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INDICATORS OF COMMUNITY RECEPTIVITY TO INTERNATIONAL
SERVICE LEARNING PROGRAMS

By

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M.Ed., University of North Florida, 1998

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A Dissertation
Submitted to the Faculty of the
Graduate School of the University of Louisville
in partial fulfillment of the Requirements
for the Degree

Doctor of Philosophy

Department of Teaching and Learning
University of Louisville
Louisville, Kentucky

May 2004

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LEARNING PROGRAMS

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A Dissertation Approved on

April 22, 2004

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Dr. Bernard J. Strenecky, Co-Chair

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Dr. Phyllis Metcalf-Turner

Professor Carrie Donald

Dr. J. Price Foster

DEDICATION

This dissertation is dedicated to my father

Mr. David Cunningham,

All my brothers and sisters, nieces and nephews

Whom I love very much;

and

In loving memory of my dear departed mother

Mrs. Inez Jones

And my departed brother

Edward.

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To my co-chairperson, Dr. Bernie Strenecky, thank you so much for your continued support, guidance, and motivation. Thanks for being my mentor, friend, and confidante. You listened to my fears, concerns, and sometimes frustration. Bernie, you were always there providing me with unique experiences and I highly appreciate it.

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To my family who were always there to support me emotionally, spiritually, and financially. There were times when I did not call or you never got to see me because of the excuse of work, yet you guys never gave up on me and were always there to welcome me with open arms. Thanks all of you. I could never let any of you down and that motivated me to finish this task, so this is dedicated to all of you.

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late nights when I needed an escape were very important to me. Thanks for being there Buds.

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ABSTRACT

Indicators of Community Receptivity to International Service Learning Programs

Henry R. Cunningham

May 8, 2004

This dissertation is an exploratory study of the indicators of receptivity that communities portray towards international service-learning programs. Historically, programs such as service learning programs choose communities and other working partners based on the needs of these communities. International service-learning on the other hand because of the high cost of travel to another country and accommodation needs to minimize the risk of having unsupportive partners. In this light, communities should be assessed to ensure that they are receptive to international service-learning programs.

The study was conducted in a community that displayed a high level of receptivity to the University of Louisville International Service Learning Program. It focused on five areas of community receptivity namely: having a shared mission with the University, community involvement, community attachment, community cohesion, and social capital. A qualitative methodology of in-depth interviews was conducted with community leaders.

Results were generally consistent across all five areas studied. The interviews revealed that the community had a shared mission with the University of Louisville to

have a successful program, the residents were very involved in the affairs of the community and they were very much attached to it. Results also indicated that community cohesion is important to the community and they displayed a high level of social capital. Analysis indicates that communities receptive to international service-learning programs possess the five indicators of receptivity explored in this study.

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CHAPTER I

STATEMENT OF THE PROBLEM

Introduction

Historical Background on Service-Learning

Service-learning as a philosophy can be traced to the era of John Dewey, who is believed to be the father of service-learning. It is described as an educational philosophy integrating academic coursework with community service whereby they strengthen each other (Bringle & Hatcher, 2000; Leeds, 1999; Jacoby, 2003; Myers-Lipton, 1996). Dewey believed that students should offer assistance to the community in which they live (Deans, 1999). This idea of students assisting the community can be found in the progressive political movement of the early 20th century (Greenberg, 2000).

Further evidence of the existence of educational institutions working with the community can be found as early as 1903, with the Cooperative Education Movement founded at the University of Cincinnati. Since then the movement has grown to include various organizations like VISTA, Campus Compact, AmeriCorps (National Service-Learning Clearing House, 2001), and the Cooperation of National Service (Bringle & Hatcher, 2000).

During the turbulent years of the 1960s and early 1970s, community activists and educators involved in the movement were drawn to the idea that the movement should be combined with “structured learning” (Stanton, Giles, & Cruz, 1999, p. 1) to provide

better leadership in the communities and more learning for students. Their work further sowed the seeds for what we today call service-learning. The term “service-learning” was first used in 1965 by Bill Ramsay and Bob Sigmon (Stanton, Giles, & Cruz). In 1966, the internship program in east Tennessee funded by the Tennessee Valley Authority (TVA) used the term service-learning to refer to this internship program (National Service-Learning Clearing House, 2002; Stanton et al. 1999).

According to Gray, Ondaatje, Frickler, and Geschwind (2000), in the US, the concept of having students volunteer in the community did not take off until the 1980s with the creation of such organizations as Campus Outreach Opportunity League (COOL). The purpose of COOL was to encourage student participation in the community and to provide peer support for the involvement in programs. Around the same time, an association of college presidents, which called themselves Campus Compact, committed themselves to promoting students' involvement in community service. In 2000, it was estimated that the number of colleges that were members of Campus Compact numbered 500, an increase from 20 in 1985 (Bringle & Hatcher, 2000; Gray et al. 2000).

The concept of having students provide assistance to the community was further enhanced by the creation of grant programs such as “Learn and Serve America” funded by the Corporation for National Service (CNS) and “Integrating Service with Academic Study” funded by Campus Compact. These programs sought to recruit faculty, students and community partners to develop and implement courses that would incorporate service-learning programs (Bringle & Hatcher, 2000). Today, such programs are highly visible on college campuses across the US in comparison to the 1990s. There is

widespread interest and an urge for even more development of service-learning programs in the curricula as evidenced by the “Boyer Commission on Educating Undergraduates in Research Universities Report” of 1998 (Gray, et.al., 2000).

Service-learning prospered under the George Bush, the father and Clinton administrations. According to the National Service-learning Clearing House (2002), in 1989 President George Bush senior created the Office of National Service in the White House and in 1990 he signed the National and Community Service Act. This Act provided grants to schools to support service-learning programs and youth corps, nonprofit organizations, and universities to fund national service programs.

In 1993, President Bill Clinton signed the National and Community Service Trust Act. This Act created AmeriCorps and the Corporation for National Service and brought VISTA into the fold of AmeriCorps. Through AmeriCorps, students can earn educational benefits in the forms of college scholarship for the community service they provide. The Presidents’ Summit of 1997, chaired by General Colin Powell, further sealed the Administration’s commitment to community service programs. This summit brought together President Clinton, former Presidents Bush, Carter, Ford, and Mrs. Reagan to recognize and expand the role of AmeriCorps and other service organizations to meet the needs of the country’s youth (National Service-learning Clearing House, 2002).

Service to the international community existed in various forms for many years. President John F. Kennedy established the Peace Corps in 1961 (National Service-Learning Clearing House, 2000) to provide technical expertise to developing nations around the world. The U.S. armed forces likewise provided services to countries during times of natural disaster and warfare. In many of these cases assistance was offered to the

world community but there was no formal academic learning attached to these programs. According to Hartman and Roberts (2000, p.7), it was in the 1970s that service-learning as an academic program emerged in a “fledgling form” but it was not until the 1990s that it gained momentum. Today service-learning has become an integral part of instruction in schools and universities.

Gray et al. (2000) postulate that schools and universities have a responsibility to give back to the community. Service-learning is used as the vehicle for campuses to “strengthen their public service missions” and give back to the community. The original idea for this type of program is a win-win-win relationship for faculty, students and the community (Vernon & Ward, 1999, p 30). All three parties involved should benefit from the relationship. From studies conducted and from experience in the field many argue that service-learning can be beneficial to the faculty (Hammond, 1994; Simonelli, 2000), students (Billig, 2000; O’Donnell, 2000; Gray et al., 1999; Greenberg, 2000; Hartman & Roberts, 2000; Simonelli, 2000; Vernon & Ward, 1999; White, 2000; Whitfield, 1999), and the community (Gray et al.; Hartman & Roberts, 2000; O’Donnell, 2000; Strand, Marullo, Cutforth, Stoeker & Donohue, 2003; Vernon & Ward).

Background

The purpose of service-learning is to meet the needs of the community in which a student lives and learns and at the same time provide valuable learning experiences for him/her (Hartman & Rola, 2000; Roberts, 2000; Vernon & Ward, 1999). In addition to meeting community needs, students are able to benefit in many ways. They learn how to link theory to practice as well as to develop critical thinking and problem solving skills. In many cases students are provided insight to career goals. Service-learning students

benefit from involvement in such programs (Bringle & Hatcher 2000; Gray et al., 2000; Greenberg, 2000; Vernon & Ward, 1999; Whitfield, 1999).

Initially the focus of service was within the community where the school or university was located. However, global issues resulted in the need to expand to the international community. With the advent of modern technology and mass communication the world has been made a smaller place. Society is bombarded on a daily basis with world problems through the mass media. There is global warming, warfare, effects of natural disaster, terrorism--the list goes on. No longer can nations ignore the problems of neighboring countries, as eventually they become their own problem. Environmental problems in Mexico will eventually affect the United States and surrounding countries. The terrorist attack of September 11, 2001, on the US affected the entire world. With global integration, and changing demographics, there is increased diversity in the world and problems are now spanning borders (Rola & Hartman, 2000).

Roberts, (2000) argued that world societies are becoming increasingly integrated through travel, trade, and communication networks with advanced technology. He claimed that the importance of citizens and leaders to understand people, problems and ways of life beyond the US's border is quite clear.

The concept of the community extends beyond state and national borders and it is imperative that citizens of the world collaborate on solving world issues. To solve local problems, educators must deal with issues in other countries, for when the quality of life is improved in one country, other areas of the world benefit (Hartman & Rola, 2000).

There are some students whose career paths will take them overseas. These are students who believe they will serve in areas such as international medicine, international

law, international education, or international development. Others aim to serve in the diplomatic corps. It is the responsibility of the university to provide such students with experiences that will prepare them for their careers. Practitioners involved in international service-learning programs argue that it affords students who serve abroad to work with people in a culture different from theirs. This enables them to have a better grasp of cultural understanding (Hartman & Roberts, 2000; Roberts, Silcox & Leeds, 1997). As a consequence it can be argued that international service-learning programs can fulfill this mission of the university to prepare students for a career in the international arena.

The belief that universities have a responsibility to the world led educational institutions to engage in international service-learning programs. Hartman and Roberts (2000), citing the work of Berry and Chisolom (1999), refer to a survey conducted by the International Partnership for Service-learning with support from the Ford Foundation in 1998, which indicated there were at least 97 institutions in 32 countries involved in such programs. Like local service-learning programs, international service-learning programs are carried out in countries and communities where there is a need for the services to be provided by the university. These services are provided primarily to developing nations.

Identification of the Problem

This study will investigate factors other than need that can be utilized in selecting communities for carrying out international service-learning programs. The specific problem addressed by this dissertation stems from the background presented in the previous paragraph. Service-learning programs are carried out in communities where there is a need for services but there does not appear to exist any model in selecting

communities for these programs, although there are a growing number of educational institutions involved.

Many schools from K-12 and institutions of higher learning are engaged in service-learning programs and the number of students involved is increasing. A survey conducted by Campus Compact estimated some 712,000 students in colleges and universities were involved in some form of service-learning during the 1999-2000 academic year. A similar report released by the National Commission on Learning quoted the National Center for Education Statistics that an estimated 13 million students participated in service-learning programs during the 2000-2001 academic year (National Service-learning Clearing House, 2001).

Despite the fact that many educational institutions are involved in some form of service-learning program there appears to be no systematic model for selecting communities for the implementation of such programs. A study of the relevant literature provides no system for the selection of communities by educational institutions where their programs are carried out. It appears that service-learning programs are carried out in communities where there is a need that can be addressed by the institution (Glaser et al., 2003; Goodrow & Myers, 2000; Smith, 2000) or where a community or organization invites the institution.

This may seem like an appropriate approach to use in identifying communities and organizations for the implementation of service-learning programs. However, such a policy can lead to the identification of communities, which are not receptive to these types of programs. They may lack confidence in the ability of the service provider to meet their needs or the community may lack the human capacity to partner with the

university in carrying out programs of a service-learning nature. If the current practice continues educational institutions run the risk of choosing communities that will not be receptive to service-learning programs. Consequently, this will detract from successful implementation. Selecting the wrong community can have economic, educational and social consequences for the institutions, neither one of which is good.

Purpose of the Study

The purpose of this research is to conduct a study of a small coastal village in Belize, Central America, to investigate the community's receptivity to international service-learning programs. The University of Louisville, with this researcher being a member of the University's team has worked in this community for two years. During these two years it was observed that the community has been very receptive to the University of Louisville International Service-learning Program. This has consequently led to tremendous success in its implementation.

At the implementation of the program in the first year, the University was given a warm welcome by village leaders and members of the community. Throughout the service period, members of the Village Council, the local governing body were on hand to provide assistance to the University's team. Villagers befriended members of the University's team and socialized with them. At the departure of the team, residents came out to express their gratitude and brought cards and gifts for them. The level of interaction on the part of the community is an indication of receptivity to the University and its International Service-learning Program. Addressing the needs of the community is important but receptivity is also necessary for proper implementation.

Five indicators of receptivity were studied to develop a model on community receptivity for service-learning programs. This model was developed from an international service-learning perspective and is based on six years of experience in conducting service-learning programs abroad. The study was conducted in a community in which international service-learning programs have been implemented. To carry out the study, interviews were held with leaders of the community on the five indicators. The findings from this study will contribute to the body of knowledge in selecting communities for the implementation of service-learning programs.

Significance of the Study

This study is significant because few, if any, studies on community-university programs have addressed the criteria for selecting communities. The rationale for their selection was based on needs of the community (Glaser et al., 2003; Goodrow & Myers, 2000; Smith, 2000). While serving the needs of the community is important and will most certainly make an impact on the welcome received from the community, it should not be the only criterion used in the selection process. This study investigated indicators of community receptivity. Universities and organizations in assessing communities prior to the implementation of service-learning programs can use these indicators in developing their own model.

In the area of the selection process, this study suggests a model that may be used as an initial paradigm for developing and designing service-learning programs in selecting communities. There is limited research in the area. This study will build on and contribute to the body of research and will have significant implications. It addresses not

one element as a criterion for community receptivity but examines five different areas.

The following five areas will be studied:

1. Shared mission - This area examines the degree to which the goals of the community are in line with the goals of the university.
2. Community involvement – This area examines the level and kind of involvement residents of the community partake.
3. Community attachment – This area examines the indicators of attachment residents have to the community.
4. Community cohesion – This area examines the level of cohesiveness evident among members of the community.
5. Social capital – This area examines the level of social capital that exist within the community.

This study alleviates the misconception that addressing community needs is the only criterion used in selecting a community for the implementation of service-learning programs. This study is of particular relevance to educational institutions and organizations involved in community programs.

Limitation of the Study

There are several limitations to this study. The first of these limitations is that there is no available research on community receptivity to international service-learning. Consequently, this work is exploratory in nature. An obvious characteristic of an exploratory study is that of its breadth and a lack of depth thus resulting in superficiality. The primary goal of this study is to investigate indicators of a receptive community.

A second limitation is that the study was conducted in only one community. It is quite possible that this community displays its level of receptivity to international service-learning programs simply because it is unique. It may be that this community is unique as it welcomes strangers and is hospitable to them despite the nature of their visit. A study of a second community would be helpful for comparison purposes and would have added to the strength of the study but that is beyond the scope of this study.

An obvious limitation to this study is that only one method of data collection was utilized in this study. Not having a second method for triangulation will impact on the validity and reliability of this study. To reduce the effect of this limitation, the researcher will conduct as many interviews as necessary to achieve theoretical saturation. This will provide information-rich data to increase reliability and validity of the study.

Another limitation is selection bias of using the snowballing method. This method may not have all the leaders in the community be identified by those who are involved in the snowballing. Those leaders who are asked to identify leaders in the community may have their own bias against certain people and may never name them as a leader. To address this limitation, the researcher will modify the method of sample selection and invite obvious leaders in the community to participate in the research study.

As a Belizean there are personal biases that the researcher may have conducting the study. The researcher may have his interpretation of issues brought out in the interviews and use these interpretations in presenting the data. Because of knowledge of the culture and certain cultural practices, the researcher may also have influenced the responses of the respondents. On the other hand this was perceived as a strength since the researcher understood the people and their culture and was able to be culturally

sensitive in conducting the interviews. Understanding the local dialect also helped in carrying out the interviews enabling the researcher to use the local dialect when necessary or translating to English when the community leaders used it. This led to further acceptance for the University of Louisville and its work in the community.

Research Questions

This study focuses on five areas, the five indicators of community receptivity for international service-learning programs. The study poses questions to residents of the village in order to ascertain their perception of service-learning programs and their community. The primary research questions for this study are as follows:

1. To what degree does there exist reciprocity between the concept of development of the community and the mission of the university international service-learning program?
2. What are the indicators of community involvement among residents of the community?
3. What are the indicators of community attachment among residents of the community?
4. What are the indicators of community cohesion among residents of the community?
5. What is the level of social capital among residents in the community?

The decision to focus on these five areas resulted from the University of Louisville's work in this community and from observation made working there. It was observed that the community had specific needs that they wanted addressed and thus led to an invitation extended to the University of Louisville by the Village Council. The

needs were in accordance with the International Service-learning Program mission to provide a real-world laboratory for students to apply their learning to practice and to carry out necessary research. This resulted in a reciprocal relationship where both parties needs were met.

Observation of the village indicated that residents are very involved in their community affairs. Residents are involved in running the affairs of their community through the village council. They are involved in the Manatee Tour Guides Cooperative and monitor the well-beings of the manatee (Sproule, ____), an endangered species in the world. The women created a Woman's Bed and Breakfast Cooperative (Village History____). Clearly, the residents are very involved in their community.

In the area of community attachment, it became known that residents were very attached to their community. Many were born and grew up there and have never moved away. Their families have resided in the community for generations and this was the only place they call home. This is a clear indication of attachment to the community.

Community cohesion is evident from the way villagers interacted among themselves. They are involved in several groups and organizations working together to improve the well-being of the village.

Initial observation of the community indicates that there exists social capital. Reciprocal relationships exist among the residents from their interactions and the way they work together. It was observed that neighbors were helping each other, carrying out basic tasks. Residents spread the word that the University of Louisville was providing free health care to the community. They also assisted in bringing out the elders of the community to be examined by the health practitioners.

The existence of the five indicators of receptivity is indication that they are elements that pull a community together for its development. Consequently, it was decided to focus on these five areas as indicators of community receptivity for this study.

Definition of Terms

The following terms are used in the study. They are defined to provide clarity to the study and avoid misconceptions.

Community Attachment	This refers to emotional and psychological connections an individual has with other individuals, groups, and the community. (Holman & Quinn, 1992).
Community Cohesion	The unity that exists within the community, how well residents interact and assist each other in times of need. It also refers to the kind of relationships that exists among them. (Lee, 2000).
Community Involvement	The different ways in which an individual is engaged in their community, for example, volunteer work, joining a club or sporting team. (Sheridan, Coakes, Bishop, 1998).
Cooperative	This is an organization where groups of small Business owners collaborate and share resources for the well-being of the group. This practice is common in Belize among small business owners. (http://www.gulf-ews.com/Articles/news.asp?ArticleID=77499).
Fajina	A Mayan word and practice where the villagers convene to voluntarily address a need in the community for the benefit of everyone such as cleaning of the village cemetery or construction

of a community building. The practice spread to other villages in Belize and is still carried out in some rural communities.

Globalization Globalization is the collaboration and interaction that occurs among nations of the world to meet specific needs. It is the transnational movement of capital, goods, and people who develop closer ties via new communication technologies. It involves the growth in importance of transnational institutions and globally interlinked political movement (Friedman 2000;

(<http://www.investorwords.com/2182/globalization.html>;

Reciprocity This is a relationship where assistance is given in return for assistance received from some party. Assistance is given because there is the expectation that it will be returned when needed. (Coleman,

Service-learning Service-learning is defined as an educational experience from which students obtain academic credit while at the same time they participate in an organized service activity that meets the needs of the community (Gray, Ondaaatje, & Zakaras, 1999; Hartman & Rola, 2000; Jacoby, 2003; Myers-Lipton, 1996; National Service-learning Clearinghouse, 2001)

Social Capital The norms, trust and reciprocal relationships that exist within the community. It refers to collaboration among individuals. (Coleman, 1990; Putman, 1996).

Sambai The traditional dance performed in Creole Villages in Belize,

Central America. The cultural performance includes singing, drumming, and dancing around a fire and includes all members of the community. The sambai is normally carried out during a festive celebration in the community such as Christmas.

Village Council A group of individuals elected for a two-year term by the villagers to voluntarily manage the affairs of the community. The council is comprised of seven members and is headed by a chairman

Summary

The background and rationale for this study were derived from the many challenges faced in implementing international service-learning programs. Domestic service-learning is on the rise with more educational institutions and students becoming involved. K-12 schools, colleges, and universities around the country are encouraging their students to engage in civic activities. With the support of national organizations such as Learn and Serve America and the National Clearing House for Service-Learning, more young people are participating in service activities.

International service-learning on the other hand because of its many challenges including high cost and international travel restrictions is lacking in the number of participants. This is a concern among certain educators who believe that with globalization educational institutions should be exposing students to international affairs to better prepare them for the job market. Others believe that we have a responsibility to assist others around the world who are less fortunate as transnational problems can only be solved through collaborative efforts.

Some of these concerns are addressed through international service-learning programs. However, there appears to exist no model for choosing the appropriate international partners for such programs. Communities are simply chosen because of the need for certain services but perhaps may not necessarily want the assistance of the service providers. Such incidents can lead to unsuccessful implementation of programs.

This study focused on indicators of community receptivity to international service-learning programs. Specifically the study explored the feelings and attitudes of community leaders to obtain their perspective on the community as a whole. It explored five areas of community receptivity to have a better understanding of what are the criteria a community needs to possess for it to be considered receptive to such programs. The purpose was to examine indicators of community receptivity to international service-learning programs. This study examined only the perception of community leaders, therefore there are implications for much wider applications and broader generalizations.

In the next chapter the study explores the most recent literature relating to service-learning and international service-learning. The rationale for studying the literature is to have a better understanding of the subject and to establish the background for this study. Similarly, the literature explores communities in an effort to define the concept of community and connect it to the concept of service-learning. The five indicators of receptivity will also be further discussed to fully define them and explore their connection to communities and international service-learning programs.

A qualitative methodology is used for this study. Chapter three discusses the methodology for the study and presents the rationale for the type of study conducted. In

chapter four the data collected will be presented. Discussion of the data in detail occurs in chapter five where conclusions are drawn and implications for further research are made based on the analysis conducted.

CHAPTER II

LITERATURE REVIEW

Introduction

Service-learning as a concept has been practiced in some form for many years. However, it really blossomed in the early 1990s and today is a leading area in the field of education. This chapter more closely examines the concept of service-learning and international service-learning, what they mean and how they benefit those involved, as well as some of the challenges faced in carrying out such programs.

Despite the fact that service-learning is widely practiced among educational institutions from kindergarten through higher education, there appears to be no model in selecting communities for the implementation of service-learning programs. Educational institutions appear to work in any community where there is a need for their services. Need appears to be the only criterion used to assess communities before implementing service-learning programs. The investigator believes that need alone is not enough to assess a community before implementing such activities but other aspects of the community should be studied. This chapter explores other factors that may be used to assess a community's receptivity to service-learning programs prior to implementation. Although service-learning is conducted from Kindergarten to university, this literature review is limited to work done at the university level.

Defining Service-Learning

Service-learning is defined as an educational experience from which students obtain academic credit while at the same time they participate in an organized service activity that meets the needs of the community (Bringle & Hatcher, 1996; Gray, Ondaaatje, & Zakaras, 1999; Hartman & Rola, 2000; Jacoby, 2003; Myers-Lipton, 1996; National Service-learning Clearinghouse, 2001), with reflection and reciprocity being key components (Bringle & Hatcher, Jacoby). This type of experience serves as a link between academic study and community service whereby they strengthen each other and foster development of a sense of civic responsibility within students (Bringle & Hatcher, 2000; Deans, 1999; Gray et al.; Greenberg, 2000; Hartman & Rola, 2000; Leeds, 1999).

Service-learning also aims to promote students' civic and academic development. It is believed by proponents of service-learning that service is provided as part of students' responsibilities for living in a democratic society (Gray, et. al., 1999). Service-learning allows students to reflect on the service in such a manner that it stimulates academic learning. There is an increased understanding of the community, which leads students to develop a sense of civic responsibility (Gray et al.; Hartman & Rola, 2000). Although volunteerism is similar to service-learning, there is a difference between the two. In service-learning equal emphasis is placed on both service and learning while volunteerism allows participants to provide service but lacks the academic component. According to Simonelli (2000), another major difference between service-learning and volunteerism is that service-learning is both long term and short term. The service component, which is the volunteer aspect, provides immediate benefits to the community

served as well as the donor of the service. Long-term benefit for students is derived from the learning that occurs.

Students who oftentimes provide service in the area of their major have an opportunity to clarify concepts presented in the classroom and hence have an improved understanding of course content (Hartman & Rola, 2000). The fact that service-learning is a course-based service activity helps to differentiate it from volunteerism. As students engage in service-learning activities, they can reflect on the experience (Bringle & Hatcher, 1996) and the impact it is having on them as individuals as well as the community. According to Deans (1999) both Dewey (1980) and Freire (1987) claim that active reflection is a key component of service-learning. Reflection allows students to connect their service, learning, and the impact the experience is having on them as individuals (Whitfield, 1999). This type of connectivity enables students to clarify and analyze concepts, which leads to better understanding of course concepts (Dewey, Whitfield). According to Dewey, education is a form of growth that occurs with a combination of reflective thought and experimentation, which requires active involvement from students.

The purpose of service-learning is two-fold. It allows students the opportunity for public participation in community affairs and hence become more socially responsive citizens. Through service-learning students are also engaged in learning experiences that enhance classroom teachings. One of the major vehicles for university campuses to strengthen their connections with the community is the implementation of service-learning. Vernon and Ward (1999) referred to studies conducted by Lynton (1995), Bringle and Kremer (1993), Cohen and Kinsey (1994), Ehrlich (1995), Giles and Eyler

(1994), Harkavy (1992) Hesser (1995), Kendrik (1996), and others as well as their own study on campus and community partnerships to claim that with service-learning there is a win-win-win relationship for faculty, students, and the community.

Purpose of International Service-learning

Some universities see a need to focus their service on the world community and globalize their curriculum. This has led to their participation in international service-learning (Roberts, 2000). With global integration and changes in the world's demographics, the realization is that the world is an interdependent system. Social and environmental problems span across borders and therefore there is the common belief that all citizens have a responsibility to address problems of the world (Friedman, 2000; Hartman & Rola, 2000). Myers-Lipton (1994) suggests that problems such as deforestation, ozone depletion, Third World loan crisis, as well as the issue of weapons of mass destruction, are all transnational problems. These problems cannot be solved by one nation but by governments, non-governmental organizations, and individuals from around the world working collaboratively. It is imperative that citizens of the world collaborate their efforts on problem solving. "When the quality of life is improved in one country, other parts of the world benefit" (Hartman & Rola, p. 18).

With globalization, there is also the realization that universities need to produce graduates who are aware of their ethnocentric biases and who display interest in world events. There is a need for students to possess a second language as well as cross-cultural communication skills. Students need to be citizens of the world and therefore be culturally sensitive. Crouse and Wood (1990) argued that university graduates need to have an international perspective to understand how the US is influenced by international

issues. Globalization has seen the world as borderless countries and virtually every country has to deal with an immigrant population. As students enter the workforce they will be required to interact with others from different cultures.

There are some students whose career paths will include international work either in the diplomatic corps or in some other area such as business, medicine, education, or law. These individuals may work locally in the international departments of their organization locally or they may be assigned overseas. Despite their location they will be required to interact with internationals whose culture and ways of conducting business may be different from their own. International service-learning programs aim to prepare students to work with their international counterparts and thus develop cultural understanding.

The experience of studying and serving abroad can make students more culturally astute and work better with people with different cultures and beliefs. Young Americans who serve overseas act as goodwill ambassadors to offset the negative impressions left behind by less favorable tourists and business people (Chisholm, 2003).

The realization that there exist social, economic, and political issues around the world and of their impact on the US challenged many educators to look at service-learning with an international focus (Hartman & Rola, 2000). Advocates of service-learning believe that when practiced in an international setting, it serves to encourage students to have a greater appreciation of different cultures and students are more aware of problems facing the world (Myers-Lipton, 1996).

The Benefits of Service-learning

Service-learning has benefits on many levels. Faculty, students and the community serve to benefit from service-learning activities (Vernon and Ward, 1999). Much of the literature available, focuses on the benefits of service-learning to students. Benefits are derived both from an academic and social standpoint. Students are provided with opportunities to link theory with practice as they develop critical thinking and problem-solving skills (Deans, 1999). Vernon and Ward referred to the argument presented by Astin and Sax (1998) through literature that the service activity allows students to engage in learning experiences that enhance course work. It increases academic performance because there is increased understanding of the course material (Bringle & Hatcher, 1996; Deans; Gray et al., 1999). This provides improved academic performance for students. Students who engage in service-learning programs develop critical thinking and problem solving skills from the experiences. Oftentimes, the service activities require students to engage in solving real world problems and in “practical real-life experience” (Vernon & Ward, 1999 p.33). Bhagwanji and Cunningham (2002) because of extensive experience in international service-learning work supports these views about the benefits of service-learning to students.

In citing the work of Boss (1994) and Kuh, Douglas, Lund, and Ramin-Gyurnek (1994), Vernon and Ward (1999) referred to research they conducted on the impact of service-learning on students. Their study indicates that service-learning plays a positive role in students’ psychosocial and moral reasoning abilities. Working with people makes an impact on students in such a way that they feel more connected to humankind and therefore develop an improved sense of morality. According to Gray et al. (1999),

service-learning increases students' understanding of living in a democratic society and their responsibility in that society. They are encouraged to become engaged citizens involved in solving community problems.

In addition to the academic benefits and becoming more socially responsive citizens, there are other benefits for students. They are able to build a sound resume based on their work experience in service-learning. White (2000) and Greenberg (2000) claim that students acquire employment skills as well as other experiences they later will use in college and the workplace. Students are engaged in various projects in the community, most often one that relates to their field of study. Service is provided to an agency and students gain valuable work experience in their field. Moreover, working in the community serves to provide students with networking opportunities, which can help achieve career goals (Whitfield, 1999).

For those students who participate in international service-learning programs there are additional benefits. Students are provided the opportunity to travel overseas where they live and work with people from another culture. This helps them to be more aware and respectful of cultural differences. Students are also made aware of issues facing our world. The experience of serving abroad can help to make them better global citizens.

Faculty at universities involved in service-learning also stand to benefit from the experience. They are provided opportunities to apply theory and practice to solving real world problems and develop their research agendas (Vernon & Ward, 1999; Jacoby 2003). According to Bringle and Hatcher (1996) faculty who are involved in service-learning discover that "it brings new life to the classroom" (p.222). They further argued

that it makes teaching more enjoyable. Gaining experience in working in the host communities provides faculty with additional information, which can be utilized in teaching their courses.

The community served also benefits from service-learning activities. Cruz and Giles (2000) discussed three ways in which the community benefits from service-learning programs. First, it contributes to the development of the community. Second, it establishes connection between the university and community. Third, it benefits community partners. Gelmon, Holland, Seifer, Shinnamon, and Connors (1998) stated that service-learning programs allowed some of the more sophisticated partners to obtain data and assets to assist them in acquiring funds from grant resources.

In many cases services are provided in areas that some community organizations find difficult to provide. The community with assistance of the university reach more people and the quality of services is improved because of the increase in human resources, Gelmon et al. (as cited by Welle-Grafe,___). Community organizations are pleased that the university is working with them in carrying out service-learning programs. Faculty members know who the community members are and they get to work along with universities on various projects. This only serves to strengthen the relationship that exists between the community and universities (Gray et al., 1999; Vernon & Ward, 1999).

Relationship with Community Contacts

No service-learning programs can be successful without the support of the community. It is important that there be some person or persons from the community who act as the contact persons and the liaison between the university and the community.

In the case of international service-learning programs, having a person from the host country is important for obtaining assistance in carrying out the goals of the program. Host country contacts can serve as mentors and assist in making other important contacts in the community (Roberts, 2000).

Contacts from the host country need to have a large network of connections within the community who can all provide assistance and support to the service-learning program. Establishing connection with the host country contacts can be done through returned Peace Corp Volunteers, international students and faculty at the university, organizations such as Rotary International and sister-city programs (Chisholm, 2003). Chisholm further stated that the host country contact should be someone who is familiar with both the culture of the host country and the US. This is someone who has lived in both places and is knowledgeable of higher education and social services.

Chisholm (2003) advised service-learning practitioners, particularly those servicing internationally to choose their community contacts well. Contacts should be individuals who are not elected politicians and will be removed from office with the loss of an election. Such contacts include university presidents, nongovernmental organizations, and religious leaders. Chisholm in citing the work of Beckford (1984) referred to these contacts as “the untouchables” (p.277), meaning they cannot be removed following the loss of an election.

Vernon and Ward (1999) note that there needs to be collaboration between both the university and the community to ensure the implemented program is wanted by the community. Bringle and Hatcher (1996), Leeds (1999), and Strenecky and Cunningham (2001) agree that there need to be similar goals between the University and the

community. This mutual understanding between the two parties results in the creation of a shared mission, which only serves to strengthen the relationship. Creating a shared mission ensures that both parties understand each other's goals.

Challenges of Service-learning Programs

There are many challenges involved in service-learning programs. Despite the fact that there is no known research to confirm their belief, skeptics claim that such programs are a waste of time as they “water down” the curriculum and provide no academic challenge to students. They believe that the time spent volunteering in communities can be better spent in the classroom and laboratories (Gray et al., 1999, p.1; 2000 p. 32). Proponents of service-learning constantly have to defend their programs and the importance of having student involvement.

Another obstacle faced by those promoting service-learning programs is that sometimes the objectives of the institutions differ from that of the community. Universities can be selfish in accomplishing their goals at the expense of the community (Leeds, 1999). What can result from such a relationship is that the university, by dictating to the community, provides disabling service.

In addition to these criticisms such programs bring with them their own challenges. To be truly effective in a community requires a considerable amount of time commitment. Often the university schedule does not permit a lengthy stay in the community and the period of assistance provided is quite short. There are instances also when the university volunteer period does not coincide with the time the community requires assistance (Gelmom et al. 1999; Welle-Graf ____). For those students who work under the supervision of someone from the agency being served, one problem faced is

that a considerable amount of time and money is invested in training students who leave the site once their training is completed, resulting in scarce resources being lost (Vernon & Ward, 1999).

International Service-Learning Programs bring added challenges. One issue is adequate preparation. Students need to be orientated to the experience to minimize culture shock (Roberts, 2000). There has to be adequate preparation for students to enable them to understand the culture of the people with whom they will be working. Knowledge of culturally sensitive issues is important for survival in a foreign culture as it is important not to offend members of the host community nor to embarrass oneself (Storti, 2001), one's country, nor the institution one represents (Roberts, 1999). Strenesky and Cunningham (2001), based on their experience in international service-learning programs support this argument. Preparation for international service-learning programs takes about a year (Chisholm, 2003).

Such programs demand much in logistics such as traveling and accommodation and are very expensive to operate. The high costs of international programs decrease the amount of time students and faculty can spend in the host country, thus affecting the quantity and in some cases the quality of the contribution they make to the community. According to Chisholm (2003), the cost for international service-learning program ranges from \$60,000 to \$100,000 for professional time and travel to the location.

Safety of students is an important issue in international programs. The country and community need to be chosen with great care to ensure that the likelihood of harm to participants is minimized. Students sometimes put themselves at risk by engaging in unsafe activities. Monitoring students' behavior has become one of the biggest

challenges of international service-learning programs (Simonelli, 2000). It is important for students not to get into trouble with the police while in a foreign country. That can jeopardize the entire group and cause embarrassment to the institution. Simonelli supports Cunningham and Strenecky's (2000) argument that there is much liability in running such international programs. Despite the long preparation that students undergo and careful screening in the selection of students, there will be incidents where students fail to comply with program behavioral guidelines.

Despite all the drawbacks of an international service-learning program, the benefits to students, faculty and the community outweigh the negative aspects. The purpose of service-learning programs is to enhance student learning by making them active learners of real-life situations as they provide service to the community. When universities work collaboratively with the community much can be accomplished and everyone involved become winners. However, if continued progress is to be made in the field of service-learning, better program feedback on what works and what does not is essential. The community needs to be an integral part of every program. Of great importance is being aware of the type of communities that will be more receptive to service-learning programs.

Definition of Community

The concept of what defines a community is surrounded by much debate and is not precisely defined (Billings, 2000; Cruz & Giles, 2000). Jensen and Royeen (2002 p. 122) define community as "the collection of individuals, groups, and organizations within socially and legally recognized boundaries". Another definition of community is linked to such traits as locality (Billings, 2000, Wilkinson, 1991), local society, and community

field (Wilkinson, 1991). Locality is perceived as the territory where people live and meet their daily needs together. The local society is defined as a comprehensive network of associations (Wilkinson). The purpose of this network is to meet common needs and interests of members (Billings, 2000 & Wilkinson). Community field on the other hand is a process of interrelated actions. It is the medium through which residents express their common interest in local society (Wilkinson). There is similarity in interests among residents (Billings, 2000) and that helps to form a community through interactions and that is called community field.

There is much interaction that occurs within the community, both positive and negative. The interactions within the community are comprised of associations among members, turbulence, and cohesion. There is order and there is disarray. There are self-seeking interactions and there are community-oriented interactions within the community. Social interaction is an essential ingredient in the community. Interactions provide the associations that comprise the society in which people live. Structure and a sense of direction for collective action are provided through interaction, which leads to a sense of identity for the community (Wilkinson, 1991).

For the purpose of this study, the researcher will define community as individuals living within “socially and legally recognized boundaries” (Jensen & Royeen, 2002, p. 122) such as a neighborhood or geographic location (Cruz & Giles, 2000), who come together to interact and meet common needs and interests.

Importance of Community Receptivity

There are several reasons for wanting to conduct service-learning projects in communities that exhibit high levels of receptivity. Service-learning programs require a

reciprocal relationship. The community needs to ensure that the services offered will be of benefit to them, and faculty and students need to ensure that learning will take place from the services they provide. The services provided should meet the community's needs and the community should offer assistance to the institution for services and for proper learning to take place. For this reciprocal relationship to occur there has to be receptivity from the community.

In international service-learning, faculty and students work in a foreign culture. Such difference in culture can lead to misunderstanding and consequently conflicts (Storti, 2001). Having an understanding of the culture minimizes the need to be defensive. Cultural sensitivity is essential for surviving in the foreign culture so as to avoid offending or embarrassing others (Roberts, 1999, Storti; Strenesky & Cunningham, 2001). The receptivity from the community is an indication that there is an understanding of the local culture on the part of the students. For faculty and students to be welcomed by the host community, there has to be evidence that a certain level of understanding of the local culture exists. There has to be acceptance of the values and cultural patterns of the host culture, despite the fact that it may be very different from what was expected (Chisholm, 2003).

Another important reason for receptivity is that when it is present, it provides credibility for students and faculty. When the community does not perceive faculty and students as credible individuals, the likelihood of receiving receptivity to have them engage in service-learning activities is decreased. When the community is receptive to faculty and students their credibility to carry out their services increases. Bases on experience in service-learning, the researcher believes that receptivity from the

community leads to success and accomplished goals by both the community and educational institution.

Indicators of Receptivity

Receptivity is an important element for the successful implementation of service-learning programs. This researcher believes that if the community welcomes the program, its chances of success are much higher. Receptivity refers to the degree of welcome received from the community. It also refers to the amount of assistance and support provided by the local community to the program being implemented. There are several possible indicators of receptivity that may be identified in a community. However, this study will investigate five of these indicators. The five indicators of receptivity to the community are shared mission, community cohesion, community involvement, community attachment, and the existence of social capital. These five indicators of receptivity are applied to the study to develop a model of community receptivity to service-learning programs.

Shared Mission

One of the primary indicators of receptivity is having a shared mission or what Chisholm (2003, p. 272) called “mutuality of benefit”. Bringle and Hatcher (1996) referred to the work of Ruch and Trani (____), which suggests that successful university-community partnership is based on the mutual benefits of the relationship for both the university and the community. This is important in the community-university partnership. In successful international service-learning programs faculty and students develop a thorough understanding of their needs as well as an understanding of the needs of the community in which they work. Having a shared mission creates a community-

university partnership, which Gelmon et al. (1998) states allows the university to achieve its goals of “community-based teaching and learning” (p. 98) and enables the community to access resources and acquire expertise from the university. The mutual understanding that emanates from the dialogue about individuals and group needs results in the creation of a shared mission. Leeds (1999) endorsed the idea that the university and community need to have similar goals.

Receptivity requires shared interest or experiences, which can lead to partnership between the university and community (Strand, Marullo, Cutforth, Stoecker, & Donohue, 2003). The expectations, responsibilities, and benefits must all be shared by everyone involved in the service-learning program (Welle-Graf, ____). The creation of a shared mission ensures that both parties understand each other’s goals. The equitable partnership will enable both parties to achieve both mutual and individual goals (Vernon & Ward, 1999).

One of the positive results of negotiating a shared mission is that faculty and students gain accessibility to non-political decision makers in the community. Having access to decision makers in the community is of utmost importance as oftentimes they are the gatekeepers to the community and its activities. Decision makers provide endorsement to programs in their community. When leaders of the community endorse a program, the likelihood of receiving community wide support is greater. Chisholm (2003) argued about the importance of getting community leaders support in conducting international service- learning programs.

Community Cohesiveness

Community cohesiveness is a characteristic of the community that can have an impact on the success of the implementation of any programs. Lee (2000) defined community cohesiveness as residents of a community providing assistance to each other when it is needed. The concept of community cohesiveness can be tied to Durkheim's mechanical society (Halls, 1963; Simpson, 1984; Sunstein, 2003). He defined mechanical society as one where there is collective consciousness among members of a society. The society is homogeneous in nature and conforms to group regulations (Jones, 2001). There is a collective consciousness in which the beliefs and sentiments are common to members of the society. Crime is in strong contrast to the states of the common consciousness, which are well defined. Anyone who does not conform to these rules is considered deviant and consequently is punished. Societal forces lead individuals to conformity and that consequently influences the society (Halls; Simpson, Sunstein).

According to Durkheim's theory, the organic society has to do with interrelationships. It is concerned with regulating relationships within the society, not conformity to rules and societal norms. It has to do with the quantity and quality of interaction, which impacts the level of social cohesion among members. In the organic society when the number of individuals increases, in order for them to survive there must be a division of labor. This gives rise to specialization and refinement of their capabilities. Societal collaboration is required for the survival of the individual.

In many rural communities the lives of the residents overlap on the social, personal, and professional level. The teacher may also be the local pastor or sit on some social committee. This type of social cohesiveness that exists within the community

strengthens common values (Larson & Dearmont, 2002). Common values are strengthened when there is low population density as this enhances homogeneity among residents (Oetting et al. 1998). This is the type of homogeneity that Durkheim believes is present in a mechanical society. Trust and intimacy may be established in small close-knit communities where there are regular personal interactions (Svendsen & Svendsen, 2000). According to Durkheim's mechanical society the more closely individuals interact, the more powerful and quick is the interaction. This makes for a more intense social life (Simpson, 1963; Sunstein, 2003). Bishop, Coakes, and D'Rozario, (2002) made mention of the amount of social support that exists within rural communities. Simpson and Sunstein claim that according to Durkheim's philosophy, in small and dense societies the only psyche that is capable of being developed is one that is common to all members in the group.

As communities grow and become more urbanized they become less cohesive, as there is less attachment to social network members. As the community increases in size there is less unity among residents as there is the development of smaller subgroups (Cramer, Riley, & Kiger, 1991). Coakes & Bishop (1998) cited Oxley, Barrera, and Sadalla (1981) for their study on community size in relation to social support variables. They found that there was a lower level of social support and social interaction among larger communities. According to Simpson (1963) and Sunstein, (2003) Durkheim believed that when societies get larger and less dense a new kind of psyche emerges in the community. This consequently has an impact on social participation and networking.

Smaller communities are more cohesive in nature as a result of more social interactions that occur due to smaller geographical size as well as lower population

density. Social cohesion is present in communities where people try to help each other (Sampson, 1991). Evashwick and Ory (2003) implemented a successful community-based health program. They attributed the success of their program largely to the participation and commitment of the community members who all shared the same goal of helping to meet the needs of the elderly. Social cohesion in a community indicates social solidarity. Members are like each other, and they like each other. In communities where there exists social cohesion, the members tend to feel connected to their community and consequently wish the best for it (Halls, 1984; Sunstein, 2003). This researcher believes that communities that portray this level of social cohesiveness will no doubt be supportive of programs like international service-learning, which aims to provide further assistance provided to them.

Community Involvement

The involvement of the community is another characteristic that may lead to success of program implementation. Rural communities are known for their high level of community involvement. The involvement of the community is known to lead to the success of community-based programs (Evashwick & Ory, 2003). Community involvement is one of its “salient characteristics” (Sheridan et al. 1998, p. 250). Both men and women are involved in the affairs of their community but women in particular play a major role. Hiller (1981) believes women may be involved in the Red Cross, church groups, and other service groups. It is further stated that if women did not contribute so much to rural communities, the social well being of the community would have been greatly impacted.

Community participation is evident in such variables as home ownership, length of residence in the community, and neighbor relations. Sense of community plays a significant role in encouraging relations as well as enhancing how individuals perceive empowerment both on a personal and group level. In studies conducted by Chavis and Wandersman and Unger & Wandersman, (as cited by Coakes et al. 1998) participation is consequently influenced from this feeling of empowerment.

Social organizations such as churches, sporting teams, schools, and others also play a role in community involvement (Bishop, et al. 2002; Casteneda in citing Bushy 1991; Rounds 1993; & Shernoff 1996). Sports for instance, not only serve a useful purpose for individuals but also provide access to “formal community involvement and the informal social structure.” Sports allow individuals to gain access to the community and influences integration (Coakes & Bishop, 1998, p.257). Oetting et al. (1998) refer to sports as an associated group. It is placed in the same category as drama clubs and service clubs, both of which serve as secondary socialization sources for individuals. Associated groups reinforce the attitudes, beliefs, and behaviors of members. This leads to further community integration.

The church is another institution that serves as an important organization in community involvement. In a survey conducted, respondents indicated that local religious organizations are highly ranked as “potential problem solvers” (University of Richmond, 2002, p. 4). Another study by Mitchell and Weatherly (2000) confirms that religion plays an important role in the everyday lives among elders in rural communities. Casteneda cites the work of Bushy (1991), Rounds (1993), and Shernoff (1996), stating that individuals in rural communities turn to their churches when help is needed much as

urban residents would turn to some formal social service agency. Irwin, Tolbert, and Lyson (1999) suggested that adherence to church embeds residents in the community and decreases migration.

Community Attachment

The attachment residents have to the community in which they live is an important characteristic of the community that can impact the success of international service-learning programs. Residents who are attached to their community are more likely to support programs that will be beneficial to the community. Length of residence in the community is believed to have a tremendous impact on the attachment people have to their community (Goudy, 1990; Theodori & Luloff, 2000; Sampson, 1991). Residents who participate in community activities (Sampson) and have regular interactions with family and friends have a greater likelihood of feeling at home (Theodori & Luloff, 2000) and feeling attached to their communities (Theodori & Luloff; Tolbert et. al, 2002; Sampson).

The attachment residents have influences their contributions due to the linkages they have to the community. Such linkages impact certain actions by individuals or groups, which consequently lead to the production of social capital. When residents are attached to their community they develop strong friendship ties with others in the community (Zhao, 1996) and view their community positively. They see it as a fine place in which to live (Miller, 2001).

In a study conducted by Miller (2001), he found that rural residents who were attached to their community had higher levels of local shopping and were more apt to purchase from local shops. Cowel and Green (as cited by Miller) in their study found that

people who have high levels of attachment to their community were more likely to purchase apparel and products for their home. Hunter (as cited by Zhao 1996) claims that when residents feel attached to their community the possibility of them contributing to the community increases. Community attachment has a tremendous effect on reciprocity (Miller, 2001), which is one aspect of social capital. Residents who are attached to their community have a great relationship with neighbors, family, and friends. This strengthens the reciprocal relationship among them. This is in line with service-learning that requires reciprocity for its success. There has to be a win-win situation where service providers benefit from the experience and recipients benefit from the service.

Social Capital

Social capital is an outgrowth of other successful activities within the community. It is accrued through meaningful interaction, as groups must interact in some form before social capital can be developed. The outcomes of social interaction depend on the quantity and quality of the interaction. There has to be sufficient interactions among members of a group to ensure the creation of social capital. The quality of the interaction is also of importance because “hostile” and “derogative” interaction will have negative impact on the production of social capital (Falk & Kilpatrick, 2000, p.102).

According to Coleman (1990), the term “social capital” was first used by Loury (1977, 1987). Loury used the term to refer to the set of resources present in family and community social organizations. These are resources that are useful for the development of a young individual. Coleman further built on the work of Loury and later defined social capital as being inherent in the relationship between actors and among actors. It is productive, which leads to the achievement of ends that would not be possible without

the relationship. The relationship is reciprocal and there is a high level of trust such as a “credit slip” (Coleman, p.306) held by one individual that can be redeemed by the performance of another with whom there exists some agreement. There has to be mutual trust between and among individuals for social capital to exist.

When this trust level breaks down between individuals, it impacts on society. Coleman talks about the high level of trust that patients had for physicians. However, that level of trust has broken down as evidenced by the large number of malpractice lawsuits. This has subsequently led to the high cost of medical treatments and the refusal of some physicians to treat female attorneys or the wives of attorneys (Coleman, 1990). Society has certainly been affected by this breakdown of the trust level. Social capital cannot exist without mutual trust among members or actors. In service-learning, there needs to be trust between the university and the community as both has goals and objectives to be achieved. Each party must trust each other to ensure that the goals of the other party are met successfully.

Putman’s (1996, p. 34) definition of social capital is similar to that of Coleman’s. He defined social capital as the “features of social life-networks, norms, and trust – that enable participants to act together more effectively to pursue shared objectives.” This consequently enables coordination and cooperation among residents for mutual benefits (Putman, 1993). Falk & Kilpatrick (2000, p. 103) defined social capital as the “product of social interactions” which contributes to the “social, civic, or economic well-being of a community-of-common-purpose”. It addresses the ability for members to cooperate among themselves (Svendsen & Svendsen, 2000), which enables productive activities that would otherwise not be possible (Coleman, 1988).

There are three characteristics of social capital-trust (Coleman, 1988; Falk & Kilpatrick, 2000; Flora, 1998; Perkins & Long, 2002; Putman, 1993b; Svendsen & Svendsen, 2000), norms, and networks (Putman) or reciprocity (Flora; Lylova, 2003; Meert, 2000; Svendsen & Svendsen). Successful collaboration in these areas increases connections and trust. This leads to the facilitation of future collaboration. Those people who have social capital tend to accumulate more as using it increases the supply (Putman). Obtaining more social capital from which to draw comes from having high levels of obligations (Coleman, 1988).

Successful collaboration builds trust (Putman) and “social cohesion” (Coleman, 1990, p. 175), as it is the expectation that it is present within the community. Such expectation is built on norms shared by the community (Svendsen & Svendsen, 2000). The high level of trust that is present within the community is taken for granted (Coleman, 1988) and interactions occur smoothly. This level of trust may be established in small close-knit communities where there are regular personal interactions (Svendsen & Svendsen).

There are norms that governed the level of trust that builds social capital. Such norms include obligations and the extent of these obligations (Coleman, 1988; 1990). Flora (1998) in citing the work of Portes and Sensenbrenner (1993) refer to such obligations as compliance with group expectations that results from disciplined behavior. A perfect example of this high level of trust that is based on norms is the rotating credit association, which exists all over the world. These associations are groups of individuals who come together and put the same amount of money in a fund on a weekly or monthly basis. Each week or month a different individual receives the money until all individuals

have received payment from the fund (Svendsen & Svendsen, 2000; Coleman), thus using up all monies in the fund. At the end of the cycle, each person has made the same number of payments and receives one payment of the same amount. The cycle then commences once more.

This disciplined behavior is evident in the reciprocal relationship that exists for the development of social capital. As Flora (1998) pointed out, members of the community who receive benefits are expected to contribute. Coleman (1988) refers to reciprocity as people working together for the common good of the group or organization. The reciprocal relationship that exists in social capital can enable individuals with limited means to pool their resources to accomplish individual goals (Meert, 2000). Such reciprocity is referred to as “collective action” (Perkins & Long, 2002; Putman, 1993, p. 37), or empowerment (Perkins & Long). Reciprocity is an essential component of service-learning (Jacoby, 2003) as both the institution and the community rely on each other to achieve their goals.

The interaction that exists among individuals involved in social capital provides a forum for networking (Putman, 1993). The network extends to family, friends, neighbors, and others who can be called on to fulfill a need (Lylova, 2003). The network allows individual access to scarce resources. Coward and Rathbone-McCuan and Lee et. al., as cited by Hofferth & Iceland, 1998, claim that hardships such as lack of public transportation and the unavailability of public services faced by rural residents prompt them to network with each other.

The social capital that exists in communities is an important resource that leads to their success and development. Social capital can only lead to the enhancement of the

community as “they have become rich because they are civic” (Putman, 1993b, p.37). The existence of social capital improves the efficiency of other forms of capital such as human capital (Flora, 1998; Coleman, 1990). The efficiency of human capital only serves to develop the community further and place it in a position conducive for the implementation of service-learning programs. The essential elements such as trust, networking, and reciprocal relationships are all available, all necessary components for service-learning programs in any community. Miller (2001) states that successful communities are those where there exists a dense network of relationship and strong reciprocity among residents.

This type of reciprocity ties in well with service-learning. Students provide service to the community and in turn learn from those they serve. Reciprocity is a key element in service-learning as stated by Gelmon, Holland, & Shinnamon (as cited by Welle-Graf, ____; Ferrari & Worrall, 2000). Connors (1998) considers reciprocity between university and community a major issue in service-learning.

Community Receptivity

International service-learning as pedagogy of teaching has immense benefits for students and faculty. However, the benefits to the community can be just as high when the needs of the community are met by the services provided. When university and community work collaboratively there can be a win-win relationship for both parties and the service-learning programs will be successful. For this level of success to be achieved, the community has to ensure that it will benefit from the services that will be provided and be receptive to the idea of the program. Community receptivity is a critical element to successful implementation.

The literature on service-learning indicates that service providers go into a community and develop service-learning programs simply where there is a need. While this is an important factor in obtaining receptivity, it is not the only factor involved. The culture of the community is important to note as it may or may not be conducive to service-learning programs. This culture revolves around community receptivity, i.e. how receptive is the community to service-learning programs. Simply going to the community may not be enough to indicate receptivity. It may require an assessment of the community to look at the indicators of receptivity within the community. The literature does not provide any model to assess community receptivity to service-learning programs, whether international or domestic. The five areas of receptivity this study explores include shared vision, community cohesion, community involvement, community attachment, and the existence of social capital.

In the area of shared vision as an indicator of receptivity this study investigates the common elements between the university and the community. It looks at shared goals the two parties have and explore whether the community is concerned about the mission of the university in meeting its needs and whether the community is concerned about students learning from the service provided. The community has to be concerned about having its needs met and having students obtain an educational experience from the service provided.

In community cohesion the study investigates the level of unity within the village. Community cohesion explores the level and quantity of interactions that occur among the villagers as well as the kind of relationships that exists among the community members.

The study explores the number of groups, clubs, and other organizations in the village and how well members work together.

The area of community involvement explores the level of engagement in activities in the community. Community involvement has to do with the number of people who are a member of some organizations and the type of organization in which they are involved. Involvement in such organizations as women's club, village council, sporting team, cooperative, church and others will be studied. Community involvement is also concerned about home ownership and the number of people who own their home as opposed to renting, as well as the length of time they have lived in the village.

Community attachment as an indicator of receptivity is concerned with the attachment villagers have to their community. It will address the length of residency in the community and the number of people who participate in village activities. It is also important to look at the regularity of interaction villagers have with family and friends, as that can also be a measure of how attached they are to the people in the community.

Social capital as an indicator of receptivity focuses on the level of trust and collaboration within the community. Social capital explores how villagers feel about their fellow village people and how much they are trusted. The study will also explore collaborative relationships where villagers work together for the common good. It will look at how often members of the community seek out others for assistance and how often they return the favor when called upon to provide assistance.

These five factors will be explored in this study to determine the community receptivity to international service-learning programs. It will determine how receptive the community is to the implementation of such programs.

Description of the Research Setting

The community in which the study was conducted has a population of about 350 (Bent, 2000), is located about 30 miles due south of Belize City, the commercial capital of the country. Located at the end of a narrow two-mile peninsula (_____~Belize District,__), this community has easy access to both the northern and southern lagoons and the Caribbean Sea. The nearby lagoons and wetlands support a rich variety of marine fauna. This attracts the West Indian Manatee, an endangered species, which abounds in the area (Anonymous, 1995 & Belizedistrict.com__).

The community was first settled in the 1700s when escaped slaves from a revolt in Belize City ended up on the peninsula. Today, residents are farmers and fishermen (Belizedistrict.com , __ & Village History, __). More recently, residents have become involved in the booming tourist industry. The women established a Woman's Bed and Breakfast Cooperative to host eco-tourists who frequent the area (Village History) for manatee viewing, which has become a major source of income to the community (Sproule, __).

The people living in the village are Creoles. They originated from African slaves and English colonial masters. Today, it is the only community in the country that still boasts traditional drumming and dancing (Village History). The "sambai" is a popular dance done in the community.

The Community is governed by a seven-member Village Council that is elected by the villagers. Officers serve for two years and can run for re-election. The role of the Village Council is to address community issues and work in collaboration with municipal

and central governments in the process. The council is non-partisan, having no political or religious affiliation.

Residents of the community earn their livelihood from farming, fishing and the booming tourist industry. Manatee viewing has become the new attraction for eco-tourists to the community (Sproule, ____). According to a survey conducted by Bent (2000), there are two major lodges and nine bed and breakfasts to accommodate visitors to the community. There are also four small restaurants and five small grocery stores. Fifty percent of the residents reported they were unemployed, 47.2 percent stated they were employed.

There is one primary school (grades 1 to 8) in the community, no high school or tertiary level institution. Students travel to the neighboring town to attend high school. According to Bent's (2000) survey conducted, 82.4 percent of the residents completed primary school, 12.0 percent completed secondary school, 2.8 percent attended college and another 2.8% completed some level of schooling.

Apart from the Village Council, several other organizations exist in the community. There are the Manatee Tour Operators Associations (Bent, 2000 & Sproule, ____), ____ Progressive Cooperative, ____ Bed and Breakfast Association, and ____ Crafts Association (Bent, 2000).

Summary

The concept of service-learning has been widely researched. However, there is much to be studied in the field for there to be further understanding, particularly as it relates to international service-learning. As was explored, there is much benefit to being involved in service-learning for all parties concerned-community, faculty, and students.

However, despite all the benefits there are challenges for successful implementation particularly if the community is not in a position to support the program and the objectives of the service providers.

For service learning to be successful, community partners must play a major role and be receptive to the program. Receptivity to international service-learning was presented in this chapter where five areas of community receptivity to such program was explored. Having a shared mission between the university and the community, community involvement, attachment, cohesion, and social capital are the five indicators of a receptive community that were examined in this chapter. These five areas were explored to create a model for a receptive community to international service-learning.

In order to develop the model for a receptive community a study was carried out in a small community to examine it in an effort to identify the indicators. A qualitative research was conducted whereby interviews were conducted with community leaders. The methodology used in the study is discussed in details in the next chapter.

CHAPTER III

METHODOLOGY

Introduction

A review of the relevant literature indicates that the purpose of service-learning is to meet the needs of the community in which a student lives and learns and at the same time provide valuable learning experiences for the student (Hartman & Rola, 2000; Roberts, 2000; Vernon & Ward, 1999). In addition to meeting community needs, students are able to benefit in many ways. They are able to link theory to practice as well as develop critical thinking and problem solving skills. In many cases they gain insight into career goals.

This study is designed to explore the nature of community receptivity to international service-learning programs. It followed a qualitative research format. Qualitative studies do not study variables but rather describe empirical situations. Questions asked are broad and open-ended (Vierra, Pollock, and Golvez, 1998). Creswell (1998) described qualitative research as a system of data collection to gather words and/or pictures, which are analyzed inductively. Creswell added that such studies often start with a “how” or “what” to describe what is taking place, as opposed to a quantitative study, which ask “why?” and compare groups. Given the nature of this study, a qualitative research approach is considered most appropriate to probe deeply into subjects’ thoughts and collect data regarding their feelings toward their neighbors,

family, community and international service-learning programs. According to Crabtree and Miller (1992), qualitative research by its nature is exploratory and uses methods of identification, description, and explanation. It is not for verifying or testing assumptions or hypothesis. Consequently, this makes it appropriate for this study, which is exploratory in nature. The primary reasons for choosing not to verify assumptions or test hypothesis is due to the lack of previous studies on this community as well as limited research on community receptivity. Gall, Borg, and Gall, (1999), stated that there are two types of research; exploratory studies that investigate a phenomenon about which little is known and confirmatory studies that prove or disprove prior research.

Because of the exploratory nature of this study, a qualitative research method is considered most appropriate as it is designed to “explore those aspects of the human experience which have not been extensively studied” (Clark, 1991, as cited by Boyle, p. 31). Merriam (1990) supports the notion, stating that in a qualitative approach the objective is to understand the meaning of experiences.

Qualitative research by its nature is naturalistic. The researcher does not attempt to manipulate the research setting. Patton (1990) confirms this concept when he states, “The research setting is a naturally occurring event, program, community, relations, or interaction that has no predetermined course established by and for the researcher. Rather, the point of using qualitative methods is to understand naturally occurring phenomena in their naturally occurring stages” (p. 41). In qualitative research, variables are studied in their natural settings. An attempt is made to make sense of, or interpret concepts to grasp the meaning that people present (Denzin & Lincoln, 1994, 2000).

Using a formal unstructured interview approach in this study enabled the researcher to probe deeper during the session. Questions were asked to clarify points mentioned in the interview thus providing additional data for analysis. The purpose of the interviews was to collect in depth data from community residents. The use of individual interviews in the study provided detail and diverse information from individual informants. In the personal interviews the researcher used a semi-structured questionnaire. There were specific questions that were asked but residents were allowed to elaborate on other areas of interest as they related to the subject matter of the study. There were times when the researcher had to ask additional questions to seek clarification from participants.

Data Collection Procedures

Selection of the Setting

This rural community in Belize, Central America was chosen because of two main reasons. The researcher is from the country of Belize and therefore it was feasible for him to conduct the research study in Belize. He understands the local culture as well as the local lingo. The country is English-speaking but many residents speak Creole, the national language or lingua franca of the country. The researcher is also able to speak Creole should it have become necessary during the interviews. Having an understanding of the local culture and being a Belizean provided him with the welcome necessary to conduct the study.

The second reason for choosing this community as the research site is because of the high level of receptivity that the University of Louisville received for its International Service-Learning Program. The University was invited by the Village Council to

implement the service-learning program. The invitation came about from the positive track record the University of Louisville build for itself in the country of Belize. The program and the University earned a great reputation in the country which spread around the country. Members of the community approached the University of Louisville program administrators expressing their interest in having the program explore the possibilities of working in their community. An official letter of invitation from the village council followed this request. There was community-wide support for the University's team while they worked in the community. A member of the Village Council was always available to provide assistance. The village nurse was also available to advise the University's medical team on the health histories of patients. At the time of departure, there were cards, gifts, and words of gratitude from the community.

Description of the Sample

Sampling procedures in qualitative research are different from standardized procedure used in quantitative research. According to Patton (1990), the logic of probability sampling used in quantitative research depends on selecting a random sample that is statistically representative of a larger population for generalization purposes. In purposeful sampling carried out in qualitative research, the logic lies in selecting information-rich cases for in-depth study.

In this study, sampling is driven by the need to identify leaders in the community who will be in a position to share information pertinent to the research. The leaders in the community are mainly elders who are knowledgeable and consequently highly respected. This places them in a position of influence in the community. Because of this influence in the community, their thoughts and beliefs are more likely to be shared by a

wide cross section of the community. It is necessary to identify those who can add to the richness of the study from the information they share. This is in keeping with the concern for information-richness rather than representation noted in qualitative research (Patton, 1990). With this in mind a purposeful sampling procedure was used to identify community leaders only. However, to ensure that individuals who are perceived as leaders by the villagers are identified a snowballing method was used. It is important to identify leaders who have followers in the community because they share similar thoughts as the villagers. An individual may be in a leadership role by default but may not be considered a leader by the villagers. The snowballing method is designed to identify those leaders who enjoy popular support. The process used to select subjects who are most knowledgeable to provide information-rich data is known as “snowball or chain sampling” (Patton).

In the snowball sampling method, the key is to identify the leaders or most knowledgeable persons in the community. Those people who are visible leaders were first be invited to participate in the study. These leaders include the village council chairman, the school principal, the rural health nurse, the president of the Woman’s Bed and Breakfast Cooperative, the president of the Tour Operators Association, and the proprietor of the lodge in the village. These leaders were then asked to identify other leaders in the community. The process began by asking questions such as “ Who would you consider to be the leaders of your community?” “Who should I talk to about...?”. By asking a number of people these questions or by identifying people who are referred to during interviews the snowball gets bigger. In this particular case the researcher looked for names that appear repeatedly. Names mentioned by several residents during the

snowballing period were likely to be those in the community who others looked up to and were key informants for this study. The snowballing began with the Village Council Chairman who was asked to identify other leaders in the community.

The participants for this study came from a rural community in Belize, Central America. Gall, Borg, and Gall, (1990) state that there is no set of rules for the number of cases in an interview. There is no specific number of residents from the community who are considered leaders by the rest of the community who were invited to participate in the study. Glaser and Strauss (1999) support the method of saturation where interviews continue until there is a saturation of information. This is when different participants in the study repeat the same information.

Table 1. Demographic Characteristics of the Sample

	Age	Occupation	Role in Community	Length of Residence
Participant 1	32	Researcher	Village Council	32 years
Participant 2	35	Naturalist	Volunteer	35 years
Participant 3	56	Retired	Community Activist	9 years
Participant 4	37	Nurse	Health Education	1 year

Participant 5	21	Homemaker	Village Council	20 years
Participant 6	33	Homemaker	Village Council	33 years
Participant 7	45	Phone Operator	Village Council	45 years
Participant 8	60	Farmer	Neighborhood Watch	60 years
Participant 9	73	Farmer	Village Council, School Board, Street Captain	73 years
Participant 10	29	Business	Water Board, School Board	6 years
Participant 11	28	Drum Instructor	Cultural Instructor	22 years
Participant 12	45	Farmer	Village Council, Turtle Research	45 years
Participant 13	37	Nurse Assistant	Women's Cooperative	37 years
Participant 14	74	Businessman	Advisor	74 years
Participant 15	21	Teacher	Softball Team, Tutor	21 years
Participant	47	Businesswoman	Wildlife Turtle Program	5 years

16				
Participant	67	Retired	Community Development	37 years
17				

The issue of sampling bias was addressed by inviting residents in the community who are identifiable leaders to participate in the study if these people were not identified through the snowballing method. The researcher invited other obvious leaders in the community to participate in the study to ensure that leaders are involved. Those additional leaders invited to participate in the study include the village nurse and the captain of the softball team. Both individuals were in position of leadership and were influential in the community.

According to Patton (1990), qualitative research is more concerned with information richness rather than representation. The purpose is to identify those people in the community who will be in a position to provide in-depth information

Instrumentation

There are multiple methods for collecting empirical data in qualitative research. These include video/audio taping, interviews, observations, and archives among others (Vierra, Pollock, & Galvez, 1998). Vierra, et al. further added that the method or methods utilized depend on the nature of the research question and on practical considerations. Based on this notion, this study will utilize individual interviews as the data collection procedure. This method is appropriate to the research question of

describing “what” (Creswell, 1998) about the community makes it receptive to international service-learning programs.

There are several definitions and uses for interviews. For the purposes of this study, Vierra, et al. (1998) definition of the interview as a “guided conversation between researchers and people they are studying” (pp.213) will be used. They further explained that the interview is guided by the questions or topics the researcher chooses to explore. The questions are broader and more open-ended and can be used to explore the richness and complexity of what the subjects have to say. Furthermore, interviews take one into the mental world of the respondents to get a glimpse of the categories and logic by which he perceives the world (McCracken, 1988). In addition, McCracken stated that interviews allow the researcher to capture penetrating analysis without being obtrusive or maintaining prolonged contact with the individual as is necessary with observation. Interviews allow participants in a study to share by the use of prompts or leads from the interviewer. Many people once comfortable are willing to share much information and therefore there is little or no need for intrusiveness on the part of the interviewer. This allows for deep analysis from the participant during the one hour-long interview.

Interviews are a good complement to focus groups because they can be used to verify, clarify, and amplify (Vierra, et. al, 1998) and provide depth and detail to topics explored broadly in focus groups (Morgan, 1997, Johnson, 2002). They work well to check out theories and verify concepts or triangulation of data (Johnson, 2002). Interviews running for about half an hour were conducted with the community leaders. The interviews were audiotaped for later transcription.

The researcher will be able to ask the guiding questions to collect the desired data. Questions relating to the length of time they have lived in the village and how they feel about living there were asked. Additional questions focused on relationship among the community members. Although about twenty guiding questions were developed for the interview, these were varied or altered during the interview process to obtain information from the participant. The interview questions were piloted among Belizean students living in Louisville. The purpose was to get their input on the level and appropriateness of language for the rural residents of the community to be studied. This piloting led to the subsequent revision of the items in the interview prior to implementation. (See appendix A for a list of the interview questions).

Conducting personal interviews allows the researcher to gather more in depth data. Each interview lasted for approximately one hour. Vierra et al. (1998) and Johnson (2002) caution that in conducting the interview, the researcher should start with straightforward, non-threatening questions to collect such information as biographical data. Once subjects are comfortable in their role the researcher moved to more complex and revealing questions. McCracken (1988) suggests that the interview questions address the following points:

1. cover all the same areas for all respondents
2. scheduling of prompts is necessary to manufacture distance
3. establish channels for the direction and scope of the interview
4. allow the investigator to devote all of his/her time to the respondents' testimony

With this in mind, the researcher ensured that the interview process addressed the points mentioned by asking relevant questions to obtain participants responses. To comply with McCracken's point four, the interviews were audio taped to avoid note taking during the sessions. Permission was obtained from participants for both the interview and audiotaping to occur. They were asked to sign a consent form pertaining to these activities. Audiotaping the interviews allowed the investigator to provide the participant with undivided attention. Interviewees were asked to sign a consent form and a form agreeing to be audiotaped during the interview. The signed document also gave the researcher permission to use information from the audiotape for research purposes. Participants should find audio taping less intrusive than video taping (Morgan, 1997).

Quality of the Data

The different types of data collected in this study included biographical data to determine age range, length of residence in the community, role or position in the community and occupation. The interviews probed at individual's perception of their community and the University of Louisville program to identify the indicators of receptivity to international service-learning programs. The interview was concerned with the level of involvement among individuals and the level of attachment to the community, as well as data regarding the kind of interaction that existed among the people. The thoughts and opinions of the different leaders were collected in the data collection procedure.

Reliability and Validity

To ensure reliability and validity in the data collection procedures, the researcher ensured that all community leaders were included in the interviews. The snowballing

method where obvious leaders like the village council chairman were asked to identify other leaders in the community was utilized. However, there was the possibility that some leaders would not have been identified by village leaders for various reasons, the researcher ensured that those people were included in the study. One such person that was not mentioned by village leaders was the captain of the softball team. That person did not conduct affairs of the community at large but was definitely a leader as it pertained to the team and its success.

Data Analysis

The responses for the interview were analyzed using Glaser and Strauss (1999) Constant Comparative Method designed specifically for qualitative studies. In analyzing the interview, Glaser and Strauss state that there are four stages to the analysis process of the data. Each of the steps mentioned will be outlined in its entirety (p. 105).

- 1) “Comparing incidents applicable to each category”
- 2) “Integrating categories and their properties”
- 3) “Delimiting the theory”
- 4) “Writing the theory”

According to Glaser and Strauss (1999), this method of generating theory is a continuous process. Each stage of the analysis provides continuous development to generating of the theory.

The first step in generating theory is “comparing incidents applicable to each category”. At this stage, each incident in the data is placed into as many categories as possible. This occurs as categories emerge or as data emerge that can be placed in a particular category. Each category of incidents is coded, whether it be on the margin or

more sophisticatedly on cards. A basic rule that Glaser and Strauss suggest for this stage is that each incidents during coding in a particular category be compared with previous incidents. Comparing incidents starts to generate theoretical properties of the category such as its dimensions, its major consequences, its relation to other categories, and its other properties.

The second stage of “integrating categories and their properties” changes from comparing incidents with incidents to comparing incidents with properties of the category resulting from initial comparisons of incidents. Constantly comparing knowledge pertaining to a property of a particular category results in integration of properties and the diverse properties are integrated.

“Delimiting the theory” is the third stage in analyzing data to generate theory. In this stage delimiting features of the method occurs at two levels; that is the theory and the categories. According to Glaser and Strauss (1999), the theory solidifies resulting in major modifications becoming fewer and fewer as categories of an incident are compared. Later modifications that occur include removing the non-relevant properties, integrating details of properties into interrelated categories and reduction of the category. The theory can thus be formulated with a smaller set of “higher level concepts” (p. 110), which delimits the terminology and text.

The second level of delimiting occurs with the categories. This is a reduction of the original lists of categories of data. As the theory develops, the number of categories will decrease as the number of categories is cut down. This enables the analyzing of incidents to be more select and focused. The list of categories is further delimited because of theoretical saturation.

The final stage of the constant comparative method is writing the theory. This is the stage where the coded data and the series of memos provide the content for writing the theory. The memos on each category should be collated as these were written about categories. The notes from each memo are used to write the theory.

The constant comparative method enables the achievement of a complex theory that corresponds closely with the data collected. This is because the constant comparison of incidents that occur during the process places the analyst in a position where much diversity of the data must be put into consideration. Diversity in this context refers to each incident being compared with other incidents or properties of a category indicating as many similarities and differences as possible.

Constantly comparing incidents during the process results in a “developmental” (Glaser & Strauss, 1999, p. 114) theory being developed. This method is particularly useful in generating theories of process and change regarding an organization’s position and social interaction. Comparing incidents allows the analyst to see categories both in terms of their internal development and their changing relations to other categories. This enhances the development of the theory.

5) “The first stage treats each utterance in the interview transcript in its own terms, ignoring its relationship to other aspects of the text. The treatment of each useful utterance creates an observation.

6) The second stage takes these observations and develops them, first, by themselves, second, according to the evidence in the transcript, and, third, according to the previous literature and cultural review.

7) The third stage examines interconnection of the second-level observations,

resorting once again to the previous acts of literature and culture review.....

8) The fourth stage takes observation generated at previous levels and subjects them, in this collective form to collective scrutiny.....

5) The fifth stage takes patterns and themes as they appear in the several interviews that make up the project and subjects them to a final process of analysis” (pp 42).

The five stages for analyzing the interview go from the particular to the general. The researcher moves from the finest details of the interview to the more general observations. Each stage and its connection to the data analysis will be discussed in detail in the study.

In the first stage, McCracken (1988) emphasizes the importance of the “intensive” relations of the utterances (pp. 44). At this stage the researcher will sort the data, separating the important material from the non-important material, through categorizing the data. McCracken citing the work of Geertz (1976) states that the objective of the first stage is to see if one can treat the utterances as an entranceway to the assumptions and beliefs from which they spring.

The second stage of analyzing the interview involves developing each observation created in the first stage. The objective is to extend the observation beyond its original form. The purpose is to play out fully its implications and assumptions. The observations are examined keenly for logical relations, including those of oppositions and contradictions.

In the third stage, observations are once again developed both on their own and in relation to other observation. The main focus at this stage shifts from the main body of

the transcript with reference made only to confirm or discourage possibilities. The main focus at this point is the observations and the pieces of texts from which they came. McCracken (1988) states that at this stage some refinement should be taking place with some patterns and themes surfacing.

Stage four is one of judgment. This is where the general themes are identified and a decision made regarding their interrelationship. Some themes will need to be eliminated due to redundancy and the remainder should be arranged hierarchically.

The fifth stage is one of review of the conclusions made in stage four. The themes of each interview needs to be examined to determine how they can be brought together into theses. At this stage the researcher is not talking about particular occurrences in an individual life but rather about the general properties of thoughts and actions that occurs within a community or group that is being studied. The observations made by the researcher are now “conclusions” (pp 46) and ready for presentations.

This collection of data from the interviews was used to focus on the general topics that occur across the board for respondents. These will be perceived as conclusions drawn from the study.

The transcribing of the audiotapes was conducted at the University of Louisville in the Office of the International Service-learning Program. At the end of each work- day the audio tapes were returned to their stored location in the locked security box. All necessary steps were taken to protect participants’ rights during and after the study. Participants were asked to sign a consent form prior to the interview, thus granting permission to conduct the interview and audiotape it. Each audiotape was arbitrarily numbered and the researcher did the transcribing for each of the interview.

Summary

This study is an exploratory study, which seeks to determine the perceptions and feelings of community leaders to examine indicators of community receptivity to international service-learning programs. The data collected from the community leaders who participated in the study was used to develop a model for identifying communities with a high level of receptivity to international service-learning programs. The community selected for this study displayed a high level of receptivity to the University of Louisville's program and consequently it was used to identify the indicators that make it a receptive community.

A qualitative approach was used in this study because it is exploratory in nature. This allowed for examining breadth in the study. Also, it provides participants an opportunity to reveal their thoughts and feelings about their community to obtain information-rich data. The research design of this study is based on the research question which aims to explore the indicators or community receptivity to international service-learning programs.

The processes and techniques used in this research were recommended by well-known researchers: Crestwell (1998), Patton (1990), McCracken (1998), and Vierra et al. (1998). Glaser and Strauss (1999) constant comparative method of data analysis was utilized to analyze the data in this study.

CHAPTER IV

PRESENTATION OF DATA

Introduction

The purpose of this research study was to explore indicators of community receptivity to international service-learning programs. Data gathering for the study was conducted using a qualitative research methodology. This methodology was primarily selected because of the exploratory nature of this study. Crabtree and Miller (1992) state that qualitative study by its very nature is exploratory and uses methods of identification, description, and explanation.

Interviews were conducted with seventeen individuals who were identified as community leaders in a small rural community in Belize, Central America. The snowballing method (Patton, 1990) was used to identify community leaders. In this method, obvious leaders such as the village council chairman and president of the women's cooperative were asked to identify other leaders in the community. Those individuals whose names appear repeatedly were selected as leaders to participate in the study. To ensure reliability in the sampling selection those leaders who were not identified in the snowballing method such as the village nurse and the captain of the softball team were included in the interview sample. The leaders were selected to participate in the study because of the important role they play in the community. Many of them are older and therefore are highly respected. They are also knowledgeable about

the affairs of the village and so are looked up to by everyone. This perception by the villagers made the leaders influential in the community, therefore the views they expressed are more likely to be shared by a majority of the residents.

The following five indicators of community receptivity were investigated in this study: (1) shared mission, which explored shared goals between the university and community. (2) Community involvement, which explored the kinds of activities in which residents are involved. (3) Community attachment explored the indicators of connection residents had to the community. (4) Community cohesion explored the indicators of unity and collaboration among residents of the community. (5) Social capital explored the level of trust and reciprocity that existed among residents of the village.

The leaders identified to participate in the study were interviewed on the above five indicators of receptivity. The interviews collectively produced twenty-one hours of audiotape responses to the open-ended questions (see appendix A). The data from the interview were analyzed according to Glaser and Strauss (1999) constant comparative method, which uses a four-step analytical approach.

Presentation of the Data

Data collected from the seventeen individuals were coded into categories using Glaser and Strauss (1999) constant comparative method. This procedure was used for each research question.

Research Question Number One

To what degree does there exist reciprocity between the concept of development of the community and the mission of the University of Louisville's international service-learning program?

This research question contained five parts to explore reciprocity between the two parties. Categorizing the data indicated that the community had several needs and goals, some of which were being met by the university international service learning program.

Needs and Goals of the Community

A major need of the community is the development of projects that will address the problem of chronic unemployment. “Jobs is a major cry and concern of the village,” claimed James, a young but very active leader in the village. He was involved in several organizations to assist the youth of the community. Another community leader shared James’s concern; “There is no decent income so people turn to negative behavior.” There was concern from several respondents that the lack of employment was having adverse effects on the community’s youth. They supported what James said that there was a need for more employment so the young people will be engaged in meaningful employment and possibly decrease crime in the community. Pete, another community leader shook his head sadly as he also echoed those sentiments and shared this statement. “We need more economic activities as the youth 15-19 years of age have no focus and sense of direction. There is a need for economic activities so they can be involved. Some of our best people leave the village to find jobs.” One of Pete’s major concerns was the loss of their talented young people to the city where they would go to attend high school or seek employment. These people once they leave would not return to the village and according to Pete this was having a negative impact on the development of the village. He lamented that if the current trend continues they would lose all their best people and there will be no one to take the village forward.

Despite the fact that there were limited employment opportunities in the community the people had some suggestions to address the problem as stated by Lincoln another community leader. “There is a need for a crafts center where craftsmen can sell their work to visitors.” Several others had the same view. “We need more tourism to create more jobs.” James shared this view when he added, “A better source of economy would solve some of the other social problems such as crime. People would feel better about themselves.” The majority of individuals who voiced their concern about the employment situation is an indication that this is a major need of the community.

A second community goal is the improvement of the local educational system. The community leaders have identified that the education provided in the village was inferior to that in other villages. They claimed that they had the least qualified teachers in their schools who were not in a position to advance their children academically. Several respondents felt hiring better-qualified teachers and increasing the amount of school supplies could address the problem. Another person explained that the education in the village is “backward.” “Illiteracy is high and we need to address it. There are no books and the kids cannot do their homework.” Chester, a very vocal village leader was irate about the situation in his village. He believed that the children need “enlightenment” about life to build their self-confidence and self esteem, referring to exposure to different experiences that would help to inform them about critical life issues. He was emotional about the situation and was practically yelling how terrible the school is without basic educational supplies. Chester further emphasized the need to have a strong educational system so students will obtain the skills they need to survive in society and be better citizens.

Another area of concern was health care. One of the major issues was that villagers had to spend an entire day traveling to receive care at the government clinic in another town. In addition to the time spent in traveling, the high cost for transportation was prohibitive. Several leaders indicated that there was a need for improved health services, such as adequate medication. According to the community leaders the medication at the health clinic in the village was only able to address first aid type cases and every other medical need have to be referred to the hospital in the main town. Other respondents indicated that personal and dental hygiene are problems that need to be addressed. Two of the female leaders felt that some villagers need to learn to care for their body, in particular their teeth. This community was known for having residents who lack their front teeth. It seems to be a village wide problem with people of all ages. Their argument was that this situation would not exist if proper dental hygiene is practiced and believed some education would help many of the villagers.

Cooperation and involvement was another goal cited by the leaders of the community. One person commented, "The youngsters have a poor work ethic. There is a need for more cooperation, people taking responsibility. There is a lack of responsibility which negatively affects the village." There were others who were concerned about self-help. One gentleman shared, "We need to develop more pride in the village" while another said, "We need to help the village and not expect others like the government to do it for us." Several of the females were concerned about the gossiping in the village stating that there is much gossiping and disagreement about the water system. They believed that as a result of the disagreement the system has not been able to be upgraded. Jane appeared to be the most troubled of all the females about the gossiping in the

village. According to her, some of the villagers would talk about the work they were doing and criticize them. They would also talk about their personal lives and that was troubling to her.

Only one person perceived infrastructure as a need in the village. This person believed there was a need for a housing scheme as well as telephones in each home and cable television. She added that there was also a need for better transportation so farmers will be able to get their produce to town. It was interesting to note that Laura the youngest female interviewed felt infrastructure was a need in the community. She was twenty-one years and like many young people, she seems to enjoy watching television and like using a phone. Consequently, she sees television and phones as amenities that were lacking in the community.

Role of the University of Louisville

The second part of this research question explored the role of the University of Louisville in meeting the needs of the community. Villagers saw the University of Louisville playing a major role in their community. They all agreed that the University medical services were essential in the community and are serving a great need since they address both medical and dental issues. James the young and dynamic leader urged, "Please continue the medical care," as he gave a pleading look with his eyes. "Transportation and lack of employment makes it difficult to seek medical care in the city." He further stated in a worried tone, staring in the distance, "Some people in the village have had only one or possibly two medical examinations in their entire life. We love what the University is doing." Another person added, "the people are poor and

needy, therefore the medical service offered by the University was great. Health care is so important.”

Education was another area in which the villagers saw the University playing a major role in helping to meet their needs. “We need help with adult education as this can build self-esteem.” Another claimed, “Many adults are not very educated so we would like some educational programs. The people would be willing to attend classes.” They requested remedial classes in math and language arts. Others cited vocational training to address the youths needs so they can be gainfully employed. Addressing the problems with the school was also mentioned, as several people were unhappy with the education their children were getting and wanted the University to assist with that. Many of the leaders felt that the teachers could benefit from professional development seminars since they were not suitably qualified.

Several villagers also wanted to see the University of Louisville involved in economic development activities. They wanted assistance in the creation of a center for the development of arts, as there are no jobs in the village. They believed that such a center would enable villagers to acquire skills in making wood carvings and other forms or art that could be sold to tourists who frequent the village. Entrepreneurship training was also mentioned so villagers can be involved in basket weaving and other light industry to market their products. They wanted help in creating these industries and finding a market.

Sports was the last area in which they saw the University playing a major role. “The University is developing sporting activities that will provide positive activities for our youth,” one man commented. Another shared his sentiments saying, “A sports team

is a good idea as it will get the entire community involved.” This comment was supported by several people who all believed that sports can bring the villagers together and cause them to bond. During sporting events in the village, the entire community would come out and participate either as a spectator or as a player. It gave the people something to do together and therefore the community leaders saw it as a bonding activity that could strengthen relationships.

Reaction To the University of Louisville's Work

There was positive feedback from everyone on the medical services carried out in the village. The villagers see the University of Louisville playing a major role in their development and this is emphasized in the positive reaction they displayed toward the work being done. They were happy the University of Louisville was able to provide health care, as it is difficult for the services to be obtained. The primary reason for people not getting health services was the high cost of having to travel into town for a day and having to pay the doctor. One lady shared that it was difficult to get good medical services in the city because you must have a social security number and most people do not have one. She indicated that in the village none is needed to see the University's doctors. Another very grateful female commented, “The medical care is not only free but quicker and reliable. A urine test took only a few minutes as opposed to a day trip into the city and a two-week wait for the results to come back. From the results I knew my daughter had a urine infection and the doctors were able to treat her. In the city it took forever for them to tell me.” One guy summed up the village's gratitude by saying, “The University did an excellent job in providing both medical and dental care. There were numerous positive responses; people were very satisfied. They look forward

to the group coming back.” The people’s reaction toward the University of Louisville’s work is in accordance with the need they express regarding adequate health care in the community.

Willingness to Assist the University of Louisville

There was wide support for the University’s work and everyone pledged to offer their assistance in ensuring that the University was successful in the community. One lady offered one hundred percent of her cooperation as the work of the University is able to meet a great need of the village. Another stated, “ I am willing to come out and help because it is of great benefit to the village.” Her colleagues shared the same feelings. “The University provides a great service. I am willing to assist the team in anyway. The group comes to help us, therefore we have to help them.” Another person had the same thoughts. Her response was, “The University met a need of the village and went a step further than anybody who came to the village. The people were nice and friendly and courteous and helpful. I am willing to assist if it is within my means. The University is something we should support and encourage.” One person remarked that the University did a great job. People were not expecting to get dentures therefore they were overjoyed to actually get them. Both dental and medical services are expensive; therefore she has to offer her support to a group doing such a noble job. A 73-year-old gentleman believed the University came to “enlighten the people.” He indicated his commitment by saying, “As long as life permits, my help is always available. If I cannot come out to assist because of illness I will have someone come in my place.” Those are very important words to be uttered by Mr. Brooks who is regarded as an elder in the community. He is

highly respected and everybody looks up to him and therefore will support whatever he says or does.

Reaction to Student Workers in the Village

There was overwhelming support for the medical, dental, nursing, and health communication students working in the village. Every individual interviewed supported the work of the University and its students in the village. Several indicated that there was no concern about having students providing care since “professors,” who are “experts” and are “knowledgeable” in their field, supervised the students. “I have confidence in the students,” one of these persons added.

One person believed “it was great that the students can go out in the field and do their practical work. They feel good and we feel good. That helps us a lot as we learn from them and they from us. There is an exchange of experience as we learn from each other.” Another person added to what his colleague shared by saying, “The students learn and that is good. It is not good when they come here and nothing changes and they don’t benefit. The University people really want to help, and they don’t have their agenda to hurt us.” One person interviewed claimed that she could identify with the group having worked overseas herself. “I can identify with the students coming here because I spent some time abroad and recall how important it was for me to practice and learn at the same time.” Several individuals shared the belief that it was important for the students to have an opportunity to practice and improve their skills. According to them, the students were not there to hurt anyone and could be trusted. The students’ role was to “put their theory to practice” as this was a great opportunity for them to learn from real experiences and “increase their expertise.” It was also agreed by several that it was

expected of the students to be engaged in such activities as “it is part of their profession, that is how they learn,” and “they need to test themselves to see how much they know sort of like an apprenticeship system.” Everyone agreed that you learn from practice.

The students as well as faculty had undergone sixteen hours of orientation prior to their arrival in the community. Most of the students were in the second or third year of their program. As part of the orientation they had studied theories pertaining to their field of study and this was an opportunity for them to apply those concepts to real life situations. In addition all students and faculty are required to participate in sixteen hours of orientation to work overseas and in particular the culture of the community. They were required to know the history and culture of the community and how to be culturally sensitive as well as have an understanding of the concept of international service-learning.

Research Question Number Two

What are the indicators of community involvement among residents of the community?

This research question had five parts, which investigated the indicators of community involvement among residents of the community. The five areas are (1) the degree of involvement of residents in the community, (2) the kind of activities in which residents are involved, (3) the reason for their involvement, (4) the importance of involvement, and (5) feelings regarding their involvement.

How Involved Residents are in the Community

Most individuals said they were very involved in the community's affairs. “I participate in everything,” one enthusiastic young man said. Mr. Brooks the elder

gentleman claimed that there is nothing in the village in which he is not involved or about which he does not know. Another individual mentioned how important it is for him to be involved in the community's affairs such as the neighborhood watch in which he plays a leading role. "I am involved at about average level," one person remarked. He further added after some thoughts that he would like to be more involved because he wanted to see improvement in the village such as the creation of a good basketball team to build the relationship among the people. However, the work on his farm prevents him from being more involved in the community.

There were three people who stated that they were not involved in the village's affairs. One of them was Chester who indicated his lack of involvement was due to being "disillusioned" and "out of energy." "I am discouraged with the lack of cooperation in the village," Chester explained as the reasons for his non-involvement in the village activities. He was not very happy as he shared this information as was indicated by his flaying arms and the angry expression on his face. As far as Chester was concerned there was nothing he could do to change anything in the village and therefore he had given up trying. He blamed in particular the national government for neglecting the community. According to him they are only seen during times of election and once the election is over that is the end of their visit. The two other people who were not involved stated it was due to their work in the community and the need to be professional that kept them out of the village's affairs. One of them believed it was easier to be professional if one was not part of the village's activities. The second person claimed that it would be difficult to maintain authority in the workplace if one became "too chummy" with everyone. "There

is a need for professional distance.” However, she indicated that if the villagers need help they could come to her.

Kinds of Activities in Which Individuals are Involved

Activities in which villagers were involved varied. However, because of the sampling procedure used in the study to interview leaders it was not surprising to see that the vast majority was involved in the village council either as an officer on the council or as a volunteer who assisted the council in carrying out its duties. The next program that had significant involvement dealt with protecting the local environment. Protecting the manatee and turtle in the surrounding waters was a major aspect of the community’s affairs. The villagers were very concerned about the preservation of the natural environment and in particular the natural habitat of the turtle and manatee. This was one of the few places in the world where the manatee, an endangered specie is found in larger proportion. School involvement was the next area that had significant involvement. Involvement was defined as sitting on the school board, assisting students with their homework, or educating the children on the local culture. There were two females who were on the softball team, and two who were members of the women’s cooperative. There were two representatives of the water board, and one engaged in entrepreneurial programs for the youth. Three people indicated that they were not involved in the village’s affairs.

Reasons for Participation

The primary reason given for being involved in the community’s affairs was that they wanted to see the village grow and develop. “I am trying my best,” said one man, and continued to say, “Nothing beats success but a failure,” meaning that it was better to

attempt something, work hard at it and succeed rather than fail because one was hesitant to take risks. Another observed that there were problems in the village such as the lack of employment and wanted it to be a better place in which her daughter can live. Several people were concerned about the youth and cited that as the reason for their higher level of involvement in the community. “I focus on the youth because they are the backbone to the nation. If I can teach everything I know and pass it on to the students, everything will not be lost. I want the kids to get what I did not get and to keep them out of gangs,” was the statement made by one concerned gentleman. Another stated that he loves children. When he was growing up he was given much help and now it is his turn to give back the favor, while a third person wanted to see the younger people have something to do other than run around.

Mr. Brooks the elder in the village stated that the reason for his involvement in the community was because the younger generation is afraid of responsibilities and he does not want to see the village lose out on opportunities. One of the ladies received training in leadership and learned how to help people, while another stated his reason for being involved was to preserve the culture. “Someone needs to take the weight on for the culture,” he stated. “The culture is dying, the sambai (referring to the local cultural dance) is dying. The sambai brings people together and they forget their differences. My responsibility is to promote it.”

Importance of Being Involved

The majority of the identified leaders believed that it is very important to be involved in the affairs of the community. They believed it is their duty and responsibility to assist their community in anyway they possibly can. “It is important for villagers to be

involved as there is no one to lead the way and say what is right for the village,” one of the leaders informed the researcher, while another felt it was his responsibility to look out for the people. Miss Mary an elder woman stated, “It is important for the villagers to be involved as that is the only way they can identify with the building of the community.” “If they don’t get involved, the community will go to nothing.” Miss Mary was another of those highly respected individual in the community. She worked closely with the young people as she thought they were the most vulnerable. She hung her head sadly as she talked about the sad situation in which she sees the young people. “The young girls are getting pregnant,” she said and they are still babies themselves. Another person agreed by saying, “If you sit back, nothing will happen, and the village will not progress. By being involved you can make a difference.” A gentleman pointed out “If we have a nice village, others will want to come and visit. If we are not interested no one will visit.” One person believed that when you are involved you see the problem and you are able to fix it.

There were two people who believed that it was important to assist the village, in particular the youth, so that some day they can follow in the footsteps of village leaders and take over. Another cited that many elder people are poor and need assistance but they are reluctant to seek help so it is important that they volunteer their time to assist these people.

Feelings Derived from Involvement

The general feeling shared by most people when they are involved in the community is how good it makes them feel. An elder man remarked, “ I feel good to wake up and have the health and strength to help people.” Another claimed, “ I am

playing my role and doing my job in society. We all have a job on earth to help others.” One man pointed out, “I need no pay, and it gives me a shot of adrenaline. Involvement makes the difference.” Another participant stated, “It makes me feel guilty when I don’t help. Those who don’t help will take a ‘licking’,” as he referred to the punishment some will receive from God for not doing their part on earth. One person felt good that she was doing something positive and was not worried that she would not see the results immediately but it will come back to her in some form. One person was touched in a special way by the contribution they were making while another was happy to be contributing what was gained from those before her.

One individual felt pride from all the work he was doing in the community. “I feel proud as a result of my involvement as I am not living for myself but for other people. I am not living for personal gain but for the people.” Involvement brought about depression for one person who said that she was depressed most of the time because you put so much into it and until there is more community involvement there will not be much progress. The whole thing makes her unhappy because she sees what the village needs but they are not progressing in that direction.

Research Question Number Three

What are the indicators of community attachment among residents of the community?

This research question is divided into five parts, (1) length of time residents have been living in the village, (2) reasons for length of time living in the village, (3) how residents feel about living in the community, (4) what is good about living in the community and (5) relationship with Family, friends, and neighbors.

Length of Time Residents have lived in the Village

Most of the people interviewed said they were born in the village and have lived there all of their lives. The age range of the participants was from 20 years to 74 years. Five people said they were not born in the village but moved there later. They had been living in the village from one to nine years. For those people who were born in the village and have lived there most of their life, except for a brief period when they left for high school in the city, they have lived in the community an average of 40.5 years.

Reasons for Living in the Village

Just about everyone interviewed was happy to be living in the village and indicated that it was this satisfaction that made them live in the village all these years. One man remarked, “This is my roots, my family is here.” His words were echoed by another who said, “I am still here because my navel string (referring to his umbilical cord) is buried here.” In many villages in the country it is the belief that home is where your umbilical cord is buried and even if you move away it lures you back, as there is still some connection between you and the place where your umbilical cord is buried. Another person stated, “Even if you leave, you must return home.” “It is a great place”! Another added, “There is no place like this one, I don’t know what kind of magic it has but it is special.” The villagers interviewed appeared to have a special attachment to the community and a desire to live there.

A second reason cited for staying in the village had to do with family. Family members were living in the community so they were reluctant to leave as they wanted to be with them. “My parents are from here, so this is home” remarked one woman. Laura, one of the more vocal female leader believed that the safety the village provides is

important. There is no worry regarding the well-being of her child who will be always be walking among family.” Having family living in the village made them feel connected and not wanting to move away.

A third reason given for staying in the village was the love they had for the village and the need to help it develop. They wanted to see the village grow and prosper and believed it was their responsibility. “I have to stay and contribute” one man shared. “I have invested in a permanent home,” referring to his concrete house, “as I wanted my own home here.” “I want to contribute to the community, particularly the youth,” one woman said. Another person felt it was his responsibility to preserve the culture and the village.

The low cost of living was a fourth reason given for staying in the village. “It is cheaper than living in the city, that’s why I have lived here this long,” one lady remarked. “When I am paid, I can purchase food and that lasts a long time. The city makes you spend more.” Another person felt the same way. “If you are poor you can survive here.” One young lady agreed that it was inexpensive to live in the village and claimed that is the only reason why she was still living there. She could not afford to move and live elsewhere.

Having a sense of safety was the fifth reason stated for staying in the community. “It is much safer here than in the city,” a lady shared. She continued by saying, “there is not much crime. I prefer to live here.” Another female agreed stating, “My children can walk around the village and be safe among family and neighbors.”

The sixth reason given for staying in the village was the love for the village and its natural beauty. “It is a beautiful place with the lagoon, the forest, caves, and the

natural beauty you cannot find any place else,” one lady commented. Her friend agreed. “I like living here. There is sheer physical beauty and it is the most beautiful place.”

From the responses given, there was indication that the residents were happy living in the community and that was the reason they were still living there.

Feelings About Living in the Village

The general feeling that villagers had about living in their village was one of satisfaction. They were happy to be living in the village and said it was a good place in which to live. The primary reason they gave for why they felt happy living there was the sense of safety they experienced living there. “I feel safe and protected here,” one person shared. Another said, “Despite all the problems we have, the village is beautiful and peaceful, and just a wonderful place to live. I can’t imagine living anywhere else.” Another claimed that there was no violence and the people were friendly. It appears that the feeling of safety was common among many villagers.

The sense of belonging and homeliness were two other feelings that participants cited about the community, as is supported by this one person who said, “I am happy living here. A part of me always belongs to this village.” Another person who felt similarly said, “I feel happy living here, this is home.” One person who claimed that she felt comfortable living in the village because she had lived there all her life also shared this feeling of homeliness. She knew the people and the place and how to get around. She claimed that if she moved, she will have to adopt to new people and “things” and that would be difficult for her.

Simply liking the place and the physical environment was another reason mentioned for feeling good about living in the village. One man expressed his

satisfaction with living in the village by saying, “I feel like I live in the best place on earth. There is no place like this village because of its beauty. I went to the United States once but wanted to come back home to this village.” Another person added, “The village is beautiful and I like living here.”

It was interesting to note that one person who was not born in the village claimed that she felt welcome by everyone and she felt happy living in the village. The fact that the entire family lived in the village made one person feel good about living there. “My parents, grandparents, great-grandparents all live in the village.”

Two people had mixed feelings about living in the village. One of them is Laura who said she felt “comfortable and relaxed” living in the village but would sometimes get frustrated because of the stealing that occurred. According to Laura, possessions will disappear from her home just at a time when it was needed and she would not have any idea who took it. The look of frustration was evident on her face as she rolled her eyes and shook her head. Another person said there were some bad boys in the village and that made her not feel very secure. According to her these boys were involved in some fights in the village and one of them had been hurt. They were capable of attacking her if they wanted something from her that she was not prepared to give them. However, she felt happy. There were other nice people in the village and that along with the beautiful and peaceful surroundings of the village make it a great place in which to live.

What is Good about Living in the Village?

The primary reason that villagers listed as what is good about living in the village was the physical beauty of the area. They like the community and the location and were proud and thankful to be living among such beauty. “I like the location of the village, the

breeze, the tranquility, this is a blessed place,” commented one man. Another added, “There are certain things here that other places don’t have like the natural beauty and resources.” Other comments about the beauty of the area, “There is the water, fishing, the jungle, it is calm and peaceful, it is just beautiful.” The natural beauty such as the water, the rolling hills, the caves, and the jungle were what fascinated the villagers and made them feel good about the community. A gentleman in the interview was convinced that the peaceful environment promoted a longer life. “You will be stress free and contented here,” he said, then continued, “It keeps the blood pressure low and there is no stress in this serene and peaceful environment. It is clean, unpolluted (referring to the air). The atmosphere is great. There is fresh fish and food and all that gives you a long life.” One villager puts it all into perspective when he said, “the sunset gives a mental massage.”

Having a sense of freedom was another element that made members of the community feel good about the place in which they live. They talked about the feeling of freedom they felt and how good it made them feel. “There is freedom in this village, you can go to the lagoon, swim, fish or do whatever you want.” Another person agreed they could partake in all those activities and added that they could do things freely and not have problems. Miss Mary the elder lady said, “I can get on the porch and shout hello to someone and no one thinks I am crazy. I can walk, sit down in the middle of the road or stand there and no one is bothered by my actions. I love the village.”

The wonderful relationship that existed among the people and the feeling of being a community was another thing about which villagers felt good. “We have the community feeling, family feeling, most people are connected by family,” one person

shared. Another mentioned that there was no violence and that the people were friendly. One participant also mentioned the support people displayed toward each other. They would assist each other with a task when it was needed and they can rely on obtaining something from someone when necessary. There were two people who felt good about the low cost of living. They claim that the cost of living is cheaper than anywhere else as you can do your own farming, fishing, hunting, all of which make obtaining food cheaper. One person mentioned the quality time that can be spent with family, friends, and other loved ones.

Relationship with Family, friends, and neighbors

When the question was posed on their relationship with family, friends and neighbors, just about everybody said they got along well with each other. They claimed they had a good relationship with their family, friends, and neighbors. One person said, “They are like my family” as she talked about the wonderful relationship that existed between herself and her neighbors. Another added, “We are village people, Belizeans and they are humans” as he emphasized the civility of the relationship among the people. A few people shared that there were minor problems but everything works out in the end.

One person who was not born in the village but moved there later claimed that he is friendly with “almost everyone.” On the surface everybody is nice to him but because of cultural difference he is treated like an outsider. There were two people who indicated that they had some problems with one or two of their neighbors and did not get along with them.

Research Question Number Four

What are the indicators of community cohesion among residents of the community?

Research question number four explored indicators of community cohesiveness. Community cohesiveness is defined as the degree to which members are united in their efforts and have positive relationships with each other.

Occasions When the Village Comes Together to Provide Assistance

The main occasion for villagers coming together to provide assistance was either illness or death in the community. These are the two occasions when the entire village will convene to provide assistance to the affected family. They will bake and cook food in preparation for the “wake” or funeral. As one villager explained, this is the one time when people will put their differences aside and come forth to assist those in bereavement. The village leader further stated, “Friends and enemies, they all come together as one.”

Emergencies of any kind will bring the community together as several people pointed out. Such emergencies are not limited to illness when transportation is needed to transfer the sick person to the hospital in the town a considerable distance away but also for such incidents as hurricanes or whatever disaster that may arise in the village. One lady told of the time when the electrical wire on the electrical post near one home was sparkling with fire and everyone quickly came to rescue the family inside and took them to safety. “In dire situations we help each other,” she said. Another person shared this view by saying, “They will forget their differences during a crisis.”

One of the persons interviewed lamented that people do not come together as one as they used to do in the past. He spoke about the “fajina” which used to bring the people

together to clean the village. The villagers both males and females of all ages would gather to work on a project in the community such as cleaning the playing field or construct a public facility. The women would bake cakes and make juice to serve as they worked voluntarily on some project in the village. It was almost a festive occasion as everyone worked and talked enjoying each other company. However, he claimed that does not exist anymore since the government started to pay villagers to clean the village. “I have a problem with the government paying people to clean the village as it only benefits them for a day or two and it does not bring the village together. Nowadays, only death and sickness bring the people together,” he lamented.

How Well Do Villagers Work when They Come Together?

The vast majority of those interviewed believed that the villagers work well when they come together for any reason. “It goes smoothly,” one person shared in reference to a wake or funeral. This statement was reinforced by another person who said “They cooperate and work well together.” One man explained that the people all respect the fact that they can get sick and may need help one day so they offer assistance to those who are sick. Another added that they work well together because “death is for all of us.”

A few people in the village did not agree that the people work well when they come together. “There are some problems with certain aspects of togetherness,” one person said while Chester still upset by the lack of cooperation among the people claimed that there was no unity in the village. “I don’t see them coming together to get anything done,” were his person’s thoughts on the matter. As stated earlier Chester believed that lack of involvement is a problem in the village. This is supported by this claim that there

is no unity in the village and hence the reason for the lack of involvement. Chester sees this as a major impediment to the development of the community.

Level of Unity in the Village

The villagers believed the village is not without its fault, and it could be a more united village. However, there is some level of unity among them. In certain situations, such as dealing with a crisis, they are united and come together to address the issue, but in other circumstances, there is need for improvement. One villager said, “The village has its problems but they can become united if necessary. There may be bickering but if the need arises, they will come together.” One elder man blamed the young people for the problems the village has with unity. “It is the young people between eighteen and twenty-six years who are giving problems. They need to come out and assist us more often. People do come together, they come out and support.” Despite the fact that they say the village is united, those who made this claim all agreed that the village could be more united.

Two people believed that the village is not united. One of the reasons given is that politics play a major role in dividing the village. Another person supported this belief. He said that the government paid the people to clean the village so they refuse to come out and support the village in any projects. This is supported by the lack of involvement in people coming together to engage in an activity like the fajina. He claimed that the only time they participate in any activities is when they are paid to do a job such as cleaning the river or road. Of course this kind of mentality puts an end to the fajina that thrives on community support and involvement.

Events that Bring the Village Together

The number one event that brings the village together is festive holiday celebrations. The biggest of these celebrations is Christmas, which is the “biggest celebration in the village.” Laura explained that during Christmas people put their differences aside and they celebrate in the “Christmas bramming”. The bramming is a party where they go to each others house, eat, drink, and dance then move on to the next house until they cover the entire village. This is also a time when lots of alcohol is consumed, much of it local wine made from the abundance of fruits found in the village. The music used in the bramming is usually from homemade instruments such as a grater and fork and drums made by the local drum maker. “They eat out of the same plate and have a good time. There is no fighting,” Laura said. Another person added that during Christmas “you can see complete love among the people, it is very special, everybody is smiling with each other.” As the villagers shared about the Christmas bramming it was obvious this is something dear to them and that they enjoy very much. There were pleasant smiles of recollection and even Chester who was negative about most things in the village smiled as he talked about the Christmas bramming and how much fun it is.

Other holiday events that bring the people together include March 9 in honor of Belize’s greatest benefactor, Barron Bliss who left Belize the bulk of his estate when he died in 1926; Easter when there are several out door activities; and May 24th, the British Commonwealth Day also known as the Queen’s Birthday in reference to the Queen of England. As an independent state belonging to the British Commonwealth the Queen is the titular head of state for Belize. All of these holidays are celebrated with sporting events like sailboat racing, softball, and football among others. They are occasions for

much merrymaking. Sporting events also bring the people together as mentioned by one individual. “Those who don’t participate, observe,” one person shared. The sambai is the other major event that brings the villagers together. Normally occurring around the Christmas celebration, the “village celebrates and people participate in the festivities.”

The Importance of Unity Among Villagers

Just about everyone interviewed believed that unity of the people is important for the development of the village. “Unity is important for the success of the village” declared one person. Several others shared the same view. “Disunity keep people ignorant and poor,” another person reported. “People have to come together like a flock of sheep,” one participant believed, while another shared that the people will have problems with each other but if something occurs they will be there to help. Many of the village leaders felt that “togetherness,” “unity,” “love,” and “respect” are what they should live by for a successful community.

A few people felt that unity was not a high enough priority for others. “Sometimes we pull against each other,” was the response of one person. Another explained, “People think unity is important because they say it. However, saying it and doing it are two different things. Sometimes there is jealousy in the village. Sometimes they stay away and criticize and that hinders the village.” Another villager agreed with this person when they reported that unity is only a word for some people. “They do not understand what it means; therefore they do not practice it.” The villager further emphasized, “Unity is strength, united we stand, divided we fall.”

One person felt that there was absolutely no unity in the village and it was not important to the people. He reported, “Unity is not important to the village. People tend to hate each other. I don’t want to hang out with such people.”

Research Question Number Five

What is the level of social capital among residents of the community?

This research question explored the three areas of social capital; norms, trust, and reciprocity. It studied the relationship of residents, particularly reciprocal relationships, and the trust level that existed among them.

How much do Villagers Trust Each Other

It appears that trust is something that the villagers are cautious about, knowing it requires relationships where the other party can be trusted. They were trusting of some people but leery about others. Chester in making reference to the youth of the community, said, “I trust the young people who have been with me a long time. The others are involved in vandalism.....” According to him there were some young people who were involved in destructive behavior in the village and they could not be trusted. There was more trust for those with whom he works and he knows well.

Another person mentioned, “In terms of trust, you must be cautious, you can trust some people but not others.” Those listed as people who can be trusted include close friends and family. The response given by this community leader is similar to that given by Chester. You can only trust people you know well and in this case he refers to close friends and family. The reasons given why some people cannot be trusted include problems with vandalism, theft, drug use, “opportunistic people,” and the involvement of politicians and politics in the village’s affairs. There were community leaders who

believed that certain people who were only concerned about their own well-being and would manipulate others for their personal gain. Many of these people aligned themselves with the politicians and if you did not support their political agenda then you would be ostracized. These was a problem with several villagers who believed that they cannot get any jobs such as cleaning the river banks or streets because they did not support the politicians.

Despite the fact that there was some mistrust in the village, the villagers realized the importance of having trust among themselves. They realized that as a community they must learn to trust each other so they can work collaboratively for the development of the community. “Everyone should be trusted as part of unity.” One man declared, while his colleague agreed saying, “You must trust yourself so the whole world can trust you.” One participant was sad that he could not trust people because they are not bad but because of all the war in the world today. He was looking beyond his community to the world at large and was concerned about all the terrorism around the world and the waging of war by one nation against another. He said that one is not sure whom to trust, as one cannot be sure who the enemy is anymore.

The vast majority of the community leaders believed they could trust everyone in the village and that the people had a high level of trust among themselves. On the other hand there were a few people like Laura who had absolutely no trust for other members of the community. “They gossip too much and try to bring people down. Some people are only nice to you when they are with you but not when you are not around,” commented one person as the reason for her mistrust of people in the village. A second reason given is that there is too much stealing in the village as everyone has had

something stolen. The third reason for the lack of trust among villagers was due to political division. People from one party will not be given certain support because they belong to the opposing party. This caused quite a division among the people as some of them were afraid to talk about their political beliefs or affiliation for fear of words getting to the politicians and their supporters who will reprimand them by not providing them with any assistance or opportunities to benefit from employment from the politicians and their supporters.

Level of Borrowing in the Community

Lending and borrowing different items are common practices in the village. Residents freely lend and borrow whatever is needed and will borrow from family members, friends, and neighbors. They borrow tools, canoes, food items, ladders, clothes, money, or as several people said, “Whatever is needed.” “People lend stuff and I will lend things. This ladder that I am using was borrowed,” a man shared. Another person said, “Borrowing is no problem in the village, it is common.” To emphasize this point, one lady during the interview was at her neighbor’s house baking because the gas in her cylinder tank became empty while she was baking. She immediately went to her neighbor’s house and continued with her baking in the neighbor’s oven. In the village some of the more affluent people had bought a gas stove for cooking purpose. The stove was supplied by a cylinder tank of gas filled either in town or by the gas truck that may come occasionally.

The problem cited with extensive borrowing is that you may never get your item back. Several of the village leaders including Laura and Chester see this as a problem because you may the need for something only to realized that it was loaned to a neighbor

who cannot locate the item or used it to a point where it is no longer in a working condition.

Willingness of Villagers to Help Those Who Help Them

According to data collected from the interview, the villagers were willing to provide assistance to others in the community. They willingly help each other, particularly those who had received assistance from someone else. As one person said, the people are willing to assist because “the right hand washes the left hand,” meaning that people help each other when it is required. They are willing to help others because they were once offered assistance when it was needed. Also, it was pointed out that the village is a close-knit community where just about everyone is related. Many who are not in a position to provide assistance personally will send one of their children to render service. It was explained that it is important to render assistance in the community because if people do not offer their assistance, they will be isolated as no one will want to come to their aid.

A complaint brought forward by one leader is that not everyone is helpful in the village. They do not want to assist, this man explained, “Because they don’t understand the meaning of help.” It was mentioned that some people despite receiving assistance will not return the favor when called upon. This was not the norm in the village as most of the community leaders believed that people generally assist those who desire assistance. Only one person shared the view that villagers are not helpful.

Causes of Getting into Trouble in the Village

There are several different offenses villagers have to commit in order to get into trouble in the community. The more common offences include theft and drug use.

“Drugs are a problem in the village,” one man commented. “The police have to be brought in to take care of the situation,” another added. There was concern among the villagers that there is a major problem in their village with drug use. Theft, the other major offense in the community is sometimes dealt with by villagers themselves as one person explained. “The community is family oriented and so they try to resolve it themselves without the police. Sometimes the police waste their time as eventually the family will work it out.”

Another offensive act in the community includes getting drunk and getting into fights. There are no shootings or stabbings, however, one person explained. He said there are minor quarrels and the people get over it. Another person shared that females sometimes quarrel over some guy in whom they are both interested. When these quarrels and fights occur, the villagers may attempt to address it but if it gets too big they will call the police to intervene. There was the case of a person who assaulted the schoolteacher and the villagers became very angry with this person. He ended up apologizing to the schoolteacher. Other offensive acts include rape, the use of unlicensed firearms, and shootings.

Receptivity of the Village to the University's Program

When the leaders were directly asked the rationale for the community's receptivity to the University's International Service-Learning Program, five reasons were given. The reasons given include 1) the University met the needs of the community with their service, 2) it is the culture and tradition of the people to welcome visitors, 3) the friendliness of the University's people in interacting with the villagers, 4) to show appreciation for the service provided by the University and 5) because of conditioning.

Meeting community needs is discussed elsewhere in this study. The remaining four reasons are treated as additional variables and are presented in this chapter.

The village has embedded in its culture the ability to welcome and be hospitable to visitors. “A positive attribute of the village is its ability to welcome visitors,” boasted one person. Another person added, “They have been taught from children to welcome and appreciate visitors, whether they are black or white. If you welcome people and treat them well, they will come back.” Several other people supported this comment. “This has been taught from generation to generation,” one of them commented while the other said, “It came from the grandparents who taught it to their children and it has been passed down through the years.” “It is part of the training and culture of the village to treat visitors well.”

The friendliness of the University’s people was another reason why the villagers claim they were so receptive. “The group interacted well with the villagers and so everyone will welcome them again,” one person explained. Another individual who said, “The University people are nice and sweet to the villagers and they are able to interact with them,” supported this claim.

To show appreciation for the work done was another reason given for the high level of receptivity the village displayed towards the University’s International Service Learning Program. “The team met an important need of the community and the people wanted to show their appreciation,” one person explained. Others claim that the villagers appreciate the fact that the University shared something with them and they want to share something in return.

The final reason given for the high level of receptivity was conditioning. It was explained that the people have been conditioned to such programs as the University's. The mentality is that white people know what is right and that is the reason why they are receptive to the University's service.

Summary

The participants in this study revealed a wide variety of experiences regarding indicators of receptivity to international service learning programs. The village leaders perspective regarding the five different indicators of receptivity were very similar. They shared similar views about the village, its people, and the interaction that is present among the people, although there were minor differences.

It was discovered that the village leaders all agreed that there were major needs of the community with employment being one of the major needs. They believed the University of Louisville was addressing some of the needs and were supportive of the work they were doing.

There were some differences in the responses regarding involvement in the community but the general feeling is that involvement in the community's affairs is important since it enhances village development. They agreed that it made them feel good to be involved in some way in the community.

It was revealed in the interview that the people are very attached to the village having lived there most of their lives. They liked living there and enjoyed the beauty of the natural environment and all it had to offer. This appears to be one of the primary reasons why they felt attached to the community.

Despite the fact that bickering is common among the people, they agreed that if there were a crisis in the village such as illness or death they would come together and provide assistance. Such occasions as well as celebrations like Christmas brings out the best in everyone as they forget their differences and celebrate in the merrymaking.

There is obvious mistrust among the people but they are still able to trust each other enough to participate in extensive borrowing of items from friends and neighbors. They work well together and are willing to help each other in times of need. Participants themselves gave several reasons why the community is receptive to the international service-learning program.

The data presented serves present indicators of receptivity to international service-learning programs. It appears that the five areas studied can serve as a guide as to what are the indicators to a receptive community. These factors as well as suggestions for further research will be discussed in the following chapter.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

Choosing the appropriate site for a service-learning program is paramount for its success. Both the institution providing the service and the recipient of the service have goals to be met; providing an opportunity for students to apply theoretical construct to real-life situations and obtain hands-on experiences for the educational institution and having their needs met in the case of the service-learning site. There has to be congruency between the two if there is to be success in the program.

In addition to a commitment to assist each party in achieving its mission, there are other areas that need to be addressed to ensure the service-learning site is appropriate for the program. Prior to implementation it is important to note whether the community or members of the service-learning site welcome service-learning programs and if there is support for it; including the proper infrastructure.

In international service learning programs the situation is similar and is even more critical considering the fact that faculty and students are traveling abroad and are a far distance from home. International service-learning programs are costly to operate due to travel and accommodation expenses. If not properly implemented the experience can be frustrating and costly with minimal benefits. Consequently, it is important that the site chosen is a good fit to accomplish the goals set out by the university.

This chapter begins with a brief summary of this study. A discussion based on the interpretation of the findings on indicators of community receptivity to international service learning programs is then presented. Five indicators of community receptivity are discussed in this section. Finally, implications of the findings and recommendations for further research are presented. This is followed by the conclusion.

Summary of Study

This research study was designed to explore indicators of community receptivity to international service learning programs. It focused on the University of Louisville's program in Belize, Central America. The study explored five areas: shared mission, community involvement, community attachment, community cohesion, and social capital. This model was developed from an international service-learning perspective and is based on six years of experience in conducting service-learning programs abroad.

An exploration of indicators of community receptivity to international service-learning programs was conducted in this study. The study focused on the perceptions and feelings of community leaders in the village where the program was implemented. Seventeen community leaders were interviewed and the data analyzed. The purpose was to determine the feelings of the community leaders about their lives in the village and their relationships with each other and its impact on the community as a whole.

Glaser and Strauss (1999) four-step method designed specifically for qualitative studies was followed as closely as possible to analyze the data. The data was analyzed using the constant comparative method to determine the indicators of community receptivity to international service learning programs.

The objective of the study was to answer the following research questions: 1) To what degree does there exist reciprocity between the concept of development of the community and the mission of the University's International Service-Learning Program? 2) What are the indicators of community involvement among residents of the community? 3) What are the indicators of community attachment among residents of the community? 4) What are the indicators of community cohesion among residents of the community? 5) What is the level of social capital among residents of the community?

In this study a wide range of literature was reviewed. The works of experts and advocates in the field of service-learning were included in this study to provide a better understanding of the topic and to provide a background for the study. Because community is central to this study, it was imperative that one review that body of literature. The works of Putman(1993) and Coleman (1998) on Social Capital were included for their expertise on the topic. Social Capital has a major impact on the success of communities and is pertinent to this study, which focused on a particular community and its receptivity to international service-learning programs.

The methodological procedure chosen for this study, that is qualitative, was used, as this is an exploratory study. The actual method of the study included semi-structured interviews with leaders of the community. This method was considered most appropriate to obtain information-rich responses from the participants in the study.

Analysis and Interpretation of the Research

The central question for this study is as follows: What are the indicators of community receptivity to international service-learning programs? This central question was broken down into five research questions, which became the guiding focus of the

interviews conducted with community leaders. These five areas will be discussed in this chapter.

Research Question Number One

To what degree does there exist reciprocity between the concept of development of the community and the mission of the University of Louisville's international service-learning program?

The finding of this research question is that there is a shared mission between the University of Louisville's International Service Learning Program and the needs and mission of the community leaders. Although the individual missions were not explicitly shared prior to the project starting, the fact that the community invited the University of Louisville to work in the village and the University of Louisville had the expertise to respond appropriately increased the probability that congruency of mission would exist.

The leaders of the community all had an interest to see their village grow and develop. There were certain needs that had to be addressed for this development to occur. They also wanted to see the University of Louisville's program succeed and, henceforth, supported the program and were willing to have students work in the village.

One of the primary goals of the village was to have increase health care accessibility for its citizens. Despite the fact that the University of Louisville did not meet all the needs of the community, they were able to address a critical area, health care. The University responded by providing doctors, dentists, nurses, and health care communication specialists for four days. This medical team provided medical and dental care for over eighty-five percent of the village population. There existed a reciprocal relationship where both the community and the International Service Learning Program

benefited from each other. Medical and dental needs of the community were met by the services offered by the International Service Learning Program and students had a real-life laboratory in which to apply theoretical concepts learned in the classroom.

The community leaders in turn assisted the medical team by welcoming the group, encouraging community participation and arranging for social interaction between the medical group and the villagers. The community leaders also indicated that they understand the mission of the University of Louisville and were willing to embrace the mission and assume that it was accomplished.

In addition to providing medical care the service-learning program members also responded to another of the community leaders goals by the establishment of a women's softball team. The service-learning program helped organize the team, provided uniforms and equipment and helped train the coaches. The community leaders again responded by supporting the effort and facilitating the project. The University of Louisville's sports recreation program benefited by having a successful community based sports program that could be utilized as a model for establishing community recreation programs in developing nations.

This is an indication of a symbiotic relationship between the community leaders and the University of Louisville's International Service Learning Program where one assists the other in achieving its mission. There was a vested interest to help the other party to achieve its agenda. Having a shared mission which results in a symbiotic relationship of this sort leads to receptivity of international service-learning programs.

Research Question Number Two

What are the indicators of community involvement among residents of the community?

A second reason for the high level of receptivity for the University of Louisville's International Service Learning Program in the community that was studied was the high level of community involvement of the citizens. The author identified community involvement as being the level to which citizens participate in community activities and the degree of positive feelings that the community leaders have to this involvement. Of the seventeen individuals who participated in the study fifteen stated that they were involved in a community activity at least one time per week.

An artifact of this question however, may be that the individuals who were identified as leaders were selected as such because they were involved in the life of the community. An analysis of the individual responses of the community leaders indicated that the leaders were predominantly involved in the village council, environmental projects to protect the turtles and manatees, the school board, and the participation in or support of the community softball team. The rationale for wanting to be involved in the community varied from wanting to provide residents with a better place to live to a desire to preserve the village's culture. The community leaders further believed that they had a duty and responsibility to serve the community and guide its development. In addition to a feeling of responsibility and civic pride, the leaders felt that serving ones community provides a citizen with a sense of satisfaction. Tolbert, Irwin, Lyson, and Nucci, (2002) suggested that involvement in community organizations provide important institutional mechanism to link individuals with each other and the community and increase civic engagement.

One of the findings of this study is that service-learning prospers in communities where the leadership and community members are intricately involved in the life of the community. By being involved citizens develop a sense of ownership in the community and care about prosperity, each other and the well-being of the community.

People who are highly involved in their community's affairs are more likely to have some form of commitment to its development and want to see the community grow. The social bond between these people and their community is strong and therefore they are less likely to be involved in activities that will be detrimental to their village (Holman & Quinn, 1992). Hirchi's (1969) social-bonding theory supports the belief that individuals who are involved in positive activities are more attached to their community and its residents. Service-learning is a positive social activity. Therefore individuals who are bonded to their community are more apt to want to support and participate in service-learning activities. Such individuals, because of their involvement and positive connection to their community, are more likely to be receptive to programs that will be beneficial to their community. This researcher believes that such individuals are more likely to be more receptive to international service-learning programs, which are designed to assist communities in meeting their developmental needs. Because of this feeling, service-learning projects are readily embraced. Hence the further development of the community is enhanced by the services and material provided. Developing service-learning projects in communities with high community involvement is a classic example of a win-win scenario. The community gets materials and the services they desperately need and want, and the University has a community that is receptive to their programs.

Research Question Number Three

What are the indicators of community attachment among residents of the community?

A third variable that was investigated in this study was the influence of community attachment on receptivity to service-learning programs. Thirteen out of seventeen of the participants in the study were born and lived their entire lives in the village. Collectively, this amounted to an average of 75.1 percent of their lives being spent living in the village. Individuals who have lived in a particular community for such length of time are more likely to have a feeling of attachment to the community. The length of time an individual has lived in a particular place has an impact of community satisfaction (Brown, 1993) and community attachment Theodori, (2001) in referring to (Austin & Baba, 1990), Brown; Goudy, 1990; Theodori & Luloff, 2000). Such attachment is likely to place individuals in a position where they want to see the community benefit and are more likely to be supportive of programs like service-learning which aims to serve and improve the lives of residents. The community appears to be stable with few members entering the society and few moving out. This stability provided continuity of community members with little turnovers of community leadership and group membership. This group stability makes it ideal for conducting longitudinal projects since the participants and community leaders are constant. According to Brown (2002), the decision to migrate from a community is highly influenced by social relations including those in one's social networks.

This strong social network was supported in the respondents claiming they were happy to be living in the village and that the community was a family oriented society in which many people are related. The reasons for remaining in the village involved low

cost of living, safety, and a love for the place in which they live. An analysis of the interviews also indicated that several emotional reasons were responsible for the attachment that the subjects had for their community. These reasons included the natural beauty of the area, the fact that people tend to support one another, and a relaxed life style.

The researcher believe that individuals who have such a strong attachment to their community are more inclined to want to see it benefit from positive activities. These are people who have a higher probability of wanting to support a program such as the University of Louisville's International Service Learning Program where residents know that their community will benefit from the services provided. It can be assumed that community attachment is a strong indicator of receptivity to international service-learning programs. People who are attached to their community want to see it grow and develop and henceforth they will want to support international service-learning programs, which can help to advance their goals.

Research Question Number Four

What are the indicators of community cohesion among residents of the community?

The fourth variable that was investigated was community cohesiveness; that is the degree to which community members unite in their efforts and have positive relationship with each other. This variable is important to successful service-learning programs since service-learning programs is a group activity that requires members of a community to work successfully with each other as well as with members of the university community.

If members of a community are not capable of working successfully with each other then the possibility of them working with an outside group is highly unlikely.

Analysis of the data collected from the interviews indicate that there were several occasions when the villagers came together as a community to provide assistance when it was required. During times of death and illness in the village, everyone would lend their assistance to the grieving family. This is an indication of strong community support for each other and evidence of community cohesion.

An analysis of the results of the interviews indicated that the majority of the interviewees felt that the community was socially cohesive and its members had positive relationships with each other. This allowed community members to work well together during times of crisis. The interviewed leaders felt that community members were extremely united during crisis such as when a member was ill or when someone in the community died. Community emergencies also were a catalyst, which united the community and resulted in group cooperation and support. The level of cooperation displayed during death in the community serves as support for a people who are capable of working well together.

Communities that are capable of working well together have the potential of being more successful working with an outside group. They are familiar with collaborative effort in addressing an issue. Such communities are more likely to become partners and collaborate with the University in conducting service-learning programs to benefit their community and people.

Holidays and sporting events also presented opportunities for the community to come together, socially bond and develop a feeling of oneness. A unique social event

called a sambai also served as an occasion for community togetherness since the ceremony is a unique ethnic festival where the entire village celebrates a special occasion. It involves drumming, singing, and dancing with individuals taking turns at dancing around a fire displaying skillful foot movements. The sambai is one of the few events involving the entire village, both young and old. It serves as a celebration of the uniqueness of the community and a method for developing community pride.

The responses of the leaders revealed that the members of the community exhibited a high level of unity and cohesion. The leaders felt that members had positive feelings towards each other and participated in numerous civic celebrations. It is felt that this unity and community cohesion is a positive factor for conducting a service-learning program since the members know how to work successfully as a group and hence possess skills, which are conducive to a successful service-learning program.

Research Question Number Five

What is the level of Social Capital that exists among residents of the community?

The fifth variable that was investigated was social capital, which is defined as the norms, behaviors, reciprocal relations, and trust level that exists within a community. The investigator believes that communities that are rich in social capital make excellent host communities for service-learning.

An analysis of the data gathered from the interviewed leaders in the community revealed that trust among village members is not a universal feeling. The rationale for these perceptions is based on a need to be cautious with neighbors, the behavior of youth, vandalism, theft, and drug use. Despite the fact there exists some mistrust in the village, the community members recognized that having community trust is a necessary trait to

have if one were to have unity in the village. The community members realize that trust is something that must be earned and hence takes time to develop. The implications of this conclusion is that a service-learning team must be willing to invest time and energy in developing the trust of the community before they institute a comprehensive service-learning program.

The community leaders did share that the notion of borrowing items was a widespread custom and was practiced in the community without any loss of property. This is a reciprocity whereby individuals would trust to lend an item believing that when they need the use of some item they will be able to borrow it in return from a neighbor. It can be concluded that trust is a necessary community trait for having a successful service-learning program since it is the foundation upon which reciprocity between community and service-learning provider is built. If there is reciprocity among the community members in borrowing from each other it is more likely that there will be receptivity towards the University of Louisville's International Service Learning Program because this is a program that calls for a reciprocal relationship.

There are certain norms and behaviors in the village to which everyone is expected to adhere. When these expected behaviors were infringed there were consequences for the offenders. The use of drug and stealing are two of the more common offences that are against the norms of the community. Infringements of these behaviors are also in violation of the laws of the land and in these cases the police is involved to arrest the offender. In minor cases the villagers will address these issues themselves rather than involve the police.

Because of the consequences for infringement, the researcher believes its citizens are more likely to engage in responsible behavior. A requirement for successful service-learning type programs is communities where the people are responsible and adhere to the norms of the communities. Otherwise there could be chaos and programs could be in jeopardy. This researcher believes that communities where the people adhere to the norms of the community possess a high level of Social Capital, which can be transferred to relationship with other groups. This is conformity to societal norms (Durkheim, 1984), and it is likely that these groups will comply with the expectations of outside groups like those implementing service-learning programs. This serves as a strong indicator to community receptivity to these types of programs. This researcher concludes that communities that display a high level of social capital because of their uniqueness are more receptive to programs like international service-learning.

This is because social capital by its very nature portrays the characteristics of a community of a supportive community. There is the high trust level among members of the community, an important element between service providers and the community. A high trust level where there exists a reciprocal relationship is important for a successful program to be carried out and will more likely lean to receptivity. Similarly, communities where members adhere to societal norms is an indication of a disciplined community. Communities that possess high level of trust and are disciplined contained high levels of social capital and thus portrays elements of communities that are receptive to international service-learning programs.

Future Research

As an exploratory study, this study unveiled many questions regarding community receptivity to service type programs such as international service-learning. Service-learning researchers such as Bringle and Hatcher (2000), Chisholm (2003), and Jacoby (2003) pointed to the need for ongoing research in the area of service-learning. It is clear from the results of this study that deeper investigation into community receptivity is necessary.

More research must be conducted in the community where this study was conducted to investigate whether the rest of the community shares the feelings expressed by the village leaders. There is the possibility that other members of the village may feel differently to having such programs. Both quantitative and qualitative research procedures should be carried out to explore the community's receptivity to international service-learning type programs.

Similar studies need to be conducted in other communities to examine whether similar conditions exist in these communities. The community study displayed a high level of receptivity to the program, but the reason for this could be the uniqueness of the people and the environment in which they live. Conducting the study in another community will shed some light on whether the high level of receptivity is unique only to the community studied. A study of this nature in another community may also provide additional indicators of receptivity that are not present in the community where this study was conducted. Further study should also be conducted in a more heterogeneous society where the variables such as community size are changed. A study of this nature may

provide data to what degree variables can be changed to obtain similar results as a receptive community.

In order to have a true comparison a study of this nature should be conducted in a community, which does not display receptivity to such programs. Such a study would provide the variables for those communities that are not receptive and provide a better understanding of such communities. It may provide the rationale why there exists little or no receptivity in those communities. A study of this nature may provide answers to the indicators of receptivity that are absent in these communities.

The study was conducted in English with the use of Creole, the native language, when necessary. Because Creole rather than English is the first language of the people it would be interesting to know if their responses would be different. There is the possibility that participants would be more vocal about their feelings and be more comfortable speaking in Creole and would therefore share more with the interviewer.

As the University of Louisville's program grows and more services are rendered to meet the diverse needs of the community, would the community be as receptive? Further research is necessary to assess the level of receptivity once more needs of the community are met. Would they no longer feel the need to welcome the program? Would the initial excitement of having service providers in the community wear off and service providers perceive as nuisances? Will the service provided be taken for granted as something to be expected and therefore gratitude is no longer necessary? These are all questions that can be answered with further study of the community as the University of Louisville becomes more involved in providing services to the community.

This study adds to the body of research on international service-learning and service-learning in general. It attempts to explain and add implications to the ongoing issue of choosing the appropriate site for conducting service projects in order to maximize the benefits for students. Primarily, this study has brought to light the importance of selecting service-learning sites that are supportive of service projects and will collaborate to ensure that students obtain a successful learning experience. This research indicates that despite the preparation and readiness the service providers place in their work, maximum success will not be realized if the community is not in a position to work in a collaborative manner.

For communities to be receptive to international service and educational type programs, there must be a win-win situation. Both the community and the institution must benefit from the experience. Both must want to collaborate and partner to ensure that both parties serve to benefit.

This study also indicates that receptive communities are those that have a strong sense of attachment to their community and are actively involved in its affairs. These are communities that are stable with few people leaving and few moving in. There is a love for the place in which they live and the comfort level and feeling of belonging is high among individuals. There is a sense of community pride among the people. Because of their love for the community they are actively involved as volunteers and participants of activities. In addition, it appears that people in receptive communities have a strong sense of unity among themselves and have a high level of social capital. There is trust among the residents and they engage in reciprocal relationships.

While this study is by no means the blueprint for selecting sites to conduct service projects, it provides a model that can be used by institutions and other service organizations in choosing their sites. It serves as a guide on what a receptive community may look like and what qualities it may display.

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APPENDIX A
INTERVIEW QUESTIONS

Interview Questions

The following questions exemplify the type of questions asked in the interview to explore indicators of community receptivity to international service learning programs.

Shared Mission

1. What would you like to see to make your village a better place?
2. How much can the University of Louisville program help to make this village better?
3. Why do you think the University of Louisville does a good job or does not do a good job of helping the people?
4. How willing are you to assist the University in carrying out its work?
5. How important do you think it is for the village to help the University of Louisville when they are here and make sure that the students learn from the experience?

Community Involvement

1. How involved are you in your community?
2. In what kind of activities are you involved?
3. Why do you participate in these activities?
4. Why do you think it is important to be involved in the community's activities?
5. How do you feel when you are involved in providing assistance to the community?

Community Attachment

1. How long have you lived in the village of Gales Point?
2. Why have you lived here so long?
3. How do you feel about living in this village?
4. What is good about living in this community?
5. What is your relationship with neighbors and other villagers like?

Community Cohesion

1. What kinds of occasions are there when people come together to help each other?
2. How well does that work when people come together to help each other?
3. How united would you say this village is?
4. What bring people together in this village?
5. How important is unity among villagers for this community?

Social Capital

1. How much do you trust other people in this village?
2. What kind of opportunities are there to lend and borrow things from others such as money, tools, food, or anything else?
3. How willing are villagers to assist others in the community when they are helped?
4. How willing are the people who get help willing to assist others when it is needed?
5. What cause people to get into trouble in the village?
6. Why do you think the people in this community are receptive to programs like the International Service Learning Program?

APPENDIX B
INTERNAL REVIEW BOARD
APPROVAL

UNIVERSITY of LOUISVILLE

Health Sciences Center

December 15, 2003

■ HUMAN SUBJECTS
PROTECTION PROGRAM

MedCenterOne, Suite 200
501 East Broadway
Louisville, Kentucky 40202-1796
Office 502-852-1168
Fax 502-852-2164

Bernard Strenesky, EdD
W310 Student Activities Center
Belknap

EXEMPT

RE: 763-03 Indicators of Community Receptivity to International Service Learning

Dear Doctor Strenesky:

The above study has been received by the Human Subjects Protection Program Office. It has been determined by the Chair of the Institutional Review Board that the study is exempt according to 45 CFR 46.101(b) category 1, since it falls under the following:

Research conducted in established or commonly accepted educational settings, involving normal educational practices, such as (i) research on regular and special education instructional strategies, or (ii) research on the effectiveness of or the comparison among instructional techniques, curricula, or classroom management methods.

The purpose of this study is to investigate indicators of community receptivity for international service learning programs.

Since this study has been found to be exempt, no additional reporting, such as submission of Progress Reports forms for continuation reviews, is needed. Best wishes for a successful study.

Sincerely,

Serge A. Martinez, M.D., J.D.
Chair, Medical Institutional Review Board

SAM:rsh

APPENDIX C
LETTER OF CONSENT

Dear Participant,

You are invited to participate in a research study sponsored by Dr. Bernard Strenecky and conducted by Henry R. Cunningham from the University of Louisville, Department of International Service Learning. This study will take place in your village.

The purpose of this research study is to know and understand what residents think about their community and how it can further be developed. In this study you will be asked to have an interview with Mr. Cunningham. The interview is planned for one hour and will be audio taped. The interviews can be held in two parts if it is more convenient for you.

There are no foreseeable risks associated with this study. There are no benefits to you for participating in this study. However, the result will be beneficial to others who are providing services to other communities or to other researchers who are interested in this type of study.

Although absolute confidentiality cannot be guaranteed, all data will be held in confidence to the extent permitted by law. The study sponsor may inspect the research records. If the data collected in this research is published, your identity will not be revealed.

Your participation in this research study is voluntary. You are free to withdraw your consent at any time without penalty. All your questions have been answered in language you understand. All future questions will be answered in a similar manner. You may contact me at Manatee Lodge where I will be staying if you have any questions.

The University of Louisville has an independent committee composed of faculty and staff, as well as lay members of the community not connected with this institution. You may contact the University Human Studies Committee Office (502) 852-5188 and you will be given an opportunity to discuss any questions about your rights as a research subject.

You have discussed and understand the above information and hereby consent to voluntarily participate in this study. You have been given a copy of the signed consent.

Signature of subject _____ Date Signed _____

Signature of investigator _____ Date Signed _____

Expired date 531/04

APPENDIX D
AUDIO CONSENT FORM

Permission for Use of Audiotape for Research Purposes

Indicators of Community Receptivity to International Service Learning Programs

I, _____, GRANT/DO NOT GRANT (**CIRCLE
ONE**)

(**print name**)

permission for the audiotaped portion of my participation to be used as data in this study. It will be used solely for the intended research purposes: Coding of verbal behavior by trained laboratory personnel. It has been fully explained to me that neither the audiotape, nor any transcripts made from the audiotape, will ever be associated with my name or any other identifying information. I understand that I, at any time, have the option to have the audiotaped record of my participation destroyed. I have received a copy of this consent form for my records.

Signature of Participant
Signed

Date

Signature of Person Obtaining Consent
Signed

Date

Signature of Investigator
Signed

Date

APPENDIX E
LETTER TO COMMUNITY

3/13/2002

Dear Mr. *****,

We enjoyed talking with you on March 11, 2002 about the possibility of developing a servicing learning project in ***** involving University of Louisville faculty and students. We envision the project to encompass the following:

1. Documentation of actual and perceived health needs of the ***** community via a health-screening project.
2. Once the community, health needs have been determined we propose initiating a plan to assess these specific needs. Recognizing that our time in the community will be limited, our plan will utilize resources within the Belizean health care system

As we discussed previously, we are officially requesting a letter of invitation and support of our proposed project from the ***** community and/or the Village Council. In addition, we would also, like confirmation of this support from the Minister of Health or his designee. Please address the letter to Dr. Bernard Strenecky.

An additional concern is the miscommunication we observed among the entities involved regarding the purpose of our visit. In order for us to commit to this project, we feel that we must have the support of the community, its leadership, and the Ministry of Health. We believe that in order for this project to be successful, we must have the issue of support and communication addressed.

We enjoyed meeting the people of the ***** community and look forward to hearing back from you.

Sincerely,

Henry R. Cunningham
Coordinator
International Service Learning Program

APPENDIX F

LETTER OF INVITATION FROM
THE COMMUNITY

Dear University of Louisville International Service Learning Program,

This letter is a follow-up of to our meeting in early March, 2002, regarding the dental and medical concerns in *****, Belize, Central America. We write to extend this letter of invitation for you and your team to visit ***** to assist with our concerns.

AS you are aware, economic growth and stability will improve the dental and medical concerns of the poorest groups, such as the people of *****. It is clear that our people's health is most jeopardized by a decline in economic strength. Your assistance is and of itself, is an essential prerequisite for attaining social and economic goals.

The less social and economic development Belize has, the poorer its people will be. The poorer our people, the less they are able to satisfy their basic needs. This means that they cannot obtain food of adequate quality or find housing to satisfy the most basic hygienic requirements and protect them from the weather. These deficiencies create a heightened susceptibility to disease. Poor health impairs productivity and leads to income lost, which makes it impossible for them to break this pattern.

In ***** the issue of dental and medical care is problematic. With your assistance your team can provide medically trained personnel, so that we can collect reliable and valid statistics, provide adequate health care and train current health care providers. We are aware that this is a huge request, but even though health problems are huge, people in ***** have little money, few doctors and only one out-patient clinic.

We hope that your team will see that we are a growing nation that is highly concerned about the health and well being of our people. With your assistance and responsibility we can make a difference in the lives of those noble and proud people of *****.

We thank you once again for the soccer shirts. We again extend this invitation to Belize and we look forward to hearing from you as we put in place a health care plan for the people of *****. Please feel free to call any time.

Chairman
Village Council

Secretary
Village Council

APPENDIX G

THANK YOU LETTER
FROM THE VILLAGE COUNCIL

Mon, 05 May 2003 04:32:39 GMT

From: *****

To: b0stre01@athena.louisville.edu

Subject: Thanks from "Village Council"

Date: Sun, 04 May 2003 22:32:39 -0600

Dear Mr.. Strenecky, ED.D.

I'm sorry it took me so long to thank you, Dr.Clark, Dr.Pendicost, and the entire team for all that you have done for us in *****.

Your interest in our struggles and difficulties here is sincerely appreciated, and I would like to express our appreciation for the work you and the team have done, especially in acquainting us with the variety of ways your team can be of help to our community.

The ideas you talk to me about, (sport/scholarship) will be discuss at our next regular village council meeting, and I believe we can act on them. Will let you know the outcome.

I hope sometime in the near future we can return the favor. There got to be something this village can do to make you guys have a fun day. (smile)

The council and the villagers is already looking forward to the day when your next team will return.

Please extend my sincere thanks to all.

Sincerely'

APPENDIX H
CURRICULUM VITA

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PERSONAL DATA

Henry R. Cunningham

Home: 1408 S. Brook
Louisville, KY 40208
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Work: University of Louisville
W310 Swain Student Activities Center
Louisville, KY 40292
Phone: (502) 852-0357
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Citizenship: Belizean

EDUCATION

2004 University of Louisville
Louisville, Kentucky
Doctor of Philosophy in Curriculum and Instruction
Concentration in Literacy and International Service Learning

1998 University of North Florida
Jacksonville, Florida
Master of Education in Curriculum and Instruction
Concentration in Educational Leadership.

1996 University of Louisville
Louisville, Kentucky
Bachelor of Science in Middle School Education
Concentration in Language Arts and Social Studies

1992 University of North Carolina
Raleigh, North Carolina
Student Teacher Exchange in Environmental Education

1990 Belize Teachers' College
Belize City, Belize

Certificate in Teacher Education

1990 University of the West Indies
Jamaica, West Indies
Credit Certificate in Teacher Education

PROFESSIONAL EXPERIENCE

1999 to Present	University of Louisville Office of the Vice President for Student Affairs	Graduate Assistant, International Service Learning. Program Coordinator for students and faculty international service learning activities in Belize.
Summer 2003	Kentucky Governor's Scholar's Program. Northern Kentucky University	Faculty member, taught courses in International Relations and Global Issues to Kentucky's most outstanding high school juniors.
Fall 2002	Mission of Belize to the United Nations. New York,	Advisor to the Mission of Belize. to the UN. Work with the Second Committee on financial and economic issues for sustainable development. Consulted for CARICOM countries on educational issues for sustainable development.
2000 to 2001	University of Louisville Department of Teaching and Learning	Graduate Assistant, Co-instructor in Measurement and Evaluation in Literacy for Masters level students. Co-Instructor for course in International Leadership. Expose students to the skills and competencies in coordinating international groups.
1997 to 1999	Holy Redeemer School Belize City, Belize, C.A.	Director of Computer Program. Coordinated teacher training and developed curriculum for instruction of students. Responsible for program design and implementation.
1996 to 1999	Holy Redeemer School Belize City, Belize, C.A.	Teacher of Language Arts and Science, Director of Language Arts Program. Coordinated Staff development programs. Responsible

		for language arts program evaluation and modification.
1995-1996	University of Louisville School of Education	Student Assistant, Assisted in the design and instruction of a course in Multicultural Teaching and Practicum.
1995-1996	University of Louisville Division of Transitional Studies	Student Assistant for the freshmen Orientation Course. Mentor for Freshmen and assisted in the instruction of the course. This included teaching some classes.
1990 to 1994	Our Lady of Lourdes Maskall Village Belize District	Senior Assistant Teacher. Instructed students in grade eight in all subject areas, acted in supervisory capacity for junior teachers in the school.

PUBLICATION AND MAJOR PAPERS PRESENTED

Cunningham, H.R. & Strenecky, B.J. (2004). Beyond need: Community selection in international service learning. Paper to be presented at the 4th Annual International Conference on Service-Learning Approach. Greenville, SC.

Cunningham, H.R. & Strenecky, B.J. (2003). International service learning: Taking lessons learned to solve community problems in the US. Paper presented at the International Conference on Civic Education Research. New Orleans, LA.

Cunningham, H.R., Strenecky, B.J. & Turcea, A. (2003). International service learning: A tool for building partnership in developing countries. Presentation at the 2003 National Service Learning Conference. Minneapolis, MN.

Bhagwanji, Y. & Cunningham, H.R. (2002). Service, teaching, and research opportunities in Belize. *Teaching Exceptional Children*. v .34, n 4, 75.

Gifford, D., Cunningham, H.R., Seiler, H.; & Strenecky, B.J. (2002 January). Engagement across disciplines, across cultures: An international service learning experience in Belize. Presentation at the American Association of Higher Education Conference. Phoenix, AZ.

Cunningham, H.R. & Gifford, D. (2000, January). International service learning: An interdisciplinary, international model at the University of Louisville. Presentation made at Best Practices in International Studies Conference, Indiana University, Indianapolis, Indiana,

Cunningham, H.R. O'Bryan, R., Rosenblatt, N. Morales, J. (2000). International Service Learning Handbook: The World is our Classroom. University of Louisville, Louisville, KY.

Cunningham, H.R. (2000, April). Admission issues at US universities for the international student. Presentation at the Kentucky Association of Colleges, Registrars, and Admission Officers (KACRAO). Louisville, KY.

Cunningham, H.R. & Pott, L. (1997, March). Teaching in a multicultural classroom: Student-teachers perspective. Presentation made at the Third Interdisciplinary Conference on Belize.

Portes, P.R. & Cunningham, H.R. (1995, April). Development and gender dynamics of suicide: Implications for death education and counseling. Louisville, Kentucky.

Cunningham, H.R. (1990, June). A study on the use of Belizean folktales in the teaching of literature. Belize Teachers' College, Belize, Central America, June 1990.

WORKS IN PROGRESS

Foster, J.P., Cunningham, H.R. & Strenecky, B.J. - Crime and criminal justice in Belize.

Cunningham, H.R. & Strenecky, B.J. - Building partnership through international service learning programs.

Cunningham, H.R. & Miller, S. – Program evaluation: The effects of international service learning on student learner outcomes.

Cunningham, H.R.; Smith, J.L.; & Strenecky, B.J. – A modern history of the Belize educational system.

Cunningham, H.R. – To teach or not to teach grammar: The what, the why, and the how.

Coleman, M.; Cunningham, H.R.; & Strenecky, B.J. – Journaling and international medicine: Its uses and impact.

GRANTS

Strenecky, B.J. & Cunningham, H.R. – The Americas Leadership Fellowship Program “Alberto Llernas”. One million dollars Scholarship grant from the Organization of American States (OAS) to fund students from Latin America for graduate studies at the University of Louisville, Louisville, KY.

WORKSHOP PRESENTATIONS

Cunningham, H. R. (March 2004) Active reflection in international service-learning programs. University of Louisville' International Service Learning Program. Belize, Central America.

Cunningham, H. R. (March 2004). Implementing lessons learned from international service-learning programs in the classroom and workplace. University of Louisville's International Service Learning Program. Belize, Central America.

Strenecky, B. J. & Cunningham, H. R. (July 2002). Mission and vision development for organizational change. University of Louisville/Barren County Family Medicine Residency Program.

Strenecky, B.J. & Cunningham, H.R. (May, 2002). Developing a strategic plan in organizational development. University of Louisville/Barren County Family Medicine Residency Program.

Cunningham, H. R. (January 2001). Working on an interdisciplinary team. University of Louisville, Louisville. KY.

Cunningham, H. R. (April, 1999). The writing process and writing portfolio in assessing students. Cayo Education Development Center, San Ignacio, Belize, Central America.

Cunningham, H. R. (May 1999). Authentic assessment for students of primary school. Education Development Center, San Ignacio, Belize, Central America.

Cunningham, H.R. (April, 1998). Using the Writing Process to teach writing to primary school children. Holy Redeemer School, Belize City, Belize Central America.

Cunningham, H.R. (March, 1998). Using the portfolio as a tool for authentic assessment of students in Language Arts. Holy Redeemer School, Belize City, Belize Central America.

COMMUNITY INVOLVEMENT

2001-Present Advisor, University of Louisville Metro Rotaract Club

2001 Appointed as member of a University of Louisville team to attend the United Nations special session on HIV/AIDS as an advisor to the Belize Government.

1998 Selected as member of Task Force for the Revision of the Draft Education Rules for Teachers in Belize, Central America.

- 1997-1999 Board Member, Youth Enhancement Services, Belize, Central America.
- 1995-1996 Council of Leaders, University of Louisville.
- 1994-1995 Served on the Minority Project for Cultural Diversity Committee, University of Louisville.
- 1994-1995 President, American International Relation Club, University of Louisville.
- 1999 Chairperson, Belize REAP District Council for Educators, Belize, Central America.
- 1993-1994 Vice President, Belize Rural Primary Schools Athletic Association, Belize, Central America.
- 1990-1993 Founder and President, Class Act '84, High School Class Alumni Association.
- 1988-1990 Advisor, Belize Rural Youth Commission, Belize, Central America.

AWARDS AND HONORS

NASPA Award for the 2004 Best International Education and Learning Program.

Featured in the University of Louisville magazine *UofL*, spring 2003

Featured in the University of Louisville publication *Inside UofL* ,2003

Three-month internship at the United Nations Headquarters in New York, 2002

University of Louisville New York Alumni Scholarship, 2002

Featured in the University of Louisville College of Education and Human Development publication *Cardinal Principles*, Fall/Spring, 2002

Commissioned as a Kentucky Colonel, April 1996.

Featured in the University of Louisville magazine *UofL* 1995.

Fulbright Scholar, Louisville, Kentucky, 1994 to 1996.

Omicron Delta Kappa Honor Society for Leaders.