective graduates *(Barton, 2003; Crisp, Nora, & Taggart, 2009)*.

Despite the increasing demand for qualified workers in STEM-related professions, students continue to gravitate to collegiate degrees in non-STEM fields. The science indicator released by the National Science Board *(NSB, 2010)* indicated that one third of bachelor's degrees awarded in the United States were in a STEM field. Women and other minority groups are particularly underrepresented in STEM fields. According to the NSB's *Science and Engineering Indicators 2010*, the data indicated that 80% of bachelor's degrees in engineering, computer science, and physics were awarded to men. In addition, White students were awarded 64% of science and engineering degrees nationwide.

Many states have also seen a dramatic change in the demographic makeup of their student population in the past decade; however, large "graduation gaps" still exist between White and minority students in many states. According to Johnson and Strange *(2007)*, Alabama is one of 13 states where rural education is most important to the overall education performance of the state, yet it is among the four states least conducive to rural education achievement. In the same study, Johnson and Strange surmised that the poorer and more diverse the rural student population, the lower the rural NAEP (National Assessment of Educational Progress) scores.

Students from K–12 schools in rural areas also face many additional challenges. Rural schools often must transport students over long distances. Hours spent traveling before or after school may limit time spent on additional activities or opportunities *(Lindahl, 2011)*. Rural schools often face financial hardships. In fact, per-student expenditures are lowest in southern states *(Johnson & Strange, 2007)*.

To address the ongoing underrepresentation of minority and rural students among the college bound, educational institutions and service organizations are developing creative, innovative programs for this population. These programs expose students to relevant opportunities and help them develop the required skill sets for entering these fields.

This study was performed to conduct an outcome assessment of one session of the STEM Entrepreneurship Academy. The academy is a week-long residential summer camp developed for high school students in Alabama. Participants are chosen based on their high school's location in the most impoverished section of the state, the Black Belt region. The goal is to determine the impact of the academy on these students in the following areas: their interest in STEM fields, their self-efficacy in STEM, and their plans to pursue a college degree and/or a college degree in a STEM field.

Literature Review

Need for Science, Technology, Engineering, and Math (STEM) Education

STEM skills are required to be competitive in today's global era. Knowledge in STEM fields is in higher demand than ever before. Because technological and scientific innovations affect our lives and provide economic benefits, students should be equipped with STEM knowledge, skills, and abilities *(U.S. Congress Joint Economic Committee, 2012)*. According to Kodable *(2016)*, over the next 10 years there will be 1.4 million programming jobs to fill with less than one half million graduates in computer science. Further, the National Academy of Sciences study *Rising Above the Gathering Storm (National Research Council, 2007)* addressed concerns that, absent a serious response, the United States will lose quality jobs to other nations due to an underprepared workforce.

Student data in K–12 schools continue to indicate a deficit in both mathematics and science learning. In fact, Alabama is one of 12 states that has the lowest average score on both the math and reading NAEP test for rural schools *(Johnson & Strange, 2007)*. Low-income students and those in rural schools may have less access to technology due to lack of funding for computers or lack of connectivity to the Internet *(Lindahl, 2011)*. This presents a great educational barrier when a free website offers elementary students the opportunity to learn to code as early as kindergarten.

Rural Education

In the United States, half of all rural students live in just 10 states: Texas, North Carolina, Georgia, Ohio, New York, Pennsylvania, Virginia, Alabama, Indiana, and Michigan *(Bhatt et al., 2018)*. With almost 96% of its land area and 41% of its population classified as rural by the 2010 U.S. Census, Alabama is a state that is over-

whelmingly identified as rural *(U.S. Census, 2010)*. According to Lindahl *(2011)*, several types of issues are known to affect students in rural schools: transportation issues, socioeconomic issues, and funding issues. Of Alabama's 67 counties, 55 are classified as rural, which indicates that many students travel long distances to school each day *(U.S. Census, 2010)*.

Poverty is known to be a critical factor contributing to the achievement gap between White students and minority students in rural and nonrural populations *(Ladson-Billings, 2006)*. More than one in three Alabama students attend school in a rural district, one of the highest rates in the nation; nearly six in 10 of the state's nearly 265,000 rural students live in low-income families *(Showalter, Klein, Johnson, & Hartman, 2017)*. In a national study by Farmer et al. *(2006)*, it was noted that in over 40% of the rural schools serving poor, minority youth, a disproportionate percentage of African American students did not pass their end-of-course exams and were in danger of dropping out of school. In Alabama, this holds true as the state exhibits the nation's lowest score for rural students in both 4th and 8th grade math *(Showalter et al., 2017)*. Rural schools have a history of lower expenditures per pupil, particularly in southern states. Alabama's annual rural instructional expenditure per pupil of about $4,800 and educator salaries averaging just under $50,000 are among the lowest in the nation *(Showalter et al., 2017)*. In addition, rural schools typically lack the large tax base or local supplemental revenue needed to augment state funding *(Lindahl, 2011)*.

Partnerships

With the current lack of resources, funding, and opportunities in today's schools, there has never been a greater need for effective school, family, and community partnerships. Research has shown that student achievement and social competence improve when schools, family, and communities work together to promote student success *(Epstein & Sanders, 2000; Sheldon & Epstein, 2005)*. In order to provide for current needs, such as STEM education and those found in rural schools, it is critical to form partnerships beyond the school level and include families and communities in order to fully realize students' potential.

Program Description

The primary goal of the STEM Entrepreneurship Academy (SEA) is to expose students to the concepts of integrated sci-

ence, technology, engineering, mathematics, and entrepreneurship. Through this exposure, children can discover options in the STEM and entrepreneurship fields. SEA is a residential, week-long academy on a college campus during the summer that students from high schools in rural west Alabama and the Black Belt region of Alabama attend by invitation.

Each day, students participate in content-related sessions that are facilitated by faculty members from the sponsoring university. The sessions are designated for each of five areas: science, technology, engineering, math, and entrepreneurship. Sessions are hands-on, laboratory-based, and connected to the world of entrepreneurship. Students who participate in the academy engage in activities and work to find meaningful, real-world solutions to questions presented during the labs. At the end of each day's activities, students travel to a computer lab to participate in a live chat session using the Google Classroom platform. Students respond to a series of questions about the day's activities while graduate assistants facilitate questioning and probe for deeper responses.

In order to encourage connections to STEM-related careers, students participate in a career assessment/inventory and a career fair. The career assessment/inventory is conducted by the sponsoring university's Career Center staff and includes simulated job tasks for each student's assessment results. The career fair includes representatives from each of the sponsoring university's colleges and divisions, including campus representatives from departments such as housing and Early College.

Entrepreneurial sessions are led by a doctoral student facilitator in conjunction with partnerships with the chamber of commerce and the city's local entrepreneurship center. During these sessions, student teams design a product or service that addresses a problem in their school or community. This project culminates in a presentation that is shared with fellow campers, parents, university staff, and community members at a closing program. These presentations are archived and shared with school administrators and district personnel for each participating school.

Students also participate in social activities throughout the week in order to maximize their campus residential experience. Activities are planned in the student recreation center, the local bowling center, and the student commons room. In addition, hands-on activities are planned with a local technology center that includes robots, interactive whiteboards, and 3D printers.

Participants

Students who attend the STEM Entrepreneurship Academy are recruited through the sponsoring university's Center for Community Partnerships. The academy was developed to support students in a specific geographic location that encompasses schools in low-income, high-needs areas. All schools selected for the academy are designated as Title I schools based on their percentage of students who qualify for free or reduced-price lunch. The director of community education at the center partners with principals and teachers at each of the selected 11 high schools to choose students who may have shown interest in a STEM content area but lacked full exposure. In the session studied, 40 students from 11 high schools in eight counties were selected to participate in the program.

Staff

The director for the academy is the director of community education for the center for community partnerships. The director oversees all coordination and administration of the camp, including planning, staffing, leading, and recruitment of campers. One program coordinator supports the director to perform administrative duties related to the camp. One doctoral student serves as the entrepreneurship facilitator and facilitates the entrepreneurship sessions for all campers. Four camp counselors and two graduate assistants serve as on-site staff during the week and provide support as table facilitators, monitors, and residential leaders.

Research

Research is one way that organizations can ask and answer meaningful questions about the programs they create and the experiences they afford to participants. It is important to plan for and gather programmatic information that can be used to evaluate outcomes and the impact on participants. This supports additional funding for relevant programs as well as providing opportunities for refinement, revision, and replication.

Institutional Review Board (IRB) approval was obtained to allow for collection and analysis of data. Parents received and completed consent forms during camp drop-off, and students who had permission were able to participate in the research during the camp. Student assent forms were obtained during the opening session of the camp. Students completed surveys at the beginning of the camp that addressed their self-efficacy as it related to STEM

content areas, their attitudes about STEM, their interest in specific STEM professions, and their college and career aspirations. Survey items used a Likert response scale from 1 to 5, with 1 being strongly disagree and 5 being strongly agree. At the end of each day's camp activities, students were also engaged in an online chat group to share their general impressions. The transcripts were reviewed and patterns identified. In addition, anecdotal notes were made from informal conversations throughout the week.

Research Questions

In order to obtain a better picture of the students being served by the STEM camp, the following questions were explored: Is there a relationship between gender and interest in STEM disciplines? How do students from the Black Belt counties talk about STEM in relationship to their communities and their personal goals?

Descriptive Data

A descriptive picture of the students who attended the camp is provided. Table 1 lists the demographic variables of the students who participated in the camp. The number of girls who attended the summer STEM academy was somewhat higher than the number of boys. The majority of campers who participated were new to this camp experience. Eleven high schools from the Black Belt counties were represented, with two to five students from each school. There was a fairly even spread of 10th through 12th graders, with the majority of students being 11th graders.

Table 1. Demographic Variables of Sample

Variable	Description	***N*** ***N***=36	Percentage distribution in sample
Gender	Male	15	42
	Female	21	58
New or returning camper	New	24	67
	Returning	12	33
High School Attended	ALJHS	4	11
	AHS	2	6
	CHS	4	11
	FCHS	3	8
	GCHS	3	8
	GHS	4	11
	HCHS	4	11
	HHS	3	8
	OHS	5	14
	PCHS	2	6
	SCHS	2	6
Grade	10th	10	28
	11th	16	44
	12th	10	28

Survey Items

Reponses on the Student Attitudes Toward STEM (S-STEM) measure (Friday Institute for Educational Innovation, 2012) looked at self-efficacy in math, science, 21st-century learning, and interest in various STEM fields. Overall, students had moderate to high self-efficacy in math (M = 3.35, SD = .34), science (M = 3.61, SD = .77), and 21st-century learning (M = 4.43, SD = .46). As a group, students in the camp had a moderately low interest in STEM professions (see Table 2).

Table 2. Interest in STEM Careers (*N* = 36)

Area of interest	Mean	SD
Physics	2.36	1.02
Environmental work	2.47	.74
Biology & zoology	2.74	1.01
Veterinary work	2.25	.81
Mathematics	2.78	1.07
Medicine	2.81	1.14
Earth science	2.14	.77
Computer science	2.50	.97
Medical science	2.64	1.05
Chemistry	2.47	1.00
Energy	2.17	.97
Engineering	2.86	.96

The first question explored whether there were gender differences among the participants in the STEM academy. Chi-square analyses were used to look at differences between areas of interest in STEM. As seen in Table 3, the percentage of participants interested in most STEM fields did not differ significantly by gender. However, for medicine-related disciplines there was a significant gender difference in level of interest. Females showed more interest in both medicine [$x^2(1, N = 36) = 6.61, p > .05$] and medical science [$x^2(1, N = 36) = 9.26, p > .05$]. It is important to note that because of the small sample size these differences must be interpreted with caution. A larger sample may yield different findings. All students reported a plan to attend college, most at 4-year institutions within their home state.

Table 3. STEM Area of Interest by Gender, According to S-STEM Questionnaire

STEM area of interest	Males (N = 15)				Females (N = 21)				X^2
	Interested		Not interested		Interested		Not interested		
	N	%	N	%	N	%	N	%	
Physics	6	17	9	25	7	19	14	39	p = .681
Environmental work	6	17	9	25	12	33	9	25	p = .310
Biology/ zoology	8	23	6	17	14	40	7	20	p = .568
Veterinary medicine	5	14	10	28	8	22	13	36	p = .769
Math	9	25	6	17	12	33	9	25	p = .864
Medicine	5	14	10	28	16	44	5	14	p = .010
Earth science	4	11	10	29	7	20	14	40	p = .766
Computer Science	6	17	9	25	10	28	11	31	p = .650
Medical science	3	8	12	33	15	42	6	17	p = .002
Chemistry	5	14	10	28	9	25	12	33	p = .563
Energy	6	17	9	25	4	11	17	47	p = .166
Engineering	13	36	2	6	12	33	9	25	p = .058

The second question we hoped to answer was more qualitative in nature as we tried to gain a better understanding of how our students perceived their experiences with STEM and their personal goals within STEM. Although students appeared to be highly motivated and interested in STEM, they anecdotally reported having little or no access to high-level instruction in advanced curricula. Participation in such programs frequently involved travel to a district center, which was not always available. This was especially problematic for those students in county schools located farther away from metropolitan areas. Students in smaller counties also discussed high teacher turnover and absences, particularly in math and science disciplines. Students expressed frustration around this issue, as they felt they were being inadequately prepared for the rigor and demands of college.

Despite this frustration, students were hopeful about their futures and able to articulate goals. As demonstrated through their final projects, most students felt a need not only to be successful but also to give back to their schools and surrounding communities. Through their lessons on entrepreneurship, participants gravitated

toward social entrepreneurship and designed projects that met a need either in their home schools or larger communities. Examples of projects included a food pantry for needy students, a school-based recycling program, tutoring and test prep services, and an after-school engineering club. To support sustainability of student projects beyond the camp, several strategies were implemented. The Google Classroom platform was added to camp activities to allow continued communication and collaboration with students throughout the school year. In addition, project plans were shared with teachers and administrators at students' home schools along with a letter requesting their support of student implementation efforts.

Based on this early impact study, several adjustments were made to the selection process for future academy sessions. First, the decision was made to focus on rising sophomores and juniors in hopes of piquing their interests in STEM earlier in their high school career. Second, selection of future participants will give priority to students who have never attended the academy before. This will permit a focus on the academy's effectiveness over time as opposed to having to modify the curriculum for repeat attendees. Finally, more emphasis was placed on utilization of the Google Classroom platform during the course of the camp and for ongoing communication after the session ended. Continued university support and support garnered from school and community partners will allow this program to continue.

Key Takeaways From STEM Entrepreneurial Academy

Through research on our efforts with the SEA, we gathered four overall takeaways to guide future executions of the academy. These takeaways will help with future recruitment and coordinating activities. Overall, we learned of the importance of exposure to a collegiate environment, ensuring access to resources and opportunities within the community, strengthening the entrepreneurial aspect of the academy, and building a relationship with our high school partners.

Key Takeaway 1: Importance of Exposure

The primary focus of SEA has been to expose participants to STEM fields and careers. However, the program has utilized a broader focus to accommodate the backgrounds of most participants. Many of the participants come from households with parents who are not college educated. For these students, exposure to

a college campus is more important than exposure to STEM fields specifically. Some participants had unchanged interest in STEM fields between the pre- and posttests. However, they learned about areas within STEM (e.g., biomedical engineering) that they had not previously encountered. Some of the participants expressed their interest in the program as it relates to their desire to be college graduates one day.

Key Takeaway 2: Access to Resources and Opportunities

Many of our students come from school districts and counties with little to no access to resources and opportunities that encourage college admission. Offering sources of information on not only college admission, but also on programs the students can participate in during their high school tenure, was important to the leadership of SEA. In the session studied, the academy instituted a resource fair where participants could learn about different departments on the sponsoring university's campus. The resource fair included a representative from the university's Early College program, which enables high school students to work on college credits. The resource fair was instituted because students had indicated a lack of information within their school districts regarding opportunities that would prepare them for college. In addition to this resource fair, a Career Services representative from the sponsoring university also made a presentation to the students. Her presentation was centered on inspiring the students to think about which careers would best fit their interests. This collaborative effort between the academy and the sponsoring university was crucial to ensuring that the participants had a successful interaction with resources and potential opportunities to guide them before and during the college admission process *(Frerichs et al., 2017)*.

Key Takeaway 3: Strengthened Entrepreneurial Focus

In the past, SEA has mainly focused on introducing participants to the idea of STEM entrepreneurship, with a majority of the emphasis being placed on exposure to STEM fields. The program has since placed a greater emphasis on its entrepreneur aspect by requiring participants to create realistic projects that can be implemented by their school teams during the school year. This strengthened focus on entrepreneurship will involve SEA's partnership with the local entrepreneurship center. SEA has utilized this center to

help the participants prepare for their final presentation. This increased emphasis on the entrepreneur aspect of the academy will necessitate strengthening the partnership to become more hands-on with the participants in future programs.

Key Takeaway 4: Relationship Building With High School Educators

In the year studied, the SEA program extended an invitation to the participants' science teachers to come and assist with their entrepreneurial projects. The project directions called for a more hands-on approach, which required the participants to take their projects back to their schools for implementation. Although teachers were offered a daily stipend and daily travel reimbursement, less than 50% of participating schools had a teacher representative in attendance. Summer plans and circumstances beyond the control of the program (e.g., educators who had changed schools and/or districts) accounted for lack of participation by teachers in late July. Participants who did have a representative science teacher during the week were excited and open to the collaboration, thus leading to a greater likelihood of project implementation upon return to their schools. Having consent and buy-in from the educator is important to ensuring that students are focused on implementing their project during the school year. In the future, educators' continued support will be an essential consideration for long-term project sustainability and community collaboration.

Discussion

This research was driven by two questions. The first question concerned gender and interest in STEM fields. We found no significant difference between genders regarding overall interest in STEM fields. However, female student participants showed more interest in medicine and medical science than the male participants. It is important to note that due to a limited sample size, this relationship may not hold for larger samples. However, this relationship remains an important consideration for planning content sessions and activities for future programming of SEA.

The second research question explored the perceived experiences with STEM and personal goals within STEM. The results of our survey point to a high interest in STEM fields among the student participants in SEA. Using a week of planned activities to cultivate this interest by helping students discover the options in

STEM and entrepreneur fields, SEA provided access to resources and opportunities that many of the students indicated they lacked.

With the focal goal of exposing the students to the concepts of integrated science, technology, engineering, mathematics, and entrepreneurship, SEA has demonstrated its ability to support rural education in west Alabama and the Black Belt region. Through the community partnerships with high school administrators and teachers throughout the target region, SEA has provided student participants STEM-related sessions facilitated by university faculty and entrepreneurial sessions facilitated through partnerships with the chamber of commerce and the local entrepreneur center. These community partnerships have contributed to student achievement and social competence *(Epstein & Sanders, 2000; Sheldon & Epstein, 2005)*.

By building on the key takeaways, SEA will continue to make necessary adjustments to ensure the academy is serving the needs of the students within rural west Alabama and the Black Belt region. Ensuring that these students will be prepared for jobs within the STEM fields is essential to meeting the demands of the changing job market. Acknowledging the importance of exposure, access to resources and opportunities, strengthened entrepreneurial focus, and relationship building with high school educators is how SEA desires to make the program more valuable to the students it serves. Next steps will include looking for funding sources to conduct a replication study in South Carolina with high school students from rural counties and examining the impact of the academy on students over time through a longitudinal study.

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The Community Counseling, Education, and Research Center (CCERC) Model: Addressing Community Mental Health Needs Through Engagement Scholarship

Marc A. Grimmett, Helen Lupton-Smith, Alyx Beckwith, Michael K. Englert, Erik Messinger

Abstract

Providing access to high-quality health services for all people is a national problem further compounded when the focus is mental health. Long-term primary prevention strategies and solutions, foundational to best practices in public health, are often considered at odds with short-term profit-driven private sector approaches within the capitalistic economy of the United States. Engagement scholarship, then, provides a uniquely viable, adaptable, responsive, customizable, and sustainable set of structures, mechanisms, and processes to address pressing societal needs. The CCERC model of engaged scholarship offers an example of community engagement, transformative and exceptional in addressing these societal and structural health care problems, with potential for customizable and contextual scalability. Specifically, world-class health care as a human right and an organizational value can be operationalized with engagement scholarship, which has the creativity and capacity to transform institutional values into purposeful and practical vehicles of community change.

Keywords: engagement scholarship, counselor education, community counseling, multicultural and social justice counseling

Introduction

Lack of access to high-quality health services for all people is a national problem further compounded when the focus is mental health *(World Health Organization, 2013)*. Long-term primary prevention strategies and solutions, foundational to best practices in public health, are often considered at odds with short-term profit-driven private sector approaches supported within the capitalistic economy of the United States *(WHO, 2013)*. Engagement scholarship, then, provides a uniquely viable, adaptable, responsive, customizable, and sustainable set of structures, mechanisms, and processes to address pressing societal needs *(Arrieta et al., 2017)*. Specifically, world-class health care as a human right and an organizational value can be operationalized with engagement scholar-

ship, which has the creativity and capacity to transform institutional values into purposeful and practical vehicles of community change *(Grimmett, Beckwith, Lupton-Smith, Agronin, & Englert, 2017)*.

United States health care services systems, in general, are not designed for preventive and developmental approaches to human health and wellness that enhance quality of life *(WHO, 2013)*. Rather, these systems are made to respond to illness, pain, and suffering. Although such services are vital within the provision of health care, there is little room within the structure of insurance-controlled services for keeping one well. Essentially, health care providers have to start with someone who is *ill* in order to help them to be *well*. Understandably, an appropriate diagnosis is important for high-quality mental health care. A serious problem, barrier, and disincentive is apparent, however, when both insurance and diagnosis are needed for a person who wants to be proactive about their holistic well-being or does not have insurance for mental health care services. These challenges were evident within the Wake County Community Health Needs Assessment (Wake County, North Carolina), which is the local context for the Community Counseling, Education, and Research Center (CCERC) model of engagement scholarship.

Community Health Needs Assessment

Wake County, North Carolina has just over one million residents, consisting of White American (68.4%), African American (21.1%), Asian (7.2%), American Indian or Alaska Native (0.8%), and Hispanic and/or Latino (10.2%) people *(U.S. Census Bureau, 2018)*. Although the median household income in 2016 was $70,620, the per capita income, or the mean income for every man, woman, and child in a particular group (i.e., family), was about half that at $35,752. The unemployment rate in Wake County is 4.2%, the poverty rate is 9.2%, and 10% of residents do not have health insurance. In North Carolina, approximately 25% of adults had a diagnosable mental, behavioral, or emotional disorder in the past year, and one in twelve adults was dependent on or abusing alcohol or other drugs *(Substance Abuse and Mental Health Services Administration, 2015)*.

According to the Wake County Youth Wellbeing Profile of 2015, youth account for 25% of the population, with a rapidly changing composition. For youth to thrive, more programs and services are needed in areas such as relationship, communication, self-management, and workforce development. Along with the development

of personal skills, emotional factors have an active role in youth's ability to thrive. Over 29% of all high school students surveyed reported feelings of sadness or hopelessness *(Krause, Rennells, & Weatherly, 2015)*. To provide the appropriate services needed for today's youth, it is most important to develop community resources for those individuals who are uninsured or unable to pay.

The 2016 Wake County Community Health Needs Assessment identified four priority areas, based on data gathered from residents and community organizations: (1) health insurance coverage, (2) transportation, (3) access to health services, and (4) mental health and substance abuse. Access to health insurance coverage was identified as the issue that most affects the community's quality of life *(Gintzig & West, 2016)*. The concern applied to people who were uninsured (i.e., approximately 10% of Wake County's population, or 100,000 residents), as well as those who have insurance. For the insured, critical concerns included limitations of insurance; how insurance works and how to use it; postinsurance financial obligations; and access barriers to Medicaid and Medicare, as some providers have limited or suspended their acceptance of those insurance types.

The top community need that was most frequently identified in both telephone and Internet-based surveys by individual respondents was mental health and substance abuse concerns. Similarly, when asked about the health behavior for which residents need more information, emotional and mental health was the most frequently selected across all survey methods utilized in the assessment. Finally, many surveyed believed that access to providers and facilities, particularly for the uninsured, remains a significant concern. Consequently, the North Carolina Institute of Medicine *(NCIOM, 2016)* reported:

> The fragmentation of the mental health and substance use service systems contributes to unnecessary disability, school failure, homelessness, and incarceration. Fragmentation and disarray are primarily driven by payment policies that create huge disparities in access to high-quality, effective prevention, treatment, and recovery services as well as the lack of integration between mental health and substance use services and physical health services, and the nearly constant changes over the past 15 years to North Carolina's public mental health and substance use system. This fragmentation creates significant systemic barriers to delivering

> the prevention, treatment, and recovery services that are needed. *(p. 437)*

Many of the identified community mental health needs matched both the training needs and social justice mission of the NC State University Counselor Education Program. The CCERC model of engaged scholarship, then, emerges from university–community partnerships that were collaboratively developed to address our mutual goals *(Gelmon, Jordan, & Seifer, 2013)*. A thorough description of the model is presented here in order to provide a clear understanding of the conceptual foundation, how these concepts are practically applied in a given context, and what is truly required to perform and replicate this type of engagement scholarship. The model itself is presented as a *best practice* for engagement scholarship to provide excellent community counseling while creating an optimal learning experience for training counselors.

The CCERC Model of Engaged Scholarship

Developing University–Community Partnerships

The NC State University Counselor Education Program has long recognized the need for a program-based, community-located counseling center that would provide both counseling services to community clients and an optimal training experience for graduate students. The clinical training for students in the graduate program has included students providing counseling services in a clinic housed in offices located within the College of Education, as well as placement in schools, agencies, and college programs in the community. A university-located community counseling clinic, however, was a significant access barrier for community clients due to parking, navigating a large campus, and overall sense of comfort and belongingness within a large university environment. Finding sites that meet the requirements of practicum and internship courses and Council for Accreditation of Counseling and Related Educational Programs (CACREP) accreditation standards has been increasingly difficult due to underfunded mental health services at the state level, particularly for the clinical mental health counseling students *(CACREP, 2016)*.

Over the years, counselor education faculty members continued to search for a setup that would match the goals for well-rounded training experiences and the provision of community counseling services aligned with the multicultural and social jus-

tice identity of the program. A recently graduated counselor education doctoral student (now counselor educator) who internalized the hopes of the program for a community counseling center (i.e., formerly clinic; *Grimmett et al., 2017*) facilitated a meeting between the executive director of a local nonprofit organization (the Wade Edwards Foundation and Learning Lab, WELL) and counselor education faculty members. The meeting resulted in a memorandum of understanding between NC State University and the WELL in fall 2015, an agreement under which the WELL now houses the first location of the Community Counseling, Education, and Research Center (CCERC).

The CCERC model was first described by Grimmett et al. *(2017)* as a conceptual and applied model for multicultural and social justice counselor education with

> three foundations—identity, community, and structure—consisting of 14 synergistic and layered components that operationalize the identity and values of the counselor education program in which it is housed, as well as reflect the overarching professional values of counseling and counselor education. *(p. 164)*

An expansion of the model, the CCERC model of engaged scholarship, was needed to reflect a responsive and dynamic evolution for responding to contextual and community needs. This expansion includes (a) comprehensive descriptions of the foundations and components, with examples of corresponding applications, (b) integration of trauma-informed practices, and (c) clearer emphasis on the centrality of outreach and engagement scholarship. Figure 1 illustrates the expanded CCERC model, now with 17 components, making the previously implicit *trauma-informed* and *community engagement classification* components, explicit in the description. In addition, *counseling services* initially described, though not counted among the original components in Grimmett et al. (2017), is accounted for in the expanded model that has overall emphasis on specific engaged scholarship practices. Community outreach, for example, was renamed *outreach and engagement* to more accurately reflect this focus. The CCERC model of engaged scholarship, therefore, offers an example of engagement scholarship, transformative and exceptional in addressing these societal and structural health care problems, with potential for customizable and contextual scalability. The expanded model remains organized around three foundations: (1) identity, (2) community, and (3) structure.

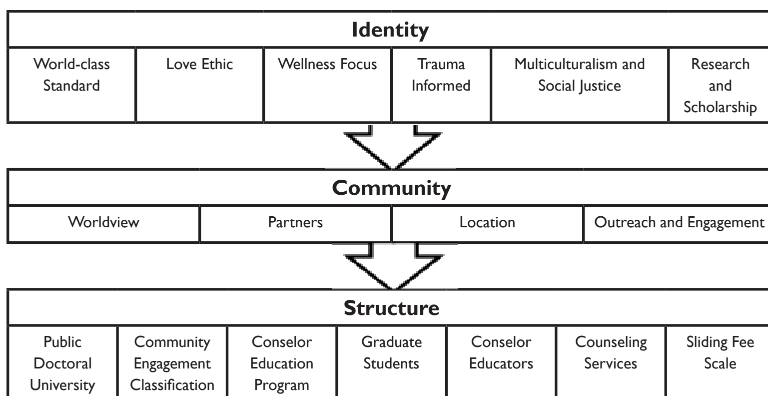

***Figure 1.* The CCERC Model of Engaged Scholarship**

Identity

Identity embodies the core values of CCERC: (a) world-class standard, (b) love ethic *(hooks, 2000)*, (c) wellness focus *(Myers & Sweeney, 2008; Prilleltensky, 2012)*, (d) trauma-informed *(SAMHSA, 2018)*, (e) multiculturalism and social justice *(Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2015)*, and (e) research and scholarship *(CACREP, 2016)*.

World-class standard. CCERC defines world-class community counseling as an aspirational ideal to (a) provide excellent mental health services within communities, informed by the CCERC identity core values, and (b) make positive contributions to community mental health models across the world *(Grimmett et al., 2017)*. During the first CCERC orientation for practicum and internship counseling students, an explanation was requested for the practical meaning of *world-class standard*, given the frequent use of the term by one of the CCERC codirectors and its apparent importance. The answer involved asking the new counselors-in-training to consider the quality of service the President of the United States, who was then Barack Obama, and his family would receive at the White House. In addition, they were also asked to imagine the unlimited access and resources of the office. Finally, it was conveyed that our ultimate goal for our community counseling services was to equal or exceed what would be available to the President and his family, or any person of extraordinary financial means or social influence.

In a capitalistic society, wealth, connections, and resources are key determinants of quality of life, including where people live, schools attended, and access to health care *(Woolf et al., 2015)*. The world-class standard at CCERC operates on the principle that health care is a human right; therefore, income, class, or back-

ground should not restrict access to excellent mental health services. Engagement scholarship creates opportunities to match the professional experiences and talents of enthusiastic, smart, talented, experienced, and focused graduate students with optimal and fulfilling service-learning experiences that address critical social needs. Most important still, from both an education and a service standpoint, is that students are to think and practice from the ideal circumstance, best and emerging practices, and world-class standards, instead of making compromises related to financial limitations. Ultimately, the students are providing counseling services as a part of the class, where theory, research, innovation, and collaboration determine the standard, not insurance companies or the ability to pay for services.

Engagement scholarship is a space for excellence and equality, where *world-class* means teaching and serving to the most optimal standard possible. Our commitment to a world-class standard that encompasses engagement scholarship is expressed in the CCERC mission and vision:

> The CCERC mission is to develop counselors and supervisors for multicultural and social justice counseling and to provide world class community counseling. The CCERC vision is to be a national model for world class, multicultural, and social justice—counseling, supervision, education, training, research, and advocacy. *(Grimmett et al., 2017, p. 164)*

Love ethic. hooks *(2000)* explains love ethic as utilization of all dimensions of love—care, commitment, trust, responsibility, respect, and knowledge—in the everyday work of the center, which presupposes that everyone has the right to be free, to live fully and well. There is a clear expectation for a love ethic to guide our work with each other, with our clients, and with our community partners. These dimensions are thoughtfully incorporated into every aspect of CCERC operations: the design of informational materials (e.g., website, flyers), wording on client information forms (i.e., intake assessment), how phones are answered, and response time for counseling requests. All CCERC staff are continuously trained (e.g., weekly staff meetings, individual and group clinical supervision) and engage in frequent dialogue related to ensuring understanding and application of the CCERC identity. A summary of a recent staff discussion demonstrates how the love ethic is practiced in concert with multiculturalism and cultural competency.

A practicum student brought up a concern related to the center client information (intake) form at a staff meeting with faculty codirectors, doctoral student center coordinators, and master's interns and practicum students present. The student expressed reservations about asking clients to indicate their sexual identity on the form (i.e., voluntarily self-report option), particularly high school–aged minors, related to the minor's client confidentiality and their right to choose when and with whom to disclose their sexual identity (i.e., including to their parents or legal guardians, who have legal rights to their counseling information). In the discussion that followed, the rationale for the sexual identity options on the client information form was provided, which focused on an explicit affirmation and normalization of all sexual identities for clients receiving counseling services at CCERC. The codirector acknowledged his responsibility in having designed the form in consultation with other professionals and informed by the literature, while also acknowledging the valuable perspective offered by the practicum student. As a result, one of the doctoral student center coordinators found additional resources from the literature to inform the process for completing the client information form with minor clients in the initial counseling session *(Brooks, Fielder, Waddington, & Zink, 2013)*.

This anecdote is an example of love ethic, where respect for the student and client were taken into account, ownership and responsibility were modeled by the codirector, and feelings and thoughts were shared transparently in a safe place, which is trust building. Additionally, the commitment to the vision and its infiltration through every detail of operation is represented. Simultaneously, knowledge is shared on a deep level about what it takes to be a multicultural and social justice counselor.

Wellness focus. A wellness focus in counseling attends to the physical, psychological, social, cultural, emotional, relational, and spiritual developmental needs, rather than focusing solely on mental illness. Wellness centers around the idea of a higher level of health beyond the absence of illness *(Keyes, 2006; McDonald, 2011; Myers, 1991; Roscoe, 2009)*. Myers, Sweeney, and Witmer *(2000)* define wellness as "a way of life oriented toward optimal health and well-being, in which body, mind, and spirit are integrated by the individual to live life more fully within the human and natural community" *(p. 252)*. Wellness, however, is not only an individual goal, nor should the individual be the primary conduit for wellness *(Prilleltensky, 2012)*. Achieving wellness is dependent on contextual variables, such as the reciprocity and mutuality of one's rela-

tionships, the safety of one's community, the degree of inequality present in society, and the health of the environment *(Arcidiacono & Di Martino, 2016)*. Prilleltensky and Prilleltensky *(2003)* write of the harmful effects of "poverty, marginalization, exclusion, exploitation, and injustice" on personal, relational, and collective well-being *(p. 276)*. Any focus of wellness must include social justice promotion and an analysis of the broader context in which an individual lives in order to be successful *(Prilleltensky, 2012; Prilleltensky & Prilleltensky, 2003)*.

A more complete contextualization of wellness can be found in the community psychology literature. Using a psychopolitical validity framework, which acknowledges the oppressive, structural injustices many members of society face, Prilleltensky and Fox *(2007)* emphasize that wellness depends on whether resources and opportunities exist on the personal, relational, and collective levels. An individual cannot achieve wellness on their own and must advocate for their needs.

The concept of *personal wellness* includes individual characteristics such as self-control, self-esteem, meaning, and spirituality. *Relational wellness* includes social support, respect for diversity, solidarity, and democratic participation *(Prilleltensky & Fox, 2007)*. *Collective wellness*, the third level in Prilleltensky and Fox's model, includes access to health care, clean water, freedom, environmental sustainability, and equality. This level is necessarily more aspirational and requires psychopolitical literacy, or "people's ability to understand the relationship between political and psychological factors that enhance or diminish wellness and justice" *(Prilleltensky & Fox, 2007, p. 799)*. Social justice advocacy is required in order to seek equal opportunities and liberation from oppression.

The center uses a wellness plan that helps provide direction for the client regarding what specifically they would like to work on and a path for reaching their wellness goals. With this type of service approach, counseling work is collaborative, transparent, accessible to the client, and framed as holistic wellness. Additionally, CCERC counselors are encouraged to identify and take care of their own wellness needs.

Trauma-informed. Best practices for all human services organizations and helping professionals are to integrate trauma-informed principles into systems and interventions *(SAMHSA, 2018)*. Our working definition of trauma is a human response to a distressful event or set of harmful conditions *(SAMHSA, 2014)*. A trauma-informed approach understands that trauma does not

go away; rather, it can be managed and have more or less relative significance in a person's life depending on a host of variables (e.g., time, setting, people, conditions). The students working at CCERC are taught trauma-informed practices at the start of their initial training where they learn that *How are you?* is not a casual question to be asked offhandedly in passing in the waiting room area or hallway. Rather, using a trauma-informed approach, *How are you?* is an essential therapeutic question to be asked intentionally and purposefully, understanding that most clients have experienced some form of trauma, directly or vicariously, which directly or indirectly affects their wellness (see Safety in Table 1). CCERC, therefore, in service-learning, outreach, and engagement, as well as research and scholarship, uses the following trauma-informed key principles while providing counseling services to clients: (a) safety; (b) trustworthiness and transparency; (c) peer support; (d) collaboration and mutuality; (e) empowerment, voice, and choice; and (f) cultural, historical, and gender issues. These principles are necessarily intertwined, working in concert, with the mission and vision of CCERC.

In addition to basic safety precautions, such as crisis response plans for staff and/or a client who may be dangerous to self or others, safety is enabled by trustworthiness and transparency related to sharing information easily between codirectors, doctoral supervisors, and practicum and internship students. Collaboration is expected from all of the staff, and clients are regarded as partners, given the noteworthy contribution they provide to the education of the counseling students. Mutuality also refers to bidirectional, though different, benefits of the counseling relationship, where the professional development of the counseling student runs parallel to the personal development of the client. With respect and adherence to ethical principles that maintain therapeutic focus on client need, mutuality, from a trauma-informed and multicultural counseling perspective, also makes room for counselors to be affected by client experiences, as does the counseling relationship itself. Ultimately, trauma-informed systems and interventions are working toward empowerment, voice, and choice: support for the restoration of agency. Our goal is to honor clients through the love ethic by keeping them informed, connected, and hopeful. Finally, an understanding of the historical, cultural, and social context related to trauma is necessary to make meaning, recover, and heal.

CCERC also works intentionally to incorporate the following SAMHSA *(2018)* guidelines at the systems level to (a) realize the widespread impact of trauma and understand potential paths for

recovery; (b) recognize the signs and symptoms of trauma in clients, families, staff, and others involved in the system; (c) respond by fully integrating knowledge about trauma into policies, procedures, and practices; and (d) seek to actively resist retraumatization.

Multiculturalism and social justice. Multiculturalism at CCERC is operationalized through valuing and inclusivity of all people. Counselors and supervisors are trained to welcome, respect, and support diverse cultural backgrounds and personal identities of clients. Connected to practicing multiculturalism is an understanding of social justice. Vera and Speight *(2003)* explain the connections between multiculturalism, social justice, marginalization, and oppression:

> Social justice is at the heart of multiculturalism in that the existence of institutionalized racism, sexism, and homophobia is what accounts for the inequitable experiences of people of color, women, gay, lesbian, and bisexual people (among others) in the United States. Moreover, discrimination and prejudice are intimately connected to quality-of-life issues for these groups of people. . . . [and] any multicultural movement that underemphasizes social justice is likely to do little to eradicate oppression and will maintain the status quo to the detriment of historically marginalized people. *(pp. 254–255)*

Graduate courses in multicultural counseling, gender issues in counseling, and clinical mental health counseling come to life in CCERC orientations, staff meetings, training, supervision, outreach and engagement, research, and counseling sessions, where discussions of power and marginalization are expected, critical, and necessary for the practice of multicultural and social justice counseling. Operating from a collective understanding of power as "the capacity and opportunity to fulfill or obstruct personal, relational, or collective needs" *(Prilleltensky, 2008, p. 119)*, CCERC is conceived as an antidote to the oppression of inaccessible, unaffordable, or low-quality mental health services. Whereas oppression is a state of asymmetric power relations characterized by domination, subordination, and resistance whereby the controlling person or group exercises its power by processes of political exclusion and violence and by psychological dynamics of deprecation *(Prilleltensky, 2008)*, CCERC is a vehicle for wellness liberation.

Related to the necessity of including diverse and complex identity markers on the client identity form discussed earlier is an understanding of multiple marginalization. A by-product of the intersections of oppression, multiple marginalization is the experience of identification with several groups that are considered devalued by society. CCERC counselors, therefore, require multicultural and social justice competence that includes intersectionality, "an analytic sensibility, a way of thinking about identity and its relationship to power" *(Crenshaw, 2015, para. 5)*.

Multiculturalism and social justice methods are integrated into procedures and counseling application. CCERC staff recognizes the need for trust development for all clients and specifically for individuals from populations that are underserved and who may have negative perceptions of and experiences with counseling. Accessibility is a primary and concrete social justice practice achieved through several means: (a) relative ease of submitting a request for services (e.g., website, phone, e-mail); (b) quick response time for scheduling an appointment (i.e., initial contact from CCERC staff within 24 hours); (c) clients are not required to be formally diagnosed with a mental disorder as insurance is not used; and (d) clients can afford services based on their self-reported annual income or receive counseling services at no cost based on a sliding scale. Unlike many traditional counseling methods, CCERC counselors practice multiculturalism and social justice, understand their privilege and power as counseling students among their other privileged identities, welcome questions, and will ask clients what they would like to know about them in order to build trust. Counseling becomes a process in which the client is considered an equal partner guided by multicultural, feminist, and trauma-informed principles of collaboration, mutuality, and empowerment. Environmental impact on the wellness of clients is appreciated and addressed, rather than focusing primarily on internal issues or locating client issues exclusively within the self. Finally, the CCERC website includes a variety of counseling areas: identity; LGBTQQIA+; marginalization; sexual violence; substance use, dependency, recovery, and support; and oppression, as well as anxiety, depression, family, relationships, work, and career.

Research and scholarship. Community-engaged scholarship (CES) and psychopolitical validity (PPV) form the conceptual framework *(Engaged Scholarship Consortium, 2017; Prilleltensky, 2003)* for research and scholarship at CCERC. "CES entails the application of institutional resources to solve problems facing communities through collaboration with those communities" *(Gelmon, Jordan, &*

Seifer, 2013, p. 59). PPV focuses on the extent to which studies in the community integrate two types of validity: (a) epistemic validity, or knowledge of oppression, and (b) transformative validity, or strategies for promoting psychological liberation in personal, relational, and institutional domains. Barriers to mental health services, including accessibility, affordability, and inclusivity, are characteristic of structural oppression within mental health services systems. The wellness of marginalized community members is adversely affected by such barriers; therefore transformative strategies, such as the CCERC model, are required to provide accessible, affordable, high-quality counseling services. PPV is used to understand how access to mental health counseling services impacts client wellness and satisfaction with services and to provide social justice counseling training to graduate counseling students. Clients are also considered CCERC research partners, which is clearly communicated through the informed consent process for client services and participation in ongoing CCERC research studies.

Community

A community worldview is based on collective social responsibility and an affirming recognition of the interconnection and interdependence between human beings and the environment. A community focus drives the dynamic for CCERC operations and sustainability, including (a) partners, (b) location, and (c) outreach and engagement.

Partners. The community partner component of the CCERC model is essential for sustainability. Our primary strategy for developing community partnerships is preparation and readiness to present, at any time and any place, the CCERC model of engagement scholarship as a viable, sustainable, and uniquely capable part of addressing community mental health needs. We operate from the belief that potential partners are ever present with unlimited collaborative possibilities; however, these partners are not always readily apparent. CCERC team members, therefore, are continuously trained to look for opportunities to inform others about our model and services. Through impromptu one-on-one conversations, community groups, conference presentations, professional meetings, rallies, protests, marches, and any other relevant spaces or forums, the CCERC model is communicated. Successful partnership development, therefore, involves (a) sharing the CCERC mission and vision; (b) building relationships with community partners based on shared interests and goals; and (c) nurturing and sustaining those partnerships through information, commu-

nication, collaboration, and appreciation. Resources are provided and shared within partnerships, so that both partners are able to realize the positive impact of their investment on the welfare of people within the community.

CCERC has established collaborative partnerships with many individuals and local community organizations. Some of our primary partners are described here and reflect the diversity, potential, and impact of engagement scholarship. CCERC is currently in partnership with a number of clients: the Wade Edwards Learning Lab (WELL), the Boys and Girls Club Teen Center, the Goodnight Educational Foundation, the Wake County Public School System, and the Women's Center of Wake County. All these collaborations are founded on sharing resources and providing comprehensive wellness services to the community, as depicted in Figure 2.

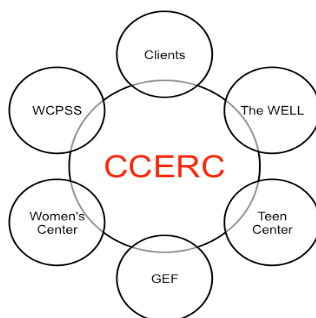

***Figure 2.* CCERC Primary Community Partners**

Clients. When community members contact CCERC for counseling services, they receive an initial orientation to engagement scholarship. New clients are informed that graduate student counselors provide the services. By receiving counseling at CCERC, clients are both addressing their own wellness needs and supporting the training and development of professional counselors. Clients are essential partners in preparing world-class community counselors, as well as conducting socially relevant, practical, psycho-politically valid research and scholarship. CCERC largely serves an adult client population that matches the demographic profile of Wake County, presented in Table 1. Of the most-reported presenting issues at CCERC, 46% would not be covered by insurance (i.e., family and relationship issues), which underscores the importance of this type of engagement scholarship.

Table 1. CCERC Client Demographic Profile (*N*=183)

Demographic	%	Demographic	%
Age		**Presenting Issues***	
14-17	8	Anxiety	34
18-24	21	Depression	20
25-34	40	Family	16
35-44	16	Relationships	30
45-54	5	**Mental Health History***	
55-64	10	Previous counseling experience	71
Racial/Ethnic Identity*		Hospital admission for mental health issues	10
African-American/Black	23	Alcohol or other drug problems	13
Asian	6	**Safety***	
Hispanic/Latino	6	Thought seriously about hurting self or someone else	32
Multiracial/Multiethnic	< 3	Intentionally hurt self or someone else	16
White American	61	Experienced physical violence from intimate partner	8
Gender Identity*		Experienced psychological or emotional abuse	34
Female	72	Experienced nonconsenual sexual contact	32
Male	27	**Sliding Scale****	
Sexual Identity*		Fee clients	53
Bisexual	8	Non-fee clients	47
Gay	3		
Heterosexual	78		
Lesbian	< 3		
Religious/Spiritual Practices*			
Agnostic	21		
Atheist	11		
Christian	53		

*Percentages may not add up to 100 as clients can select more than one option and/or self-identify, and not all demographics apply.

**Clients completed an average of 7 sessions. Fee clients paid an average of $13 per session.

The Wade Edwards Foundation and Learning Lab. The first community partner for CCERC was the WELL (CCERC @ the WELL), which provides tutoring and after-school enrichment programming for youth and community members with opportunities for achievement, enrichment, and service in preparation for per-

sonal and academic success. The primary CCERC office is located on the first floor of the WELL building. As part of our partnership, CCERC provides workshops and psychoeducational groups for the organization. The WELL offers essential community support for CCERC and promotes our services among its after-school program networks. When CCERC expanded to a second location (i.e., CCERC @ Cox Avenue), the partnership with the WELL continued, and WELL members are able to seek free counseling at either location. Individual, couples, and family counseling services are offered by CCERC @ the WELL.

CCERC also leads an adolescent group called Teen Talk with community partner Interact, a nonprofit domestic violence and sexual assault services organization, which is conducted at the WELL for members. Teen Talk topics focus on relationship concerns, ways to prevent and deal with bullying, communication in the social media age, career exploration, and college readiness. The WELL members who attend CCERC's Teen Talk meetings generally identify as African American, Asian, or Latino and are mostly sophomores and juniors in high school.

Boys and Girls Club Teen Center. The Teen Center for high school students became the second community partnership through outreach and engagement of the CCERC staff with the directors. In an effort to secure direct counseling hours for practicum and internship students, a CCERC codirector simply went to the Boys and Girls Club website, found the director's phone number, and called to set up a meeting, which ultimately resulted in partnership. The students at the Teen Center needed assistance with various personal and career development needs, including applying for after-school jobs, preparing for scholarship interviews, and searching for college admissions information. Intentional time was planned to build trust and rapport with the Teen Center administration and the students served.

Multicultural and social justice competence was particularly important in establishing the partnership with the Teen Center due to a number of factors: (1) location within a historically Black neighborhood; (2) CCERC affiliation with a predominantly White institution; (3) tenuous university–community foundation based on historical knowledge of exploitative research practices; (4) predominantly White CCERC staff; and (5) predominantly Black Teen Center staff and students. All of these factors were centered and processed in trainings with CCERC staff that supported previous and ongoing training of counseling students in the Counselor Education Program. As a result, CCERC staff, including codirec-

tors, doctoral student center coordinators, and practicum and internship students, went to the Teen Center on Fridays to attend the after-school program with the students, play games, engage in casual conversation, and provide support. This was the opening to collaboration for future projects with the staff and the students. Over time, these discussions transformed into CCERC counselors conducting strengths-based workshops to aid students in exploring and learning about themselves in order to prepare for job and college interviews. Since 2016, CCERC has provided a total of 638 free group counseling hours for community teens.

Goodnight Educational Foundation. The Goodnight Educational Foundation awarded a grant to provide structural and capital support for the expansion of CCERC. This grant resulted from an impromptu conversation between a CCERC codirector and the executive director of the foundation when they were both serving on a university committee. Specifically, this grant is being used to cover the lease and overhead expenses related to opening the second location of CCERC. The original CCERC location (i.e., CCERC @ the WELL) consists of two counseling rooms with a capacity of 60 clients per week. When CCERC expanded to a second location (CCERC @ Cox), four counseling rooms, a conference room, and a flex-room were acquired. The additional capacity allowed for five new practicum students to be placed at CCERC. In addition to the four existing internship students and two doctoral student center coordinators, the graduate student staff increased from five to 12. Client capacity also increased from 60 to 180. The expansion of CCERC is a significant and necessary step for meeting the current demands for placing clinical mental health counseling students (face-to-face and distance education program) at high-quality internship sites, while also increasing the capacity to provide counseling services to more community members.

Wake County Public School System (WCPSS). Students often come to school with personal, family, and community issues that cause stress and affect their school performance. The emphasis on achievement in schools is heavily weighted toward academic and career development. Personal, emotional, and social developmental needs of students, therefore, receive relatively less attention in school curricula and by school professionals. When developmental and situational issues experienced by students are not properly addressed, they can expand and deepen into mental health crises that impair successful functioning in school *(Brown, Dahlbeck, & Sparkman-Barnes, 2006)*.

Professional school counselors typically have caseloads and responsibilities that do not allow them to provide all students with the mental health counseling services they may need. The average caseload for a professional school counselor at a public high school in the United States is 389 students *(Bridgeland & Bruce, 2011)*. Students who require mental health care often have to be referred to counselors outside the school. Outside services present accessibility problems for students and families, as more steps are necessary to receive services. Specific foreseeable challenges related to outside referrals include transportation, counseling fees, inadequacies in insurance coverage, appointment scheduling difficulties, and establishing trust between the student and their family with an outside source for mental health services *(Owens et al., 2002)*. Many students and their families may not want to go outside the school to receive services due to misperceptions about mental health, misinformation about mental health services, or previous unsatisfactory experiences with mental health care providers.

Counseling services endorsed and facilitated by school personnel help to lessen many of the significant barriers to mental health services *(Brown et al., 2006)*. Access to mental health services would be facilitated by existing professional relationships between students, school professionals, and the school counseling program. Counseling offered by a school-approved counseling program would build on the working trust established between students and their families and the school. The CCERC codirectors met with the WCPSS student services directors and explained the mission and vision of CCERC, as well as the services provided. There was mutual understanding regarding student needs for counseling services and the apparent fit with CCERC; however, fidelity to school system policy required that services could be recommended by the school system only if students would not be charged. Alignment of multicultural and social justice principles between CCERC and WCPSS, together with a continuous assessment plan, also provided a nexus for collaborative partnership. After months of communication and groundwork, CCERC entered into an official memorandum of understanding with WCPSS that allows school personnel to refer students ages 14 and older for counseling services at no cost with unlimited sessions.

Location. A shared and accessible (i.e., bus route, sidewalks, parking, first floor) physical space (i.e., building) with community partners located within the local community (i.e., not on the university campus) is vital to our engagement scholarship. Large universities are like small cities and can function as a physical, social,

and cultural barrier to unaffiliated local residents seeking on-campus services. Partnering with organizations with established relationships and positive reputations for serving community members (e.g. the WELL), through integration of shared missions and physical spaces, bestows on CCERC these same benefits and offers the community needed services. Similarly, the building that houses CCERC @ Cox (named for its address on Cox Avenue), for example, is also home to the Women's Center of Wake County (WCWC).

Outreach and engagement. Intentional and structured community outreach, relationship development, information sharing, and advertising are necessary to make the public aware of services and to form mutually beneficial partnerships around shared goals. Following the outreach and engagement component of the CCERC model, a CCERC codirector and doctoral student center coordinator met with the clinical program manager at the Women's Center to discuss a collaborative partnership. The Women's Center vision of a "community in which all women and their families thrive in safe and stable homes" *(WCWC, 2018)* aligns directly with the multicultural and social justice component of the CCERC model. Similarly, the WCWC mission "of preventing and ending homelessness for women in partnership with individuals, agencies and organizations throughout the community" *(WCWC, 2018, para. 1)* was a natural fit with the counseling services offered by CCERC.

Structure

Structure is the vehicle for maintaining alignment, collaboration, and integration among institutional and community resources to address mental health services needs of the community. The CCERC structure combines (a) a public doctoral university; (b) the Carnegie Foundation community engagement classification; (c) a counselor education program; (d) counselor educators; (e) graduate students; and (f) a sliding fee scale.

Public doctoral university. The mission and vision of CCERC are supported by being a part of a public, doctoral, highest research activity university *(Carnegie Classification of Institutions of Higher Education, 2018)*. NC State University began as a land-grant institution grounded in agriculture and engineering, historically referred to as the Peoples University. A structural and cultural tension exists when the university describes itself as "a pre-eminent research enterprise that excels across disciplines" *("About NC State," n.d., para. 1)* while also maintaining its commitment to outreach and engage-

ment. Engagement scholarship, then, forms a conceptual and practical bridge between teaching, research, and service for universities, administrators, and faculty with relatively positivist understandings of research and scholarship *(Babones, 2016)*. The university and community necessarily benefit from an active understanding of engagement scholarship.

NC State, as a public doctoral university, has the capacity to offer the following resources: (a) motivated, knowledgeable, and trained graduate students; (b) expert faculty; and (c) structural (e.g., organizational and physical), capital (i.e., funding for graduate assistants), and technological (e.g., computers, tablets, wireless networks) support. Human resources and budget management support, for example, are provided for CCERC by the College of Education, home to the Counselor Education Program, which directs CCERC. Without these types of resources, services, supports, and relationships, CCERC would not be possible nor sustainable. Specifically, it was necessary that the dean of the College of Education prioritize engagement scholarship and provide the financial, structural, and administrative support required.

Community engagement classification. The Office of Outreach and Engagement noted that "in 2014, the Carnegie Foundation for the Advancement of Teaching recognized NC State's continued culture of student service and engagement by again classifying the university as a community engaged institution" *(2018a, para. 1)*. An institutional focus on community engagement, within a highest research activity university, is fertile ground for academic and social impact *(Zuiches, 2008)*. Moreover, the Office of Outreach and Engagement is the institutional structure, with the College of Education, where the CCERC mission transforms the university mission into practice. The CCERC model adheres to the principles of the Office of Outreach and Engagement *(2018b)* in that "we respectfully work with our community partners, believing that collaboration and partnership strengthen our teaching, research, and public service and helps us fulfill our land-grant mission to make our knowledge more accessible to others" *(para. 6)*.

Counselor Education Program. The NC State University Counselor Education Program is accredited by the Council for the Accreditation of Counseling and Related Educational Programs *(CACREP, 2016)*, which requires the successful completion of a minimum of 60 credit hours for a master's degree in clinical mental health counseling. In alignment with the fundamentals of engagement scholarship, CACREP *(2016)* accreditation standards require that program objectives "reflect current knowledge and projected

needs concerning counseling practice in a multicultural and pluralistic society" *(Section 2, Professional Counseling Identity, para. 1)*. Eight common core areas of foundational knowledge, therefore, are required for all counseling programs: (1) professional counseling orientation and ethical practice, (2) social and cultural diversity, (3) human growth and development, (4) career development, (5) counseling and helping relationships, (6) group counseling and group work, (7) assessment and testing, and (8) research and program evaluation. These knowledge foundations are the first step in the preparation of counselor education students for counseling practice.

Professional practice education and training follows, in the form of practicum and internship, which "provides for the application of theory and the development of counseling skills under supervision. These experiences will provide opportunities for students to counsel clients who represent the ethnic and demographic diversity of their community" *(CACREP, 2016, Section 3, Professional Practice, para. 1)*. CCERC serves as a practicum and internship site for NC State Counselor Education master's and doctoral students. Master's students are required to complete a minimum of 100 supervised clock hours of counseling practice experiences (40 direct counseling with clients) over one semester, followed by 600 clock hours of supervised counseling internship (240 direct) over two semesters to earn a counseling degree. The CCERC model is inherent to the professional identity of counselor education, in alignment with CACREP standards, which fit comfortably in the conceptual framework of community-engaged scholarship.

Graduate students. Master's and doctoral student intern counselors, supervisors, coordinators, and research assistants provide all CCERC services under the supervision of counselor education faculty. CCERC also has three center coordinators, who are all doctoral students in the Counselor Education Program. As licensed professional counselors, the coordinators provide clinical supervision of the master's student counselor interns, conduct the screening and assignment of new clients seeking services, collaborate with partner organizations to develop activities and projects, manage the day-to-day functioning of the center, and develop outreach plans. To date, 18 master's and 15 doctoral students have trained and provided services at CCERC.

There are currently five clinical mental health counseling master's students who are completing their first one-semester clinical experience of 100 hours (40 direct counseling, 60 indirect training and administration) practicum at CCERC as part of their gradu-

ation requirements. These students provide the bulk of the counseling services at CCERC. Simultaneously, there are currently four interns at CCERC, in the final year of their master's program, who are each required to complete 120 hours of direct counseling per semester for two semesters. By the end of their master's programs, the current nine practicum and internship students will have provided a minimum total of 5,400 hours of counseling services (counseling, outreach, and engagement) to the community, with 2,520 being direct individual, couples, family, and group counseling. A conservative estimate of the financial value of the counseling services alone provided by CCERC staff is $252,000, when at least $100 per hour-long counseling session is typical in the area for comparable services.

Counselor educators. CCERC follows a codirector model, led by two counselor education faculty members. Codirector faculty provide overall leadership, direction of counseling and research activities, faculty supervision, and financial management of CCERC; in addition, they establish and maintain university, community, and private collaborative partnerships. The founder and codirector of CCERC is an associate professor whose primary responsibilities include implementation of the CCERC mission and vision, adherence to the CCERC model, leading research and scholarship, and sustainability. Partnered leadership between the codirectors reflects the

> relational-collaborative organizational structure [that] is practiced within CCERC, which follows multicultural and feminist principles of value and equality of all staff members. CCERC responsibilities and tasks are divided flatly according to staff roles (i.e., faculty co-directors, graduate assistants, interns), rather than hierarchically, with the clear expectation that all members are expected to contribute their unique talents to our working community. *(Grimmett et al., 2017, p. 167)*

The clinical director for the counselor education program is a codirector whose work focuses on training, policies, and procedures, while also coleading the CCERC research team. In addition to directing the center, the codirectors provide administrative supervision and clinical supervision. They also work directly with clients, as consultants and cotherapists with counselor interns.

Counseling services. CCERC provides short-term counseling to individuals, couples, and families ages 14 and older. Counseling

sessions are unlimited with clients completing from five to over 20 sessions, with the average number just over seven sessions. It is within the counseling sessions that the love ethic, multicultural, and social justice principles are practiced at the relational level. The client information form (i.e., intake), for example, which clients complete with the counselor during the initial session, allows the client to provide and discuss the multiple dimensions of their personal identity, in order for the counselor to make meaning of their presenting issues and to better understand the social-cultural-historical context from which they emerge. At the same time, the counselor, through their own ongoing training and engagement in multicultural counseling and supervision, integrates awareness and intentionality regarding the dynamics of their intersectional identities and worldviews in working with clients. Centering identity and context demonstrate both transparency and authenticity necessary to form trusting, collaborative, and transformative working relationships with clients. Crenshaw *(2015)* adds that "intersectionality has given many advocates [counselors] a way to frame their circumstances and to fight for their visibility and inclusion" *(para. 5)*.

Sliding fee scale. The final structural component of the model is a sliding fee scale. Cost of counseling services is an inherent and well-established barrier for access *(Gintzig & West, 2016)*. Since the practicum and internship are graduate courses, what is essentially a tuition subsidy makes both the counseling services and the sliding scale possible. In the very first counseling session, the graduate student counselor-in-training reviews the scope of services offered by CCERC with the client. It is during this informed consent process that the fee for counseling services is also discussed and confirmed. A collaborative partnership between the counselor and client, based in mutuality, is communicated through the fee discussion. There is an explicit acknowledgment and understanding that both the counselor and client have equal value in the professional counseling relationship. The discussion also respects client autonomy, establishes the financial value of counseling services, and supports client engagement in the counseling process. Client participation in counseling services facilitates counselor education and training. Graduate students enrolled in the practicum or internship provide counseling services to community clients for their holistic wellness. The sliding fee scale, therefore, is a critically valuable and practical tool, enabled by engagement scholarship, for mutually beneficial professional relationships.

Measuring the Impact of the Project

Counselor and supervisor training, as well as counseling services, are regularly assessed to enhance quality and effectiveness. Assessment information is used for community-engaged scholarship, research, dissertations, counselor education, advocacy, and innovation. CCERC uses the World Health Organization Quality of Life–BREF (WHOQOL-BREF; *The WHOQOL Group, 1998*), an assessment that monitors the quality of life and wellness in the physical, psychological, social, and environmental domains of clients who receive services at CCERC. This assessment helps determine where clients are in their own wellness and serves as a counseling tool to help identify counseling goals and interventions toward those goals. It is included in a three-part study, Institutional Review Board approved, presently being conducted at CCERC in which clients complete an intersectional demographic questionnaire and the following instruments: (a) the WHOQOL-BREF; (b) the CCERC client questionnaire (CCQ), quantitatively assessing client satisfaction with services; and (c) the CCERC model questionnaire (CMQ5), qualitatively assessing client experience of the CCERC model. The research study is administered by doctoral student center coordinators to maintain separation from the master's student counselor interns providing the counseling services. Data is collected every fifth counseling session using password-protected and encrypted laptops and Qualtrics survey software.

Findings

Impacts and preliminary findings are included for specific components of the model where relevant. Space does not allow for both a robust description of the model and a presentation of the corresponding research. Informal findings, however, from students, clients, community partners, and faculty colleagues, have been invaluable to enhancing the model.

Love Ethic

The following is excerpted from an e-mail from a CCERC client to a CCERC doctoral student supervisor, demonstrating the impact of *love ethic:*

> Having CCERC accessible to me has helped to keep me alive. I cannot overstate this declaration. [Counselor education graduate student CCERC interns] have had a profound impact on my life. For the most part, I can

> only guess to the perception of my progress during these 15 months [no limit on number of sessions at CCERC]. I could write a standalone memoir outlining what I have been able to understand and consider since being accepted as a client of CCERC. The environment created by the clinic permitted me the ability to do so. None of you gave up on me. None of you removed me from the conversation, even when I admitted being suicidal. None of you treated me as less than because of the life to which I have been subjected. All of you have treated me with dignity and respect.

Trauma-Informed

One of the open-ended qualitative items on the CMQ5 asks, "How does coming to CCERC make you feel?" Responses are anonymous, and preliminary indications support that trauma-informed practices are in place at CCERC. One client responded, "It has made me feel more in touch with my feelings and emotions. I feel supported emotionally and I enjoy being able to express my feelings in a safe space." Another client expressed,

> It makes me feel better, more positive. I find it difficult to be introspective, so having the structured environment to investigate my feelings and thoughts is very helpful and empowering. Also, since I don't have a lot of people to talk to, my mood is improved by receiving validation from someone else.

Research and Scholarship

Engagement in research activities has been received favorably by clients based on preliminary qualitative data, such as, "We need research to improve education and also improve people's lives, so I'm happy to participate in counseling research." A different client wrote, "I think it is important for places like this to exist and help further research." The impact study has only recently started; however, all of the research participation data available at this point is positive. We believe the mutuality fundamental to the CCERC model and engagement scholarship engenders a collaborative partnership with clients, where they are invested in our mutual success.

Conclusion

The CCERC model is continuously growing and evolving, systematically garnering and incorporating feedback for best practices, which are briefly summarized here.

1. *Primacy of university–community partnerships.* This model of affordable, accessible, and high-quality counseling services requires university–community partnerships to share knowledge, student, and faculty resources by embedding and joining with the community. Graduate students under the supervision of university faculty, who are trainers and researchers, facilitate engagement scholarship. Outreach led to important partnerships with the school system, community colleges, and community-based organizations to break down barriers and provide services. Finally, physical location and space have been crucial to the evolution and success of the CCERC model.
2. *Multiculturalism and social justice are integral to wellness counseling.* Every operational decision in the CCERC model is made with consideration of the mission and philosophy of a wellness, social justice, and multicultural foundation of services. Understanding client environmental stressors is critical for accurate conceptualization and effective help, which is a principal strategy of social justice counseling. Counselors help clients recognize and deconstruct internalized societal oppressive messages, for example, to create new ways of thinking. Multicultural issues and social justice concerns are discussed readily and openly to facilitate trust and collaboration *(Mosher et al., 2017)*.
3. *Engagement scholarship is transformative.* Students are trained to integrate the CCERC model into their work. Trainings occur through orientations, individual and group supervision, staff meetings, and workshops. Intentional and ongoing readings and multimedia sources (e.g., documentaries, podcasts, social media) are assigned on model-related topics. An understanding of the role of worldview, language, and behavior in facilitating connection with clients and community partners is emphasized.

In summary, the CCERC model addresses a community need for counseling services that would otherwise go unmet given existing resources. There are simply no other places in the service area where a relatively healthy person, without health insurance or the money to pay out of pocket, can receive unlimited, world-class

counseling services for holistic wellness. With an emphasis on prevention, health, and wellness, a proactive, supportive, and developmental approach is practiced. The beauty, promise, and power of the CCERC model of engagement scholarship is working from and toward an ideal. Students are trained to do what is optimally in the best interest of the client based on the best available information. Creativity, exploration, and imagination are encouraged and celebrated within the CCERC staff and among community partners. Informed by theory, research, scholarship, best practices, counselor education, client experiences, and community partners, the model is progressive, responsive, and replicable. Again, our goal is to be world class in every possible way, and engagement scholarship, at its best, moves through limitations and creates liberation.

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ESC Poster Awards

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Intelligent Agents: A Way to Engage Seniors in Health Informatics

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Abstract

E-pharmacies are an excellent form of health informatics to enhance health care management efficacy among seniors by offering access to reliable health information and medication management services. However, seniors' cognitive aging is often associated with difficulty in learning and retaining new system knowledge, deterring them from using e-pharmacies and leading to social and emotional challenges. To address these challenges, we developed an intelligent agent, or a virtual persona embedded in web interfaces. The agent acted as a virtual pharmacist, providing step-by-step verbal and visual guidance for various e-pharmacy tasks. In collaboration with a local pharmacy and three local senior-serving agencies in Alabama, we implemented this agent in an e-pharmacy interface and invited 24 male and 26 female seniors to experience it. Participants' ages ranged from 65 to 84. The results revealed that seniors perceived significantly higher ease of use with (vs. without) the virtual pharmacist's assistance ($p < .05$). This enhanced ease of use led to the seniors' increased self-efficacy using the e-pharmacy ($\beta = .81$, $p < .01$). Seniors also perceived higher social support when receiving virtual pharmacist assistance ($p < .01$), which in turn drove increased trust in the ability ($\beta = .79$, p < .001) and integrity ($\beta = .70$, $p < .001$) of the e-pharmacy in meeting their needs. The enhanced efficacy ($\beta = .28$, $p < .05$) and trust in ability ($\beta = .59$, $p < .001$) resulted in greater satisfaction with the e-pharmacy, which in turn facilitated the seniors' intention to use the e-pharmacy for future needs. This outreach and research program showed the potential of increasing seniors' engagement with health informatics through the use of intelligent agent technology. Further, the significant role of an intelligent agent may extend beyond the senior population and address the cognitive, social, and emotional obstacles to using health informatics among many other underserved user groups.

Intelligent Agents: A Way to Engage Seniors in Health Informatics

Wi-Suk Kwon, Veena Chattaraman, & Kacee Ross, Auburn University

Need

- **Seniors** (aged 65+ years old) are the fastest growing age group in the U.S. The aging population has an increasing need for health informatics due to rising health issues with age.
- **E-pharmacies** are web-based pharmacy services that can provide seniors with excellent e-health informatics that can enhance healthcare management autonomy and efficacy among seniors by offering access to reliable health information and medication management services.
- Nevertheless, seniors show **low** ability to process and comprehend e-pharmacy information and procedures.

Project Goals & Objectives

- The **goal** of this project is to develop and evaluate an intelligent agent technological solution to enhance the usability of e-pharmacy services for seniors.
- To meet this goal, we developed a Virtual Pharmacist (VP), an animated embodiment on an e-pharmacy interface that interacts with the user with the **objectives** of:

1. Enhancing seniors' (1) perceived ease of use, (2) perceived social support, (3) self-efficacy, and (4) trust in using the e-pharmacy interface,
2. Improving seniors' self-efficacy and trust in e-pharmacy use through the enhanced perceived ease of use and social support, respectively,
3. Driving seniors' satisfaction with the e-pharmacy through their enhance self-efficacy and trust,
4. Extending seniors' intent to re-use the e-pharmacy through satisfactory experience with the e-pharmacy.

Virtual Pharmacists (VP): Intelligent Agent Technology

- The VP ("Jeff") was created using NOAH animated character technology offered by TelSim Software, and designed to **provide verbal and visual guidance to users** for **four e-pharmacy tasks:**
  - **e-pharmacy account sign up**
  - **prescription refill order**
  - **prescription refill reminder set up**
  - **search for drug information**
- The VP provided:
  - **verbal aids** by offering step-by-step explanations guiding users through e-pharmacy procedures, and
  - **non-verbal aids** through **(1)** deictic agent behavior (movement across the screen and hand gestures) and **(2)** coordinated visual highlighting of specific content, which direct viewer attention.
- The VP was implemented on an e-pharmacy interface modeling after existing e-pharmacies (e.g., Bubbas.com, CVS.com) (see Fig. 1).

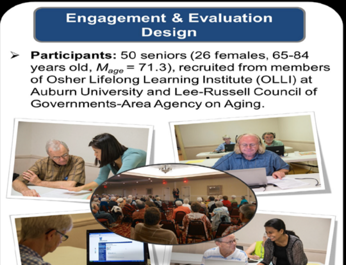
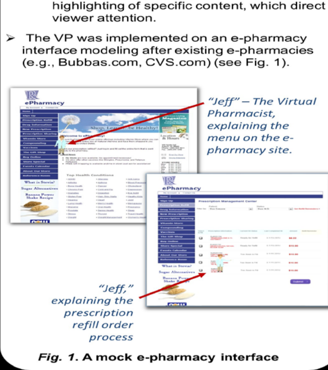


Fig. 1. **A mock e-pharmacy interface**

Engagement & Evaluation Design

- **Participants:** 50 seniors (26 females, 65-84 years old, M_{age} = 71.3), recruited from members of Osher Lifelong Learning Institute (OLLI) at Auburn University and Lee-Russell Council of Governments-Area Agency on Aging.



- **Evaluation:** Senior participants were divided into two groups; ***the first group*** used the e-pharmacy interface **without** a VP to perform the four e-pharmacy tasks, and ***the second group*** completed the e-pharmacy tasks **with** the VP. After completing the tasks, participants gave quantitative feedback through a **paper-and-pencil questionnaire** (see Table 1).

Table 1. The results of MANOVA

Measure	Mean		*p*	Scale item example	Source
	With VP	Without VP			
Ease of Use	4.27	3.72	.027*	This e-pharmacy website is easy to use.	Klein (2007)
Social Support	4.00	3.23	.002**	This e-pharmacy gave the help and support needed for the e-pharmacy tasks	Zimet et al. (1988)
Self-Efficacy	4.07	3.59	.037*	I know how to use this e-pharmacy website.	Tsai &Tsai (2003)
Trust in Ability	4.19	3.68	.044*	This website performed all of its roles very well.	Klein (2006)
Trust in Integrity	3.92	3.47	.044*	This pharmacy was sincere and genuine.	Klein (2006)

Outcomes

- Evaluation results revealed that **with** (vs. without) VP assistance, seniors perceived significantly **higher ease of use, social support, self-efficacy, and trust in the ability and integrity** of the e-pharmacy in meeting their needs (see Table 1).
- Linear regression analyses (see Fig. 2) revealed that:
  - **The enhanced perceived ease of use due to VP assistance significantly increased seniors' self-efficacy of using the e-pharmacy (β = .81, p < .01).**
  - **The enhanced perceived social support due to the VP assistance positively predicted trust in the ability and integrity of the e-pharmacy in meeting user needs (β = .79, p < .001).**
  - **The enhanced efficacy (β = .28, p < .05) and trust in ability (β = .59, p < .001) resulted in greater satisfaction with the e-pharmacy, which in turn facilitated the seniors' intention to reuse the e-pharmacy for future needs (β = .51, p < .01).**

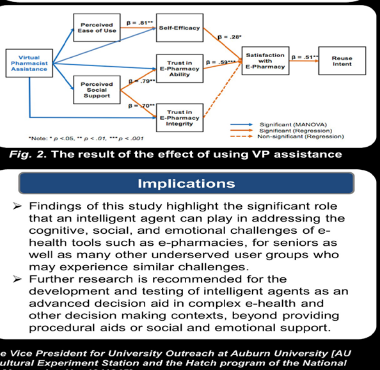


Fig. 2. **The result of the effect of using VP assistance**

Implications

- Findings of this study highlight the significant role that an intelligent agent can play in addressing the cognitive, social, and emotional challenges of e-health tools such as e-pharmacies, for seniors as well as many other underserved user groups who may experience similar challenges.
- Further research is recommended for the development and testing of intelligent agents as an advanced decision aid in complex e-health and other decision making contexts, beyond providing procedural aids or social and emotional support.

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Enhancing Social Media Analytics Capability Among Small Businesses

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Abstract

Given the unprecedented power of social media, more firms are integrating social media into their business strategies. A clear understanding of big data from social media and their linkages to business decisions is critical for today's business viability, sustainability, and growth. However, small businesses' lack of financial and human resources has prevented them from adopting social media data analytics, leading to a large knowledge gap. With the increasing sophistication of large corporations' data analytics capability, this gap is expected to widen, suggesting an acute need for training and research to address the critical social media analytics needs of small businesses. Therefore, an overarching goal of this project is to promote success of small businesses in Alabama by helping them optimize their social media intelligence capacity. To achieve this goal, a collaboration is sought with external constituencies (e.g., chambers of commerce) to identify strategic problems/opportunities for social media data analytics by small businesses (Phase 1: needs assessment), develop training and implementation intervention program modules to tackle key social media data analytics problems/opportunities identified (Phase 2: development of intervention modules), and evaluate the effectiveness of such modules (Phase 3: implementation and evaluation) with selected small businesses in Alabama. We envision creating significant economic impact in these communities by assisting small businesses. This project will involve undergraduate and graduate students working with faculty and small businesses in developing intervention programs and implementing them with small businesses as a part of service-learning projects in the social media analytics curriculum. A mixed-methods approach combining a survey, interviews, and focus groups with small businesses will be employed to collect data. Success of this project will be evaluated through various quantitative and qualitative metrics.

Enhancing Social Media Analytics Capability among Small Businesses

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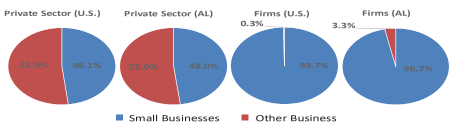
Project Need

Small businesses (SBs)

- SBs are private businesses with less than 500 employees.
- SBs hired 57 million people nationally, and created over 5,700 new jobs in Alabama.
- Women and veterans are related to SBs more than are any other groups.



Social Media for SBs

- Given the unprecedented power of social media, more firms are integrating social media into their business strategies. A clear understanding of big data from social media and their linkages to business decisions is critical for today's business viability, sustainability, and growth.
- Social media can allow SBs to keep in touch with customers where they are prominently active and help them gain business value (Stockdale et al., 2012) with reduced marketing expenses (Delzio, 2015; Stelzner, 2016).
- Nevertheless, a majority of SBs are struggling with the challenge of using social media effectively (Patel, 2015).

Challenges with Social Media Analytics for SBs:

- Social media analytics refer to gathering, monitoring, and analyzing data from social media of a firm's own and others to inform its business decisions (e.g., Facebook Insights, Twitter Analytics, etc.).
- SBs' lack of financial and human resources has prevented them from adopting social media data analytics, leading to a large knowledge gap.
- With large corporations' data analytics capability increasing, this gap is expected to widen, suggesting an acute **need for research and training to address the critical social media analytics needs of SBs.**

Project Goals

- The goal of this project is to **build the social media data analytics capability among SBs in the Auburn, Opelika, and Greater Valley areas,** and enhancing the social media analytics curriculum in Consumer and Design Sciences (CADS) at Auburn University, by meeting the following **three objectives**:
  1. **Identify strategic problems/opportunities for social media analytics among SBs.**
  2. **Develop intervention programs with social media analytics for SBs.**
  3. **Implement and evaluate intervention programs.**

Significance

- The proposed project is a first step to build an outreach, research, and education infrastructure to support a long-term program for promoting the social media data analytics capability of SBs in both economically distressed and thriving communities in Alabama and beyond.
- The team aims to expand this project further to include SBs in other communities in Alabama, in neighboring states, and eventually across the United States.

Partner Constituencies

- To meet these project goal and objectives, we partnered with Auburn, Opelika, and Greater Valley Chambers of Commerce.
- These Chambers of Commerce will provide the project team access to local SBs for collecting need assessment data and implementing the intervention programs.

Project Method

Phase 1 – Needs Assessment

- A mixed method combining a survey and interviews.
- An online or mail survey will be conducted among local SB owners to discover their current use and needs of social media data analytics.
- Interviews will be conducted among volunteered survey participants to gain more in-depth insight on specific business cases that illustrate key needs and challenges identified through the survey.

Phase 2 - Development of Intervention Modules

- Based on findings from Phase 1, we will develop a set of intervention modules to address 3-5 key social media data analytics needs and challenges.
- Each intervention module will specify:
  1. intervention goals
  2. targeted social media
  3. analytical tools and procedures to be used
  4. a protocol to implement the analytical tools/procedures within a SB
  5. a protocol to train SB employees, and
  6. metrics for assessing intervention outcomes.

Phase 3 – Implementation of the Intervention Program

- A group of graduate and undergraduate students from the CADS Department will be selected as implementers of the intervention program.
- Each student implementer will be supervised by the faculty investigators to execute the intervention program with an assigned SB over a 2-4 months.

Phase 4 – Evaluation and Dissemination of the Program

- Upon completion of the intervention program, its success in enhancing SB participants' knowledge of social-media data analytics as well as in making positive impacts on their business processes and performance will be **evaluated** through:
  - **SB participants' feedback interviews** which will capture perceived changes in their social media data analytics knowledge and evaluation of the overall experience and effectiveness of the intervention program, and
  - **Quantitative and qualitative outcome measures** specific to each intervention module, including business performance data (e.g., sales, customer traffic), social media traffic data, customer feedback data, and information on business process changes.
- Insights generated from this project will be disseminated to:
  - SB members of the three Chambers of Commerce, through Chamber publications (e.g., articles on newsletters and magazines) and seminars.
  - academic audience through presentations and publications
  - general audience through a project website

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Engaging Communities to Enhance Physical Activity Among Urban Youth

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Program Abstract

IGNITE, a multiyear, multistate USDA grant-funded project, focused on preventing obesity among youth in limited-income neighborhoods. One focus is to test strategies to help overcome barriers to physical activity. Assessments suggested several barriers to physical activity and provided valuable information for improving adolescent physical activity behavior.

Program Description

As part of a USDA multiyear grant, the Ignite project has used a community-based participatory strategy to help overcome barriers to eating more fruits and vegetables and increasing physical activity and, ultimately, sparking youth to create healthy communities for a lifetime. The project supports teams of community and school partners in limited-income neighborhoods. Obesity is a multifaceted, complex problem, but a sedentary lifestyle is a major contributor to this national health issue. Approximately one third of children nationwide are overweight or obese, and minority children and those with a low socioeconomic status have the highest prevalence rates. Urban youth have been shown to be less physically active than rural youth. Supportive physical activity environments, understood as the geography, observations, and perceptions of features such as recreational facilities, sidewalks, bike lanes, traffic patterns, and so on, have been positively associated with adolescent physical activity behaviors within urban settings. As part of a socio-ecological intervention to improve physical activity behavior, the Physical

Activity Resource Assessment (PARA), the Active Neighborhood Checklist (ANC), and focus groups to assess the physical activity influences within an urban middle school and surrounding community were completed. The assessments suggested that lack of parks, lack of walkability in the streets, perceptions of crime, lack of school programs, and parental and peer influences were all barriers to physical activity opportunities. The ANC, PARA, and focus groups each added valuable information for program planning to improve adolescent physical activity behavior. Extension professionals conducting environmental audits and focus groups, while also working in partnership with a school and community team, can provide a supportive socio-ecological approach to improving physical activity within an urban setting.

OHIO STATE UNIVERSITY EXTENSION

Engaging Communities to Enhance Physical Activity Among Urban Youth

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INTRODUCTION

Obesity is a significant health concern in the United States. In 2012, more than one-third of all U.S. children and adolescents were obese or overweight. Obesity is a multifaceted problem, however, a sedentary lifestyle is a major contributor to this national health issue. Urban youth have been shown to be less physically active than rural youth. Supportive physical activity (PA) environments, such as recreational facilities, sidewalks, bike lanes, and traffic patterns have been positively associated with youth PA behaviors within urban settings. As part of a Socio-Ecological intervention to improve PA behavior, the Physical Activity Resource Assessment (PARA), the Active Neighborhood Checklist (ANC), and focus groups were used to assess the PA influences within an urban middle school and surrounding community.

OBJECTIVE

Using baseline data from a multi-state project targeting obesity in 6th-8th graders entitled, "Ignite: Sparking Youth to Create Healthy Communities" in Ohio, Kansas, and South Dakota to offer findings related to PA influences at one urban middle school in Ohio and discuss implications for engaging communities to enhance PA among youth.

METHODS

The target community was a low-income, urban Junior High School and surrounding community (est. 20,000) embedded within a medium-size Midwestern City (pop. 65,000). Nearly all students (98.5%) qualified for free and reduced-priced lunch. School enrollment consisted of 175 students, predominately 72% African American.

Measuring the PA Environment

- A PA environmental audit was conducted within a one-mile radius of the school. Rundle et al. suggests this is a reasonable walking distance within urban communities.
- The *Physical Activity Resource Assessment* (PARA) was used to assess the built environment within the community by rating venues on their features, amenities, and incivilities.
- The *Active Neighborhood Checklist* (ANC) assessed key street-level features of the neighborhood environment that may be related to PA. Features include land use, public transportation, street characteristics, environmental quality, and walkability/bike ability of the streets.

Measuring Perceptions of PA

- Six *Focus groups* were conducted following the PARA and ANC assessments, which were used to assess the perceptions among adults (teachers and parents) and 6th-8th grade students regarding the PA environment, as well as other socio-ecological influences.
- Questions measured perceptions of behaviors, personal characteristics and environmental factors that influence PA among students.
- Individual influences (PA preferences), interpersonal influences (e.g., parent and peer influences), and environmental influences (e.g., school) on adolescent health were assessed.

Table 1. Demographics of Adult Focus Groups

Focus Group (FG)	Gender	Ethnicity	#
FG 1 - Teachers	80% Female	40% African American 60% Caucasian	5
FG 2 - Parents	75% Female	75% African American 25% Hispanic	4
FG 3 - Parents	69% Female	78% African American 8% Hispanic 14% Caucasian	13

Table 2. Demographics of Youth Focus Groups

Focus Group (FG)	Gender	Ethnicity	#
FG 1	60% Female	90% African American 10% Hispanic	10
FG 2	100% Female	80% African American 20% Caucasian	5
FG 3	100% Female	100% African American	4

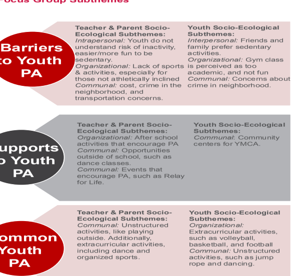
RESULTS

Physical Activity Environmental Assessments-

The environmental assessments suggested the surrounding community not to be supportive of PA. One park within the delineated area was found for audit with the PARA. The park had 3 out of 13 features to accommodate different types of PA. The park was in relatively good condition, having several amenities (8 of 12) including lighting, benches, drinking fountains, bathrooms, etc. 1 incivility, graffiti on the bathroom walls was observed.

For the ANC, the mean score for the street segment sample was 24.55 out of 59 for PA. Thus, the streets that were sampled scored on average very low in terms of walkability as determined by the researchers.

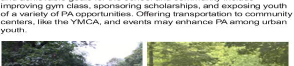
Figure 1. Perceptions of Physical Activity: Focus Group Subthemes



CONCLUSIONS

Focus group perceptions added insight beyond the PA environmental assessment (PARA and ANC). Although objective assessments demonstrated low access to PA, crime was the major concern among focus group participants. Focus groups also suggested that there was a lack of non-competitive opportunities sponsored by the school, such as dance.

Building or improving parks and sidewalks might be an important and sustainable goal to enhance the community and encourage PA. However, this could be very costly. Addressing crime or perceptions of crime might be needed prior to any expensive long-range plans. Safe routes to School, or Walk to School Day events might raise awareness and action around these topics. Additionally, less costly and achievable goals for the school and community include improving gym class, sponsoring scholarships, and exposing youth of a variety of PA opportunities. Offering transportation to community centers, like the YMCA, and events may enhance PA among urban youth.



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IGNITE Sparking Youth to Create Healthy Communities

USDA United States Department of Agriculture

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