

**SHIFTING PERSPECTIVES: DESOCIALIZATION AND THE JOURNEY TOWARD
CRITICAL CONSCIOUSNESS**

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TOWARD CRITICAL CONSCIOUSNESS

By

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MASTER OF SCIENCE

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ABSTRACT

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The purpose of this study was to investigate how a service-learning course fosters students' development of a critical consciousness. Participants of this research study were students who participated in the 2009 International Service Seminar, a three-credit course that culminated with a service trip to Antigua, Guatemala. Interviews were conducted with participants that focused on students' experiences both during the class and in the year since the completion of the course. Utilizing critical pedagogy literature, I focused on the work of Jennifer Moon (1999) and Ira Shor (1992) to analyze the processes through which students gain critical consciousness. What became clear in my analysis is that desocialization was a significant component of the process of moving toward critical consciousness. In fact, the highly personal ways in which desocialization was woven into each students' experiences in the course, demonstrated that the journey toward critical consciousness occurs in a jagged manner. Understanding the nature of the desocialization process provides instructors of service learning courses the opportunity to foster critical consciousness in a more successful manner.

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My parents and grandparents taught me early on that I could achieve whatever I put my mind to, and I am grateful for their unwavering support as I continue to grow and learn. My close friend, Erienne Fawcett, has also been a source of encouragement during my time as a graduate student. Her humor helped me through the toughest moments of this project. Lastly, I owe my deepest gratitude to my husband, Michael. His patience and support provided me with the time and space necessary to develop and nurture my love of academics. Only with his love and kindness was my graduate experience, and this thesis, possible.

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CHAPTER 1. INTRODUCTION

Critical pedagogy has been a tradition in academia for nearly three decades. Working to expand students' and citizens' perspectives and awareness of the world, educator/activists like Paulo Freire, Henry Giroux, and bell hooks have sought to expand instructors' abilities to collaborate with students in efforts to create positive, progressive change. The majority of research related to this school of thought works to emancipate marginalized populations. I hope to garner a better understanding of how instructors and students in a university-setting can collectively bring about new pedagogies that produce meaningful collaborations between individuals in higher education and the people they seek to serve. We cannot stand idle and expect that those who are most marginalized wage this battle on their own. It is the responsibility of each individual to participate and engage in making the world a more just place for all people. It is this objective that propels me to engage in this proposed research project. I believe that education can truly be a journey that leads to transformation, of both the individual and, hopefully, the world.

My research seeks to better understand the process of gaining critical consciousness through the implementation of critical pedagogical teaching instruments, such as discussion and reflection. In this research project, I examine how college students respond to the use of engaged pedagogy techniques in the classroom, seeking to better understand the process and journey associated with the gaining of critical consciousness and awareness. Engaged pedagogy's goal is to utilize "a teaching strategy that aims to restore students' will to think [critically], and their will to be fully self-actualized" (hooks 2010, p. 10). Assessing how

students reflected on and discussed their experiences in the course will provide me with the data necessary to determine if, and how, students moved toward gaining consciousness.

Collectively, my experiences as a student, an activist, and an instructor have shaped my approach to this research endeavor. They have been my passion and guidance throughout this endeavor and I feel that my lived experiences in each of these capacities are necessary to understanding my overall theoretical approach. I incorporated these identities and perspectives into this study through the use of participant observation. Because my personal lens affects the manner in which I engage with the literature, students, and lived experiences, it only makes sense to elaborate on these perspectives.

Student

The journey that led to my current research project began during my undergraduate education at North Dakota State University. I enrolled in a pair of classes that focused on social justice and critical awareness. These classes provided me with an opportunity to explore a world beyond any I had ever known. Having grown up in a socially conservative household, I was unaware of varying perspectives related to race, class, ability, sexuality, and other social inequalities. I found myself mystified with realities of a world that I had perceived as “equal.” I had a passion for learning that I had never felt previously. Looking back on this point in my life, I am amazed at how drastically my conceptions and ideologies shifted during such a short time. I began to perceive myself as an agent of change in the world around me and before I knew it, I enrolled in a graduate program and found myself working harder than ever on my pursuit of awareness. As someone who

never dreamed of obtaining an advanced degree previously, the impact of my educational experience in those two initial courses cannot be overstated.

Experiencing this sort of transformation taught me that being comfortable with the world is not an option; if I am comfortable, complacency is not far behind. This means I need to go back to the books and critically reflect. My personal experience with education from the perspective of a student informs and shapes my research endeavors. I hope that I can move others to yearn for more whole truths that more accurately describe the world in its present state as well as the untold realities of the past. I have experienced the transformation of gaining consciousness and through this research project, I hope to garner a better understanding of what practices can be implemented in the classroom to bring others along in this journey.

Activist

Since my introduction to social-justice-related issues, I have navigated a variety of avenues that afforded me the opportunity to gain voice. For me, utilizing the knowledge that I had gained in the classroom and applying it to every-day life was a natural step. As a community organizer and activist, I have found myself repeatedly working to engage others in creating awareness around issues related to discrimination and social justice. I have worked extensively with the North Dakota Human Rights Coalition in its effort to extend rights to people who identify as lesbian, gay, bisexual and transgender. Through the very public experience of rallying around an issue that I perceive as a basic human right, I have learned about resistance, ignorance and the dire state of affairs in which we currently find ourselves. Many of the experiences that I have had as an activist dramatically altered

and shaped my conceptions of sociology and society. Experiencing and seeing individuals' devotion to causes they believe in made me more deeply committed to the work on which sociology as a discipline was founded. The experiences I have had outside of the classroom have taught me as much about the world as has my time within the classroom. The ability to be an engaged and conscious citizen is something for which many young people are missing out. Having nearly missed out on the opportunity to broaden my horizons, I am adamant about ensuring students the opportunity to challenge themselves within academia.

Instructor

As a graduate student, I have had the immense privilege of working as a graduate assistant at the Equity and Diversity Center on my University's campus. I have been afforded the extraordinary opportunity of co-instructing undergraduate classes. One class, which culminates with a service trip to Antigua, Guatemala, has been my impetus for pursuing the area of critical and engaged pedagogy and is the subject of this research endeavor. The course, which started as a leadership program in the University's Student Activities Office, went through a multitude of changes that transformed it from an extracurricular program to a 3-credit spring course taught through the Sociology Department. The specifics of the International Service Seminar course, which is the centerpiece of this research, will be discussed in detail in the methodology section.

Co-teaching this class has not only affected the students, but it has also dramatically shaped the manner that I approach my research. Over the course of my time as a graduate assistant, my perception and understanding of instruction dramatically shifted. Upon my acceptance into graduate school, I wanted nothing to do with teaching, as it was something

that I felt wholly uncomfortable doing. As my graduate assistantship duties required that I take on the responsibilities of co-instruction, I began to view it in a different light. I learned that I thoroughly enjoyed working with students in the classroom and that engaging students in discussions related to complex topics, such as poverty and oppression, provided immense learning opportunities for both students and myself. While I found this journey challenging, I was aware of the amount that I had grown through my engagement with the discipline of sociology. I felt that I had the responsibility to share my newly gained consciousness with others who had not been exposed to many of the realities of the world. These experiences, together, have led me to focus my research on how to not only better understand methodologies that I can go on to utilize in my future as a student, activist and instructor, but also to contribute to the literature related to the application of critical and engaged pedagogical techniques.

The goal of this research is to help develop practical ways of improving the instruction process of service learning courses. In order to do that, I focused my research questions on the impact of students' experiences in the International Service Seminar service-learning course. Specifically, my questions include 1) did the students in this course develop a critical consciousness through the service learning experience?; 2) what was the process through which they gained critical consciousness?; 3) how did the course affect students' goals, plans or thoughts about the world around them?; and 4) did the teaching style in the course challenge students' perceptions of education? Collectively, these foci guide the research and will provide a fuller understanding of the processes associated with critical pedagogy and critical consciousness.

In chapter two I will highlight the literature that is valuable to understanding the history of critical pedagogy as well as various approaches to achieve a more democratic approach to instruction. It will also cover large-scale sociological movements that have driven the field to examine the ability of sociology to effect change in the world.

In chapter three, the outcomes of the analysis of the interviews conducted with participants of the 2009 International Service Seminar will be discussed. The interviews were coded using themes established by Jennifer Moon (1999) and Ira Shor (1992). The analyses will highlight the students' responses to questions regarding what they learned during the class and the international service component of the course. Their discussion of what they have done with their new awareness in the last year will also be covered. I will also discuss the research questions as they relate to the analysis of the student interviews and participant observation. Recommendations for instructors who wish to incorporate critical pedagogy into their classrooms will be covered.

The conclusion will discuss the implications of this research project. It will identify areas where I have been able to clarify concepts. It will also highlight the findings of the analysis done in chapter three. Finally, it will address limitations and opportunities for future research related to critical pedagogy.

CHAPTER 2. REVIEW OF THE LITERATURE

This literature review I will provide an overview of the theoretical and historical components of critical reflection and critical consciousness as they relate to the process of desocialization. I will examine characteristics of desocialization that represent a shift in perspective and a journey toward critical consciousness. Finally, I will discuss the implementation of methodologies that provide an opportunity to create change in today's society will also be reviewed.

Critical Reflection and Characteristics of Consciousness

Critical pedagogy and the journey toward critical consciousness require that social relationships and activities be reflected on in order to fully comprehend the significance of the actions taken. Evaluating your own epistemological journey is necessary in order to come to terms with the power dynamics and oppression within society. Each of us is situated uniquely within society, and thus we all play a role in creating and recreating the unequal distributions of power and privilege. "Structures like race, class, gender, and sexual orientation enable and constrain the kinds of choices individuals can exercise in society" (Giroux 1983, p. 6). Many students find it overwhelming to locate themselves within structures of socialization that are often repressive. It can be eye opening for students to be guided through participatory activities that allow them to learn tactics to reflect in a deeper, more meaningful manner.

Through critical reflection, it is possible to develop the ability to become more aware of the numerous and varied factors involved in any given scenario that are often not obvious at first glance. "Most of the time, we work to maintain the integrity and credibility of ...

cognitive structures of understanding. To gain awareness requires special effort” (Moon 1999, p. 83). Promoting reflection that challenges and questions these cognitive structures provides opportunity for students to understand and form appropriate mechanisms on which to base future learning (Moon 1999).

A curriculum that provides students the opportunity to get involved is crucial to the success of their learning endeavor. One way to get engaged is through active critical reflection. Students often do not have the opportunity to reflect on their own lives and therefore miss out on tying their own experiences to the material they read about in textbooks. Jennifer Moon (1999) is a proponent of critical reflection and asserts that students who are able to integrate their own experiences into the curriculum have a much better chance at reaching a higher level of critical consciousness. Her work provides a useful foundation upon which to build my research.

Moon (1999) details a series of five stages of learning that map the role that reflection plays in learning. Each stage “represents different levels of complexity of processing... as students progress towards greater understanding of a complicated area of human functioning” (Moon 1999, p. 138). These stages are intended to be fluid and Moon refers to the collective stages as a jigsaw puzzle that is developed and pieced together, sometimes having to move backward before moving forward.

The first stage, *noticing*, is the initial surface learning of material. This stage is a filter that is “guided and organized based on previous experiences... this gate-keeping stage is affected by attitudes and emotions” (Moon 1999, p. 141). What gets *noticed* by students is contingent on four factors, “what the learner knows already, the perceived and given

purpose of the learning, constitutive factors, and the ability to get the attention of the learner” (Moon 1999, p. 141). If something is noticed, the best possible outcome at this stage is regurgitation; the only modification learners will have is inaccuracies in recalling the information presented to them (Moon 1999).

Making sense is the next step in Moon’s learning stages. This stage is characterized by surface-level knowledge. It involves a “process of becoming aware of coherency in learning, organizing, and ordering the material of learning” (Moon 1999, p. 142). It “asks students to gain a coherent view of the material in relation to self, not to previous knowledge” (Moon 1999, p. 142). The best possible outcome of this stage is coherence that is connected or related to deeper interpretations from previous cognitive schemas.

The next stage, *making meaning*, occurs when “new material of learning is assimilated into cognitive structure and simultaneously the cognitive structure accommodates to make sense of the newly-learned information and what is known” (Moon 1999, p. 143). The cognitive structure that Moon (1999) refers to is the collective perspectives that students have accumulated through their life history. The *making meaning* stage allows for significant learning and understanding to occur. This is a “basis of productive accumulation and deepening of learning over a period of time” (Moon 1999, p. 143). Instructors have the opportunity to support and enable learners to relate new material to previously known information- while challenging individuals to extend and examine previously held beliefs (Moon 1999).

Working with meaning involves moving beyond learning material; accommodations and modifications may have occurred in retaining the information, but it is now a

component of the cognitive structure guiding future learning. Individuals may seek external resources, but only to clarify and further understand the topic, resulting in an on-going learning process. Moving beyond basic awareness requires that the learner develop further understanding of the subject area. This stage may yield new revelations and conceptions, which in turn reformulate previously held cognitive structures (Moon 1999). Further, learners in this stage may “review what they know without changing understanding”, but increase their knowledge by becoming more aware of the reason they believe what they do (Moon 1999, p. 145).

The final stage, *transformative learning*, includes a deeper ability to accommodate the cognitive structure when processing new information. Learners demonstrate that they are able to evaluate “frames of reference and the nature of their own and others’ knowledge and the process of knowing itself” (Moon 1999, p. 146). Greater clarity is apparent and the learner is also self motivating and self motivated, typically only seeking others perspectives to better understand their own (Moon 1999). Learners are able to critically assess material and often describe the experience as meaningful, reflective and restructured, leading to a deeply satisfying and exciting experience (Moon 1999).

Within her map of learning, Moon also details the impact of the learning environment as a component that “influences all stages of learning” (Moon 1999, p. 140). The learning environment constitutes the physical space occupied by the student as the learning processes are unfolding and developing. Within the context of the International Service Seminar, students journaled about their ideal learning environments and those requests/recommendations were taken into account as the semester progressed. Providing

an opportunity for students to reflect on their ideal environment for learning was integral to the students beginning to think critically of their individual learning requirements. Many students had never been asked to assess the environment that they are best able to learn. This exercise forced them to think about *their* learning process and what works best for them.

While Moon focuses on reflection and the processes associated with varied levels of reflection, Shor (1992) examines the outcome of the educational endeavor, seeking to better gauge the types of behavior of students who display a critical consciousness. Like Moon, Shor provides a useful foundation for my research in the area of critical pedagogy. Shor argues that education has the ability to “socialize students into critical thought or into dependence on authority” (Shor 1992, p. 13). When the instructor engages in a curriculum that encourages students to interact and participate, s/he “helps students develop their intellectual and emotional powers to examine their learning in school, their everyday experience, and the conditions in society” (Shor 1992, p. 12).

Shor works with categories proposed by Freire (1973) that implement a “model of development leading to critical consciousness” (Shor 1992, p. 126). The highest level of critical transitive thought is represented through *desocialized thinking* (Shor 1992). Desocialized thinking refers to, “questioning behaviors and experiences in school and daily life that make us into the people we are; it involves critically examining learned behavior, values... existing knowledge and power relations” (Shor 1992, p. 114). It is imperative that both instructor and learner acknowledge the variability of social experiences depending on factors such as class, race, sex, region, ability, religion and ethnicity (Shor 1992). These

factors influence the lived experience of each individual. In order for students to recognize their individual locality, desocialization is often necessary.

For the purpose of my research project, the process of desocialization will encompass the journey that individuals go through as they work to integrate newly learned knowledge with previously held beliefs of the world. They have been socialized to perceive the world from a certain vantage point. The process of desocialization reworks previously held beliefs to include a more critical analysis of the often hidden realities of society. For some, the desocialization process is more daunting than for others, thus creating a widely varied experience of desocialization.

The desocialized thinking that is necessary to reconceptualize knowledge and society is embodied when learners are able to develop and exercise critical consciousness (Shor 1992). Critical consciousness “refers to the way we see ourselves in relation to knowledge and power in society, to the way we use and study language, and to the way we act in school and daily life to reproduce or to transform our conditions” (Shor, p. 129). Critical consciousness is characterized by four qualities: power awareness, critical literacy, permanent desocialization and self education/organization (Shor 1992).

Shor’s goal of attaining critical consciousness can only be achieved when desocialized thinking accompanies the process. I found it necessary to further develop the concepts of *desocialization* and *permanent desocialization* asserted by Shor. The language utilized by Shor’s work was limited in its link to students’ experiences. He describes the ultimate goal of critical consciousness as occurring through desocialization but he also labels a sub-category of the process as *permanent desocialization*. This perplexing use of language

required that I define the concepts as they relate to this study. Therefore I contend that *desocialization* is representative of the larger journey individuals go through as they move toward a more aware and critically conscious state. This process is characterized by when the participant is able to engage in and articulate the development they have encountered as they became more critically aware. The sub-category, *permanent desocialization* is a stage in the process that embodies an emotionally complex time when the participant is working to integrate new world views into old perspectives.

Shor discusses four categories that are components of the desocialization process that leads to the gaining of critical consciousness. The first component, *power awareness*, is characterized by understanding that society is created through relationships based on power, but also being able to recognize that through cooperative action society may be shifted and transformed (Shor 1992). This category also includes recognizing that history has also been formed within relations of power and therefore may be contended as well.

Critical literacy includes developing patterns of thought that relate to reading, writing, speaking as well as mass media. It involves understanding a deeper meaning that goes beyond surface level when thinking about these areas as well. Also, critical literacy entails being able to challenge “common sense” patterns of thinking (Shor 1992, p. 129).

Permanent desocialization refers to being aware of, and challenging, the status quo. It also involves analyzing and rejecting regressive beliefs including racism, heterosexism, class bias, consumerism, as well as other limiting ideologies (Shor 1992). As noted above, this stage also includes a sense of dissonance and an attempt to negotiate previous perspectives with new world views.

Self education/organization is defined as “self-organized transformative education to develop critical thought and cooperative action,” It is also an awareness of knowing where to go to learn more information about a topic or issue. This also involves taking the initiative to apply the learned knowledge to outside interactions (Shor 1992).

Desocialization and the journey toward critical consciousness is an individual process. “The students’ diverse cultures, speech, and thoughts make up the ground on which a desocializing curriculum first plants its feet” (Shor 1992, p. 130). Some students are more prone to desocialization because of prior life experiences or maturity levels (Shor 1992). It is imperative that the instructor gauge where students are in this process prior to, and during, the duration of the course. Working with students in an individual manner will ease the transition to make the style of instruction easier to embrace.

Ultimately, “when it comes to desocialization, there is not one model against which any classroom can be measured ... assessing where the students began and where they have moved to” is the only way to accurately depict the process of desocialization (Shor 1992, p. 132). This research study will implement this very practice; discussing with students where they perceived they were at the beginning of class and examining their perceived location a year after the completion of the course. According to Shor, the teacher/learner relationship is suited for best understanding and deconstructing the progression of individual student perspectives throughout the duration of a course implementing critical pedagogical practices.

Critical Sociology in Today's Classroom

Public universities have responded to declining budgets by engaging in “joint ventures with private corporations, advertising campaigns to attract students..., commodifying education through distance learning, [and] employing cheap temporary labor...” (Burawoy 2005, p. 7). Abandoning the purpose of the institution as a facilitator of thought, discussion and critical awareness, poses problems. Students are not presented with the opportunity to grow and learn about the world around them through their every day lived experiences (Fletcher 2000). Empowering students to recognize their own potential and to incorporate components of critical consciousness into their learning structure, they are able to become empowered agents capable of challenging the status quo (Kincheloe 2008).

Through both the formal and informal education process, the education system has taught students to ingest information distributed to them by teachers and superiors without hesitation. Through these systems, values are disseminated and reproduced (Fletcher 2000). The day-to-day practices built into the education system require students to adhere to social standards and norms. Simple things such as dress and manners reproduce the societal standards that create and justify power differentiations in society (Giroux 1983). While the education system has the ability to reproduce the status quo, Giroux argues that it is also capable of providing students with a socially just critique that “exposes the forces that undermine education for a critical democracy” (Kincheloe 2008, p.78).

The American education system has not employed pedagogies that seek to encourage students to harness the ability to think critically. Rather than learning about the ways that they impact the world and vice versa, students learn “facts” that are memorized and

regurgitated in test format. This “input/output” pedagogy, coined by Paulo Freire (1970) as the banking model of education, prevents students from engaging and interacting with knowledge, and more importantly, has not provided the tools to form a critical perspective or awareness of the world. If students are not invited to participate in the classroom, they will quickly tire of academics and their “potential for critical thought and action will be restricted” (Shor 1992, p. 12). Because students have been trained to memorize and regurgitate rather than to question authority, they are often unable to creatively approach issues presented to them in the classroom. “The relationships of authority and dependence that result from this imbalance [between instructor and student] provide little room for legitimate student involvement” (Fletcher 2000, p. 170). Instructors must acknowledge that students have valid contributions to make; by encouraging student-led discussions and analysis, instructors empower students to form opinions and ideas of their own (Fletcher 2000).

Multiple scholars suggest that working with students to allow them to begin to explore their ability to impact the global community requires providing students with the opportunity to bring lived experiences as a key part of the education system. Giroux (1981) suggests

developing pedagogical practices that use the lived experiences of the students themselves as a starting point for developing classroom experiences in which students discover how they give meaning to the world and how such meaning can be used reflectively to discover its own sources and limits (p. 29).

Chavez (1998) stresses the importance of “recognizing that learner backgrounds and life experiences, including their academic experiences, are the only tools they have in order to engage in current learning” (p. 120). Through the assessment of their lived experiences, students are provided the opportunity to participate more fully in the learning process. hooks also believes that telling one’s personal story creates a sense of community in the classroom and “draws individuals closer together; students listen to one another’s stories with an intensity not always present during a lecture or class discussion” (hooks 2010, p. 51). Having the instructor of the class participate in these sharing activities also increases the sense of community within the classroom. “By making ourselves vulnerable we show our students that they can take risks, that they can be vulnerable... when everyone shares, the uniqueness of each voice is heard” (hooks 2010, p. 57).

Freire (1970), hooks (1994, 2003, 2010), and Giroux (1981, 1983, 1997) contend that tools, such as dialogue and reflection will begin to move education beyond the banking model. Each of these theorists has hopes of enriching students’ experiences within academia. Freire’s work with critical pedagogy stems from years of working in Brazil with individuals who were illiterate. Freire built learning communities with the individuals he sought to serve. In these learning communities, the lines of teacher and learner was blurred. He invited the students to bring personal life experiences to the table that were relevant and meaningful to the process of gaining knowledge. “To know how to teach is to create possibilities for the construction and production of knowledge rather than to be engaged simply in a game of transferring knowledge” (Freire 1998, p. 49). Building learning communities that focused on literacy enabled more individuals to read and engage in the

society that acted as their oppressor. The act of building community and coming together to learn ensured that the material covered aligned with the methods used (Gadotti 1994). This also allowed these individuals to become active and involved in determining the future of their lived reality. Freire's model for pedagogy hinged on the teacher and learner collaborating to create a space for progressive and democratic education to take place.

One tool that is recommended from the above theorists is the engagement of students in discussion related to real-world activities and experiences. Dialogue has the ability to act as a means of reflection and as a way of enhancing perspective and critical consciousness. "The future of learning lies with the cultivation of conversations, of dialogue" (hooks 2010, p. 44). Conversation and dialogue provide a democratic approach to the classroom, allowing each individual to share his/her voice with others; "conversation is about the sharing of power and knowledge, it is fundamentally a cooperative enterprise" (hooks 2010, p. 45).

hooks (2010) discusses the importance of gaining voice through conversation and dialogue by saying, "many students often feel that they have no voice, that they have nothing to say that is worthy of being heard. Conversation becomes a vital intervention; it makes room for every voice" (hooks, p. 45). Even when students disagree, dialogue has an ability to open minds and change perspective; "when conversation in the classroom leads to intense dialogue, students bring heightened awareness to their engagement with assigned material...empowering us to abandon fear and insecurity and find the place of compassion and connection" (hooks 2010, p. 45).

Legitimizing the Everyday Experience through Research

Research is necessary within the institution of academia; it allows individuals the opportunity to utilize research findings to better understand social relations among them, and hopefully implement outcomes to better the world. The discipline of Sociology was founded with hope that it could impact issues related to real-world problems (Burawoy 2005). “It (sociology) aspired to be an angel of history, searching for order in the broken fragments of modernity, seeking to salvage the promise of progress” (Burawoy 2005, p. 5). As capitalism’s domination over the world economy increased, sociologists sought to develop a discipline aimed at retaining peace and justice. Founded on the “original passion for social justice, economic equality, human rights, sustainable environment, political freedom or a better world,” the spirit of sociology enticed many (Burawoy 2005, p.5).

As sociology fought for a place at the academic table, the discipline was shaped and molded by the restrictions and requirements of the academy. “Standardized tests, validated reading lists, bureaucratic rankings, intensive examinations, literature reviews, tailored dissertations, refereed publications..., the job search” all dramatically shifted the focus of sociology (Burawoy 2005, p. 5). The discipline soon drifted from its origins into a product of the ivory towers. Even so, sociology has retained its spirit, but it is now time to reignite the spark by integrating the philosophies discussed in the classroom into the real-world. For Burawoy, public sociology is about, “taking knowledge back to those from whom it came, making public issues out of private troubles” (Burawoy 2005, p. 5). Rekindling this type of sociology to serve as a complimentary form currently found within academia has the potential of re-invigorating the discipline and society simultaneously.

Burawoy (2005) stresses that public sociology must extend to include the more private encounters that are often separated from our professional lives. “In organic sociology, the sociologist works in close connection with a visible, thick, active, local and often counter-public. The project of public sociologies is to make visible the invisible, to make the private public, to validate these organic connections as part of our sociological life” (p. 8). Burawoy believes that as individuals invested in both the discipline of sociology and the progression of the discipline, efforts must be made to unveil the every-day occurrences that are often overlooked. The realities of the world that are often rendered invisible are often the exact areas that need to be examined and understood.

Dorothy Smith (2005) also seeks to render the invisible visible. Smith (2005) works to garner a perspective of institutions from the ground up rather than the top-down; providing the opportunity to better understand the reality of people’s every day experiences. The focus of this type of research is not only to understand the individual perspective, but to better understand how the individual experience relates to and fits into larger societal forces. Smith contends that institutional ethnography is able to examine and discover societal functions at the micro level, which provides the opportunity to then apply these findings to larger institutions and structures (Smith 2006). Originating from the lived reality of Dorothy Smith’s experiences with the feminist movement, standpoint theory seeks to connect the individual’s experience and reality with that of public experiences. Smith (2005) seeks to design ethnographic inquiry that “explores the translocal relations in which people’s local doings participate and by which they are organized” (p. 49). Smith contends that working through individual experience is necessary to garner a full

understanding of the larger structures in the social world. The ethnographer is able to “explore and describe the same world as that in which the inquiry is done” (Smith 2005, p. 49). Moving away from ivory tower research and embarking on an endeavor that allows ethnographer and participant to share roles in the research provides for a fresh outlook. While I fulfill both the instructor and researcher role in this study, I also participated alongside the students during both the classroom and service components, providing me with insight that would not have been gained by a researcher not involved with this project. This unique standpoint allows me and my experiences to be validated as part of the everyday experience of the International Service Seminar in 2009.

From my perspective as student, activist, and instructor the guiding standpoint from which I move forward is one of desire to improve the institution of education for its students. Identifying this standpoint will allow me to better explore the experience of education as it relates to the students in the International Service Seminar (Smith 2005). Because education plays such a vital role in the success of society, I find it absolutely necessary that education train students to critically analyze the world around them in effort to identify areas of potential improvement where s/he has an opportunity to create positive change. This direction of inquiry leads me to the identification of a problematic, Smith’s term for the focus of the ethnographer’s desire of discovery through the research process (2005).

Critical pedagogy is also distinct in its regard to the relationship recommended between student and instructor. “Namely, that to know how to teach is to create possibilities for the construction and production of knowledge rather than to be engaged simply in a game of

transferring knowledge” (Freire 1998, p. 49). Critical pedagogy and its theorists discuss the relationship between learning and teaching that often occur concurrently when instructor and student are able to engage in the collective production of knowledge. This teacher/learner relationship credits the fact that the instructor is always learning through the practice of teaching. In Freire’s words, “There is, in fact, no teaching without learning. One requires the other... Whoever teaches learns in the act of teaching and whoever learns teaches in the act of learning” (Freire 1998, p. 31).

Applying this framework to the current study, I recognize that my role within the International Service Seminar was one of mutual learning and instructing that guided me through my own learning process and provided the students within the course to do the same. This tool of critical pedagogy was weaved into the fabric of the course and, according to Freire, laid the groundwork for a course ripe with opportunity to move beyond the banking model of education that seeks to simply transfer knowledge from instructor to students (Freire 1998). “To learn, then, logically precedes to teach. In other words, to teach is part of the very fabric of learning” (Freire 1998, p. 31).

Linking Critical Pedagogy to Institutional Ethnography

Kaufman’s *Critical Pedagogy in the Classroom* (2006) handbook provides support for tying the critical pedagogical approach to institutional ethnography. This handbook provides a sampling of essays that demonstrate “how instructors challenge themselves and their students to engage in transformative and liberatory practices” (Kaufman 2006, p. V). Described as a “perspective to be embraced,” the articles featured in this handbook

demonstrate practical ways that critical pedagogy can be implemented in the classroom (Kaufman 2006, p. IV).

One article, “Practicing critical pedagogy in travel-study abroad: Teacher-as-learner in Cusco, Peru” features the experience of an instructor while teaching a course similar to the International Service Seminar (Kaufman 2006). Throughout the essay, Catherine Fobes discusses her perspective as an instructor as well as participant in the course. She documents challenges and successes that contributed to both her and her students’ experiences on the trip. Similarly to my experience with the International Service Seminar, the instructor utilizes her standpoint to offer insight into the planning and implementation of the class. This unique approach suggests the potential to shift the experience of education from the banking model to a more critically engaged pedagogy that transforms both instructor and student simultaneously.

The article did not, however, discuss the process that students go through as they move through the process of desocialization toward critical consciousness. The focus of my research study is to extend the knowledge available regarding how the tools of critical pedagogy affect students in a real-world classroom. It is imperative that instructors understand the process that students go through once they have participated in courses that seek to expand their awareness of the world and bring them closer to critical consciousness.

Another article, “Critical teaching in a social problems course: Structure, process and reflections,” uses the four characteristics of critical consciousness proposed by Shor (1992) that are also employed in this research study (Kaufman 2006). Brian Kapitulik details his

students' reactions to the Social Problems course that he implemented with a critical pedagogical framework.

This handbook illustrates a movement toward a more critical pedagogical approach. Because critical pedagogy requires the full engagement of the instructor, it can be difficult to find the time and resources to develop such courses. The Kaufman handbook provides a handful of methods and techniques that offer insight into the challenges and rewards of employing such teaching techniques. This research study will address the gap in understanding how students develop and the process that they go through following their participation in a classroom utilizing critical pedagogical techniques.

The literature covered in this section lays the groundwork for the implementation of methodologies to analyze how students progress through the process of desocialization and move toward critical consciousness. Both institutional ethnography and public sociology provide insight and recommendations for conducting research that is applicable and usable in today's society. The following section detail the methodologies utilized to assess students' experiences and developmental processes.

CHAPTER 3. METHODOLOGY

In this section I explain the methodologies I used to collect the data necessary to answer the research questions which included 1) did the students in this course develop a critical consciousness through the service learning experience?; 2) what was the process through which they gained critical consciousness?; 3) how did the course affect students' goals, plans or thoughts about the world around them?; and 4) did the teaching style in the course challenge students' perceptions of education? I will review the process of data collection involving interviews I conducted with the students in the International Service Seminar. I will then provide background on the International Service Seminar. In addition, I provide background information on the students that participated in this research study. Then, I examine the service experience during the time in Guatemala. Finally, I discuss my role as a participant observer.

In effort to best understand the students' experiences with the International Service Seminar class, I coded and themed the interview data collected from one-on-one interviews with nine of the 11 service seminar participants. The students signed consent forms for research and data collection at the beginning of the 2009 spring semester. An amendment was approved by the Institutional Review Board (IRB) to interview student participants for the purpose of this research. Consent forms were presented to all participants prior to engaging in any interview questions. Please see Appendix A for the full document.

Interviews

I conducted Interviews to more fully understand students' experiences in the classroom, in Guatemala, and during the year since we returned from the service trip. When appropriate, I also drew from field notes and memories to engage in more detailed conversation regarding specific participant's experiences. Questions were open-ended and aimed at drawing out experiences in the form of narratives; they were based on the learning outcomes listed above.

I designed the interview guide (see Appendix B) to assess students' ability to integrate course discussions, readings, and other materials into a critically conscious perspective. I focused specifically on how and whether the students developed a critical consciousness, how or whether the experience affected students' perceptions of what their futures involved, and how or whether the teaching style in the course challenged students' perceptions of what counts as education.

Upon completion of each interview, I transcribed the recorded material. I did this in order to ascertain whether additional or different questions would better resonate with future participants. In the analysis, I utilized Moon (1999) and Shor's (1992) categories for assessing reflection and characteristics of critical consciousness, respectively. Moon's categories focus on depth of reflection within the interview responses. Recognizing that "learners improve their ability to learn from reflection," I sought to determine what materials presented during the course the students found (Moon 2004, p. 155). Shor's categories focus on the characteristics displayed that signify the integration of a critical consciousness.

The Class

The course that is the focus of this research is the International Service Seminar. It was a course offered in the sociology department. As part of this semester-long class, students were required to attend a 10-day service trip to Antigua, Guatemala. Students were recruited by listserv e-mails that were sent to the student body, by word of mouth and by listing in the course catalog. Students signed up based on interest and after a brief interview process were selected to participate in the experience. All students who applied were accepted for the program. Interviews were required, however, to ensure that students with the most financial need would be accepted first, as not all programs allow financial aid to be applied to deter fees associated with international travel. The course syllabus can be found in Appendix C. Students were also asked to journal throughout the duration of the course; the journal questions can be found in Appendix D.

To better understand the goals of the International Service Seminar, the learning objectives of the course are detailed. 1) Have a personal understanding and appreciation of service through volunteer experiences and active reflection. 2) Improve your collaboration, activism, and leadership abilities. 3) View social, economic, and political problems from an active citizen's perspective. 4) Be able to apply knowledge about active citizenship to address real world issues and develop a sense of social responsibility. 5) Understand current issues facing the global community and how to best create positive change.

Previous to my involvement with the service seminar, the experience had been an extracurricular leadership program run out of NDSU's Student Activities Office. Students had to fundraise and pay out-of-pocket for the service trip. In effort to allow students from all socioeconomic statuses the opportunity to participate, we developed the course

component in order to allow students to apply for financial aid to help defray the cost of the service component of the course.

We collaborated with The God's Child Project, the organization that the NDSU Student Activities Office had worked with the year prior to my involvement with the course. This organization was founded by a citizen of North Dakota who also has a son who graduated from North Dakota State University. Due to these ties, it was determined that the collaboration between institution and organization would continue.

The God's Child Project works to alleviate extreme poverty in Guatemala through education and formation. They provide a wide variety of services and programs to the people most in need. Some of their largest programs include The Dreamer Center, an elementary school that serves hundreds of children; Casa Jackson, a center for malnourished children and infants; The Scheel Center, a technical training school for teenagers who were not able to receive education during their childhood; and a homeless shelter that is open 365 days a year.

The Project works to provide support for the families of the children enrolled in its schools as well. The mothers are invited to participate in a Mothers Club that gives them the opportunity to gain knowledge about nutrition and health. The mothers are also given food each week. Health and dental clinics are also available for the families to utilize when necessary. Each of these components adds to the holistic approach that The God's Child Project is taking to effect change for the people it serves.

The title of the organization may have attracted students who believed this service trip and experience would mirror past participation with other religious-based mission trips.

There is no way of knowing, for sure, whether the organization's name affected students' decisions to participate, but it is worth noting. While one may assume that the students involved would be naturally predisposed to the ideas of critical consciousness presented in the classroom due to their self-selection in the course, the name of the collaborative organization may have led some students to expect a similar experience to a previous mission trip/s. The varied initial interest led to a variety of beliefs and perspectives held by students. These diverse beliefs led to discussions that often contained dissenting perspectives and viewpoints regarding core issues of the class, including, poverty, privilege, and oppression. While some students perceived such conversations as "heated" and "intense," these discussions provided the opportunity for students to critically reflect on their own beliefs in a deeper manner.

The classroom experience focused on reflection, discussion, interaction and engagement to achieve the course outcomes. The instructors for the course included a faculty member, Dr. Christina Weber, and me. Some classroom time was also devoted to learning basic Spanish vocabulary and phrases. This teaching style was implemented with hopes of providing the students with an environment rich with potential for learning about new topics.

The physical space of the classroom was constructed so that students were seated around tables in a circular formation. This seating format ensured that students were able to see one another's faces while discussing class topics. Using name cards that the students created, Dr. Christina Weber or I placed each person's name card in a new place each class period. The students were asked to sit where their card was located which required that the

students sit by different people each class period. These are two examples of the way that an open and inviting physical environment was created with students.

Because a cornerstone of the course is the service trip at the close of the semester, a significant amount of time was also spent establishing comfortable relationships among students as well as the instructors. This was done by engaging in an ice-breaker activity at the start of every class period. These activities allowed students to get to know one another in a context that was not related to academics. One of the activities invited the students to create a collage that depicted who they were as an individual. They were allowed to include whatever they felt best described who they were as a person. During class, each student then presented about his/her collage and what the significance behind the words or images used. Activities like this one invited students to break down barriers that would have seemed uncomfortable otherwise. Students openly discussed personal histories or experiences that would not have come up in small talk. These opportunities allowed the class dynamic to move from classmates to friends, which made them feel calmer as they learned to accept their discomfort while serving in Guatemala.

Participants

For the participants of the research project, I drew my sample from the students enrolled in the 2009 International Service Seminar. Eleven students participated in the course and service trip. I connected with each of the 11 students individually via e-mail requesting their participation in this research project. All but two of the students completed the interviews with me. The two individuals who did not participate had moved out of the

state. While I attempted to set up telephone and/or Skype interviews, the students were unable to commit to my request to participate.

I made arrangements to meet with the individuals who agreed to participate in person to record their respective interviews. The location of the interviews was my graduate assistant office, located in the Equity and Diversity Center on campus; it was the most convenient and comfortable place to conduct the interviews and often requested by the students as the location for the interviews to take place.

The students who participated in the 2009 International Service Seminar represent a wide variety of disciplines and level in schooling. Please see Table 1 to gain a more full understanding of each student's background.

Table 1: Student Participants

Regina	Senior whose major was in the Social Science field.
Imogen	Sophomore whose major was in the Social Science field.
Lindsay	Freshman student whose major was undecided
Xavier	Junior who was in the field of Math and Science.
Joshua	Freshman whose major was in the College of Business.
Edward	Freshman whose major was in the College of Business.
Tracy	Freshman whose major was undecided.
Tristan	Sophomore whose major was in the College of Education
Ingrid	Freshman whose major was in the Social Science field.

The critical pedagogical instructional manner in which this class was conducted allowed me to form close relationships with many of the students. Having spent nearly every waking hour with the students for ten days while in Guatemala, I inevitably have personal biases that must be acknowledged. My perspective stems from my experience as an instructor, student and activist and was highlighted in the introduction. I recognize that this is a natural part of such an experience and worked to balance personal observations with interview questions and responses.

The Service Experience

While in Guatemala, students participated in a variety of activities that gave them an opportunity to work in a hands-on manner with the people that The God's Child Project served. These activities included building a home, participating in a clothing distribution, and visiting a malnutrition center. Each activity that the students participated in will be described in detail in the following section.

The most tangible experience while in Guatemala was constructing a home in three days for a family in need. The group of 13, (11 students and two instructors) was split into two groups of four and one group of five. Each group was then assigned a build leader who was skilled and knowledgeable in the mechanics of construction. The God's Child Project assigned a family and build location to each group and each morning the group traveled to the site and worked to construct the house from ground up. No power tools are used through the process and all work must be done by hand. This build process was very labor intensive and required each student's full participation. The short time allotment of three days pushed individuals to keep on task and working. Having participated in the house

building process on multiple occasions, I can say that each build site is dramatically different and the success of the endeavor often hinges on weather and assistance from the family receiving the home. The varieties of factors that play into the possibility of completing the project are numerous. All of the groups were able to successfully complete their homes in three days. Students often discussed having never worked so hard in their life to complete a project. The physical toll that the experience has on everyone involved must also be noted. Extreme exhaustion and soreness often pushed students out of their comfort zones to rely on their classmates to gain strength and comfort.

Students also participated in a clothing distribution. The organization collaborates with a neighboring village to set a time and location to distribute clothing that is sent to the organization from its United States-based office. The students then were bused to the location of the distribution and instructed to select clothing on behalf of the women, men, and children who are present that day. The God's Child Project staff told me later that if the family members were allowed to choose their own clothing, the distribution would become chaotic and crazy. They said that people would fight over items and this would pose a larger problem. Nonetheless, the distribution made many students uncomfortable due to the exacerbation of privilege that they felt. Being required to select and distribute clothing on behalf of the people who showed up to the distribution muted the Guatemalan people and created a power dynamic that highlighted the cultural and class differences and highlighted the difference in privilege.

The group also visited a malnutrition center that was run by an outside organization. The center was extremely underfunded and lacked the staff necessary to properly take care

of the children. The state of the center itself was also extremely dilapidated. There were flies everywhere, toys and cribs with lead paint and a severe lack of cleanliness. Children were visibly neglected and severely malnourished. Also, one child was near death, as she was immobile and surrounded by her family next to her crib. The atmosphere was disturbing and extremely emotional. The experience pushed everyone to their emotional limit. I, having been to the center before, was more prepared to handle what I would experience. There is no proper way, however to prepare students to experience such a devastating situation. The apparent lack of funding and the tragic state of the operation, in general, dramatically affected students' perceptions of poverty and malnutrition in third world countries.

Another factor that impacted students' experiences was the limited luggage requirement. In effort to provide the students with an experience of living without their common amenities, students were only allowed to pack a carry-on bag for the duration of their stay in Guatemala. We were able to pack the checked luggage with donation materials, which totaled nearly 650 lbs worth the goods. For some students this was much more of a challenge than others; it affected many of their perceptions of what was necessary on such an excursion.

Participant Observation

Because my perspective as a student, activist and instructor influences my viewpoint, I utilized participant observation to connect these personal observations and reactions to the research endeavor at hand. Having taken extensive notes during both the International Service Seminar class and service trip, I will refer to these notes when detailing

observations. My notes included daily activities, my personal reflections, student reactions, actions from the students, actions from Guatemalan citizens, student comments, etc.

As Dorothy Smith (2005) posits in *Institutional Ethnography*, ethnography “begins by locating a standpoint in an institutional order that provides the guiding perspective It begins with some issues, concerns, or problems that are real for people ...” (p. 32). Smith’s text seeks to legitimize the lived experience of individuals. Because society begins with each of us and with the personal experiences that we live every day, she asserts that within these personal relationships are opportunities to reflect and analyze our own lives (Smith 2005). If we are going to change the way society views something, Smith argues that we must first start with our sphere of influence. Utilizing this methodology, I ground this research project in my standpoint as a student/activist/instructor. While I do not include many accounts of specific incidents involving student comments, my perspective as a participant in the service experience and class provide a more robust and grounded rendering of the students’ involvement in both the course and service trip. I hope to better understand how to engage students in the education process to expand their consciousness and awareness of the world through dialogue and reflection.

Coding Procedures

Both Shor’s (1992) and Moon’s (1999) categories were used as a structure for coding the interviews conducted with students. They each detail characteristics of student learning that epitomize the goals of critical instruction. Because my focus was to understand if, and how, students developed a critical consciousness, I focused on examining if, and when, students discussed the categorized conditions laid out by both Shor and Moon. Focusing

only on the portions of the student interviews that fell within the categories described by Moon and Shor, I was able to examine the process(es) that students went through to embody the characteristics described to define critical awareness. As I worked through each theme, I continued to develop my understanding of the way these conceptual frames play out in real-life accounts of student experiences. I conferred with my advisor and co-instructor, Dr. Christina Weber, throughout this process. Because many of the themes were described only briefly, it was useful to continue the progression of the parameters of their themes.

CHAPTER 4. OUTCOMES AND DISCUSSION

Desocialization became an important factor for participants in this research study. The varying levels of desocialization were individual in nature and were prevalent throughout each of the categories analyzed. As the student participants worked toward critical consciousness, they struggled. But, individually, they found ways to integrate what they had learned during the class and trip with their daily lives.

For most students, the reflection and dialogue within the classroom pushed them to examine the world from new and differing vantage points. This often led them to alter future plans while attempting to integrate their new world perspective with previous understanding. Depending on their experiences prior to and after the class, the students faced different obstacles as they worked to integrate what they learned during the classroom and experience in Guatemala with their previous world views. This section will detail the journey that students went through as they worked to be more critically aware and conscious people.

Throughout this section, I address my research questions by working through the themes of critical consciousness that I developed in the literature review. Specifically, these questions include 1) how students develop a critical consciousness; 2) how, or if, the experience and course affected how students perceive their future, looking specifically at if, or how, goals, plans or thoughts have changed; and 3) how, or if, the teaching style in the course challenged students' perceptions of education.

Within Moon's (1999) four reflective categories, I focused on the highest level of critical reflection, *transformative learning*, as I worked through the data. I was most interested in understanding how the students articulated the transformative learning category. Students who discussed experiences in relation to this theme said things like, "I guess I remember a lot of, um, the discussion about privilege and distribution of wealth and umm, I think a lot of the statistics were shocking to me and made me uncomfortable, but I think that's why the discussions and the journals were so helpful because it helped me process it" (participant Imogen). Imogen is able to discuss how journaling and discussing the topics helped her to comprehend the material. While she was shocked by statistics, this knowledge gave her a tool to enable her to grow out of her discomfort. Being able to "evaluate frames of reference" is a core component of transformative learning and Imogen is able to demonstrate her growth in this area well (Moon 1999, p. 137).

Utilizing Shor's (1992) themes, I focused on the four characteristics that embody *desocialization*. When coding the interview data, I looked for students' displays of the four characteristics to determine if, and how, students engaged in the desocialization process. I also further defined the scope and limitations of each of Shor's proposed categories. Starting with *power awareness*, I worked to develop a deeper and more complex understanding of how this category related to the students' comments. Shor (1992) asserted that power awareness was limited to focusing on areas of history that had the potential to be looked at in a new manner. This research project incorporated the *power awareness* theme whenever students demonstrated their awareness of power as it related to injustice

within the United States or racial privilege, or any other instance of a discrepancy of power.

Critical literacy pertains to readings, books, internet activities or items that are media-related while incorporating a critical analysis. Within the course, videos and online teaching tools were used. When students discussed their reactions to these materials, I used the critical literacy theme. Students also occasionally spoke about their enhanced desire to check the news regarding what was going on in Guatemala as it related to events occurring in America. These habits were also placed into the critical literacy theme.

Permanent desocialization required the most clarification for the focus of this research project. Part of the desocialization process is the individual reaction that accompanies the experience of learning. Students' reactions to both the in-class and international components of the class were included in the desocialization category. Ultimately, this theme became very expressive in nature due to the fact that desocialization is very emotional in its impact. Students often lacked words to describe their feelings and experience. For many students, coming to grips with a new reality was an arduous process that conjured mixed emotions ranging from guilt to excitement. Many of the statements included in this theme are self narratives related to things that were expected, changed perspectives or other moments that had a major impact on their core being. While not all of these experiences led to critical consciousness, some of the students' statements are indicative of internal desocialization that they are processing.

The desocialization theme also encompasses variations in expectations of what academic classes should be like. If this class strayed from the preconceived notion of what

the classroom experience should be, I identified this as a form of permanent desocialization from their expected academic setting/structure. Often, learning itself is not seen as an experience. In the International Service Seminar, learning the material and participating in the course activities were integral part of the learning process. Because students had to rethink their perception of what the classroom experience should entail, I included their discussions about the critical pedagogical teaching techniques in the desocialization theme.

In the following sections, I provide detailed analyses of the interviews. The student's comments were coded and themed using the categories listed above. While each theme is listed separately, they all interacted and played off of one another. The degree that each impacted the other is important to keep in mind as all of the components of desocialization play a role in the journey toward consciousness. The jagged nature of this process is obvious as varying experiences affected participant development. Multiple experiences often intersected for students, leading to a very personal and individual desocialization process.

Transformative Learning

Within the transformative learning category, statements focused on growth and critical reflection on their experience in the class and/or during the trip. Commentary was categorized as transformative learning when participants discussed the learning experience (classroom and/or experiential) and what they gained from it as well as how that knowledge became part of their own beliefs and schemas. "The representation of learning at this stage of processing will demonstrate the learner's capacity to take a critical overview of knowledge and their own knowledge and functioning in relation to it" (Moon 1999, p.

146). While each student's comments depicted an individual and personal developmental journey there were some notable themes that arose.

First, the experiential component of physically traveling abroad was a common theme among the participants. The preconceptions of what the class/trip would entail and the reflection on the actual experience often depicted transformative learning. One participant, Joshua, said,

We talked about it, sure, and then I think it was the *doing it* though. I think it was the *going to* Guatemala because it was all fine and dandy and we were feeling good about ourselves, we were talking about global diversity and class and then we went and did it and then we can talk about it. I would never have been able to do, no one would ever really be able to ask me stuff like this and I would be able to blurt it out just because I took some class and I agreed with what the lecturer said. Going to Guatemala and doing all that is when you see things and you *become it* [my emphasis]. When people ask you, you can tell them straight because it's part of you now.

Joshua's description of why he feels he is able to discuss the concepts and issues in class point to the journey that he went through as both the material and the experience became part of who he is. For him, it was necessary to apply the concepts that were brought up during the course to real-life settings. It was not until he actually went to Guatemala that he felt he was able to discuss that experience as part of who he is as a person.

Another participant, Edward, said, "I think the experience, to me, I'm a, I guess I'm a strong believer in reading and understanding before you go, but I think on the trip is what solidifies what you learn in the class." The experience of traveling to Guatemala reinforced

the concepts and topics discussed during the class component of the International Service Seminar. Most of the students discussed not having fully grasped the gravity of poverty, oppression, privilege and other social injustices covered during class, until they witnessed it in person. The students often discussed the experience as something that became *their own* after they returned. This was also a source of motivation for them to integrate their new awareness with their previously held beliefs. They had witnessed and experienced the severity of the issue and thus felt personally compelled to take action.

An additional theme of transformative learning included a sense of being uncomfortable during components of the course/trip that ultimately pushed the student to examine things from a new perspective. Upon reflection on what they had learned in the class, participants often described how they perceived themselves to be more aware and critically conscious prior to the class than they actually were.

Several of the participants expressed how they have grown since the beginning of the class. Imogen explained, "I think a lot of the statistics were shocking to me and made me uncomfortable, but I think that's why the discussions and the journals were so helpful because it helped me process." Lindsay, compared herself to how she was a year before the class, in high school,

I think it's made me understand more what's going on and I think I don't, I think I'm more knowledgeable about it and it makes me want to do more, so I feel like I've become a little more mature. When I was in high school, I wasn't very, I was kind of wild, but now I feel like I want to grow up and be able to change other people's perspectives on those matters.

Edward said,

You're uncomfortable, so I think understanding where people's comfort levels are and what they're comfortable with, I think having that discussion during class you understand where people are coming from, but also when we were in Guatemala, understand what their feelings were, what they were processing and how they were processing it differently.

Edward's comments show how important the classroom discussions are to ensuring that the students feel comfortable with one another. Because the service component of the International Service Seminar involved traveling out of the country, the students' relationships with one another provided an environment where they were at ease letting their guard down and experiencing things from a new perspective.

Individually, participants recounted a variety of experiences that were transformative for them. One participant, Ingrid, said, "I loved the Johnson reading (*Privilege, Power, and Difference*) that we did, like right away, and I still use that and think about it a lot because it just named things that I had always thought about, but never known how to say it in words." For this participant, the naming of experiences that she previously had no way to describe was memorable and important to her development process. Nearly a year later, she is able to look back and pinpoint this experience as point of intellectual excitement, implying that this was especially meaningful to her development and transformation.

Edward reflected on the learning experiences that moved him to think about and examine things in a new manner. When looking at his life, he said,

The last year has been a lot of exploration for myself and I guess the class definitely attributed to that and my perspectives on my life and understanding of things and how I carry my life. I think the class definitely attributed to, you know, understand what I actually want out of life and not having to go with the meaningless certain things that I know doesn't always matter.

Edward reflected on his growth throughout the course, trip and in the year that had passed. He discussed larger perspectives that were shifted due, in part, to the experiences he had in the course and/or trip. For Edward, there was not a single moment that he recalls, rather he hints at a year-long process that has included deep self-exploration and reflection. This demonstrates that the process of gaining consciousness or the transformative learning process does not happen in a linear fashion or overnight. It can take months, years, or longer for individuals to fully reflect upon all they have experienced in such courses.

Participants also discussed the gaining of voice. Many of them felt more confident and aware of the topics that had been focused on during the class. Referencing their desire to spread this wisdom, many spoke out about the confidence they had gained. Ingrid commented that, "I feel way more confident about my own opinions about things and feel much more able to discuss it with people and I feel more direction in where I want to go." Another participant, Lindsay, is able to assess how her awareness of what is going on in the world, and her ability to affect it, has grown as she discusses the reality of human trafficking,

I think I'm a lot more aware of what's really out there and with what's going on. We're sitting here and there could be somebody who's put into [human] trafficking and it just makes me want to be sure that other people know what's going on so that, if people know, they'd be more likely to change it.

As Lindsay has shown, self assessment and reflection is important to the transformative learning process. She acknowledges that she has grown and that her awareness has led her to better understand the realities of human trafficking.

Imogen felt more aware of her individuality and ability to utilize her social place in the world, "I'm a unique person and I can do specific things that maybe no one else can do and so I just felt more called to do them." Imogen displays an understanding of her ability to utilize her sphere of influence to create change. She recognizes that she has access to individuals and social structure that are unlike anyone else's. She implies that she plans to use this experience to guide her to making positive change in others' lives.

Power Awareness

Shor's (1999) categories collectively describe characteristics that lead to the display of an achieved level of critical consciousness and desocialization. As described earlier, power awareness addresses how a person starts to understand the realities of unequal power distribution among the world and also recognizing that there are alternative power structures that could transform the disequilibrium we currently see in the world economy. While coding, I focused on students' discussions of government, politics, oppression, and privilege. During the class, we focused on some of these issues, and I was interested to see how students responded, or did not respond to these issues.

One student, Joshua, who is a Management Information Systems major, discussed characteristics of power awareness at length. Most of the interview time was spent breaking down and comparing markets and how they were impacted by power entities such as government and business. He articulates his point of view by saying,

I think the overlying reason as to why things get this way is that a country or group of people get taken advantage of to be made a profit out of. I think that's how really you end up with a situation where there's a lack of government is because there is unrest at some point which brings, you know, baseline everyone down and then in come companies that will pay just enough, but you have to take it.

He is also able to articulate the role that he holds as a future player in the global business game,

[I] work with business and computers and how corporations interact with each other is a big part of what I will be doing and how you do business, I think, because, you know, it's not a way I want to look at the world, but the world is kind of, or at least economies are run by interaction of businesses. Businesses have a huge amount to do with economy in an area 'cause they can either provide a ton of income which income means quality of life for people or they can take a huge amount of income. So, I really think how a business interacts with other businesses or a corporation is huge for how that area or group of people is going to do. And I think how people do business is important, ethically, not profitably; well it is huge both ways, obviously. But, more people go the profit route without looking at any ethical repercussions at all. And that is destructive, profitably, to a huge amount of people because that is taking the wealth and

giving it to the already wealthy. And they're just getting more and more and the margin is becoming wider and wider. So, there has to be some baseline where people can look at something and say, sure this is profitable, but look at the repercussions.

Joshua discusses his growth in being able to describe the global situation more critically,

I think the Guatemala class is really where I first started adapting how I explain globally that corporations, businesses were, businesses go out and how people in the economy really get poor because people always build up on it but it always remains poor if there's outside people coming in and just taking advantage of the people and I guess, that's where I really started adapting that chain of thought and explained to people, well, really that's not quite right.

Joshua may be more comfortable using the language associated with power awareness because he is Management Information Systems major. The gaining of critical consciousness occurs in differing ways for students depending on their areas of study, personality and previous life experiences. Critical consciousness is a process that meanders in varying directions depending on the specific student involved. This process also plays into the finding of voice. As students feel more comfortable with the process and language, they are able to better articulate and recognize how power works.

It should be noted, that outside of Joshua, no other student articulated more than one phrase related to power as defined by the category. Even though the class had worked through issues of government politics and global economics, students simply did not discuss their experiences in these terms.

Most students worked through their experience in a much more emotional manner.

While I did not come across specific discussions directly relating emotional experience and critical thought in Moon or Shor's work, I assert that the emotional experience plays a role in desocialization and critical consciousness. Possibly acting as a pre-stage, the emotional experience that many of the students had may be a critical component in the desocialization process.

In contrast to Joshua's understanding of power and systemic implications, many students made comments that actively *missed* issues related to power. Edward had a particularly difficult time connecting issues at the micro level to a more structural macro level associated with the *power awareness* category. His difficulty demonstrates that consciousness is not simple. Different contexts showcase different levels and types of awareness and understanding.

The following conversation exemplifies Edward's struggle with power awareness. He discusses his experience in a social justice themed class he took the year after participating in the International Service Seminar.

We did small group discussions and it was like, you're not getting it, like look at this, read this... and it was kind of interesting because, I hate to say it but, in class, we have other people from different races and there's a Spanish woman that's in my group and she's older and I guess she's a little more set in her standings of things and I guess I got really offended because they automatically think that because you're white you don't understand the concept of it and I got really frustrated because her understanding.

'Cause she felt she was superior for her understanding of it. I was like "no, I understand

this.” Look at this, read this and it was like looking at **this article**, **this is what it’s** saying and understanding, seeing people’s perspectives change because you’re not of another color doesn’t mean you can’t understand it. It was kind of interesting in class, it was, look at this, I understand this. I’m not perfect at it, but I know this feeling, I’ve had this feeling being down in Guatemala, you know. So, I guess just seeing people’s perspectives like that.

Edward asserts that because he participated in the International Service Seminar and traveled to Guatemala for 10 days that he is more informed and aware of racial injustices and the structures of racism than the Hispanic woman in his class. He clearly misses the importance of the lived experience of race and while he talks about how he understands the material, he is very unaware of the lived reality that accompanies race in America. He takes an issue that is very structural in nature and brings it to the personal level where it affects *him*. In this context, he is unable to address the macro issues at hand.

Edward later describes the difference between privilege in Guatemala and privilege in America,

I feel like there’s a difference between United States privilege and Guatemala privilege. And obviously it pushed my limits being, you know, not being able to wear clean clothes every day or if I sweat and get dirty, I can’t change my clothes right away, ya know.

Because students were only able to bring minimal clothing on the trip, they were unable to change clothes frequently. Most participants brought one pair of jeans and three or four shirts for the duration of the 10-day service trip. Edward had never had his comfort levels

pushed in this manner. He resorts to the personal when discussing a very structural and systemic issue related to power. As he worked to discuss privilege differences, his discussion focused around his ability to shower and change his clothes. The difficulty that he displays in connecting the micro to the macro is indicative of a larger issue that seemed to be the case with many of the students in the course. While there were times during the interview that Edward articulated his feelings with newfound understanding and awareness, he had slippages where he was unable to describe experiences and feelings in terms of structural awareness.

Critical Literacy

Within critical literacy, I looked for discussion related to the critical analysis of any form of media. Specifically, comments about news, the internet, books, or other learning materials that enable “literacy” were coded in this category. Discussions of cultural myths or beliefs were also included, as they relate to a literacy of social life that is often acquired by living in a society abundant with cultural misnomers. As students discussed their realization of alternate world views, they were included in this section.

As I reviewed the interview data, it became apparent that critical literacy and power awareness are closely related to one another. In many instances, a sense of power awareness is important in being able to critically “read” media and cultural myths. Interestingly, while students struggled to articulate structural realities, they seemed to better grasp an awareness of literacy through media.

The cultural misperception that poverty is a self-induced reality caused by laziness was critically discussed by some students during the interview process. This area was also

closely linked with permanent desocialization and transformative learning, as students had grown up believing that the lessons they had learned over their lifetimes were founded on non-negotiable facts. The realization that this was not necessarily the case often conjured very emotional reactions, but caused transformation when they realized that they play a part in perpetuating inequities. Imogen articulates this revelation,

The whole idea of poverty and how it happens. Like that it's not just, I don't know, something that *happens*. It's difficult to get out of. It's not just a matter of how hard you work or even how many things a person has. It's related to so many other issues like what jobs are available or what jobs aren't available or what other things they have that make it impossible to have the standard of living that we have here in the US, for example [emphasis mine].

Lindsay echoed this, in saying,

There were a lot of issues that were brought up with poverty and how some people view it as, I don't know, they're not trying to do anything about it and stuff. And I guess I never really thought of it as it's not their fault that they were in that situation and we were born into this situation. I never thought of it like that. Like what if I was born over there?

Joshua discussed similar revelations in regard to misperceptions about Native Americans and the need to dig deeper than surface level,

Everyone can look at an Indian and say, "oh, well, they're going to run off to the reservation." Well, what chance have they had to ever come back out of that? You know, they get, I don't remember the specifics, but I know there've been some pretty

horrible attempts to build up different programs to build up people which resulted in a brain drain on the reservations where all the people who could make it into school left and the reservations were left in a poorer state and the fact that they're on the reservations cause they were ousted forever ago. I think people can't look at, "ohh that's a Native American, so they're a bum." Well, what chance have you had on a reservation, I mean, environment is everything, I mean you grow up in it.

Joshua was able to apply the concept of poverty to realities that exist in the United States. He articulates the misconceptions that often surround Native Americans and poverty. Many other students seemed to be able to grasp the idea of poverty only when they looked outside the United States. It is often much easier to address myths of poverty when looking outward, away from American culture. Tracy is one student who had a hard time comprehending poverty in America,

I don't know I guess sometimes I wonder how people become homeless over here.

'Cause of what percentage is like, that they didn't work hard or like, I don't know, how did some people get there? Did they like let themselves? Or [did they] like drink or do drugs or gamble away their money? Like what did they do? I don't know. 'Cause I think a lot of them in Guatemala were born into and stuff. I don't think it's as many here, like I wonder. But there are still people who work hard here and are homeless, too and stuff. And there is lots of poverty here; there is everywhere in the world.

For Tracy, it is still difficult to fathom how poverty in the US is a valid phenomenon that is systemic. She perceives it as a personal choice that should be easily changed. The belief that poverty is a choice rather than a structural phenomenon ties closely with the

power awareness category. The ambivalence in her discussion suggests that when she applied the analysis that she utilized in Guatemala to the United States, she realized that her previous world view may not resonate with the lived reality of poverty. For Tracy, the human-to-human interaction is what impacted her the most. She based her analysis of poverty on the *individual's* attempt to *work hard* to break out of poverty and after seeing that people in Guatemala worked hard and were still impoverished, she had to rethink poverty altogether. Tracy had focused on the micro level experience rather than analyzing the situation from a structural, systemic approach. Poverty has many causes and the inability to identify the larger issues provides an opportunity for further discussion related to this phenomenon.

In regard to media, students made a variety of observations. First, participants critically discussed some of the most current issues in the news at the time of the interview. Joshua discusses a story involving lesbian, gay, bisexual and transgender (LGBT) issues,

I just read a story where a school canceled prom because a lesbian couple wanted to go together. Well, you're a public school and by definition, I don't think being homosexual is illegal. In some places you can't marry each other, but I'm pretty sure that you can't be flogged for just being homosexual. And so you have this public activity because the school is public and you have this public event, prom, but biases and prejudices, "Oh, we're going to cancel it because there's a lesbian couple."

In this case, Joshua applies a critical analysis to the experience of inequity that the young high school couple experienced. He recognized the news story as one that reflects a cultural belief that is oppressive in nature. He also applies the material learned during the class to a

topic that was not covered heavily in the course - LGBT issues. This application shows that he is aware of the permeation of injustices throughout society, not only in a singular area studied during class.

Regina also discussed a news story that garnered much attention at the time of the interview. A debate regarding a health care bill stirred up many cultural misunderstandings of individuals who are uninsured. She reflects on a piece of information tying health care to her experience in Guatemala. She said,

When the healthcare thing; that made me really angry; the death threats and stupid stuff, my friend said that Starbucks' said they spend more money on healthcare costs than on coffee and like that made me so angry for so many reasons. But like, "how little are they paying these Third-World countries for their coffee you know, and how much is our healthcare?" That's how pathetic ... it just made me really angry.

She discussed her frustration with the spending of a corporation that is closely tied to the coffee trade in Guatemala. Because Starbucks' is able to purchase coffee at such inexpensive rates, they are able to say that their healthcare costs are higher than what they pay for coffee, raising a variety of ethical issues.

Some students also discussed how using media had an effect on their personal perspectives. Edward expands on a discussion that stems from my experience as a participant observant while in Guatemala. While waiting for our departure flight in Guatemala, a discussion within the group focused on the perception of beauty. The cover of a newspaper pictured the recently selected Miss Guatemala. She had fair skin and looked incredibly "American." I made a comment in passing about how the image misrepresented

Guatemala and that the standard of beauty employed was that of a cultural ideal to prefer whiteness. Edward disagreed. I offered counter arguments, but he was visibly upset and in disagreement. During the interview, process, however, he discussed an experience with media that led him to adopting a very different perspective,

[I was] watching the Jessica Simpson *True Beauty* show she has on VH1 now.

Basically, it's her traveling around the world going to different countries seeing what women or what people there think is beautiful. It was interesting because they went to Brazil in the last one and how this woman went through like 45 different plastic surgeries. From Brazil. And she's very white and that what they did, what they do is they take a bleach and beach all their hair on their body so it's light and fair, so it's kind of interesting to see it and like in different countries and ... seeing different people's perspectives of what they think is beautiful. But we were watching the show, seeing different people's perspectives of what they think is beautiful. 'Cause when we were down there, they have their different perspectives of what they think is beautiful.

'Cause even our host family, watching them watch TV and what they think is beautiful on TV. ... So it was kind of interesting to see their understanding of what they think is ... beautiful. Whereas we have our views whereas we think darker skin, blonder hair, that's our stereotypical view of what we think is beautiful. They think they need to conform to what our views are.

The drastic change of perspective highlights the difficulty of determining when, or if, students will achieve critical consciousness. The perception that Edward had regarding standards of beauty may not have been affected if he had not seen the reality TV show

discussed above. Occurring months after the completion of class and experience in Guatemala, there is little way to determine if he would have had the same revelation without seeing this show. This also highlights the importance of the personality of the individual in the process of gaining critical consciousness. For many, a reality TV show featuring Jessica Simpson may not be a catalyst to shift a core belief. Edward's enjoyment of fashion and pop culture may have been why he was affected by such a medium.

Ingrid discussed the effect that watching the documentary, *The Corporation* (2003) had on her. She referred to a portion of the film that addressed the low wages in sweatshops, It didn't seem real until I watched. I mean, everybody knows about it, but it's not real or people would do something about it and nobody actually does anything about it. They still go to Wal-Mart and buy t-shirts from Thailand. So, when I watched those it really made it, this is actually going on right now. So that was impactful.

Another participant, Tracy, had a very difficult time accepting the reality that Nike was one of the companies that utilized sweatshops for its manufacturing. *The Corporation* (2003) featured statistics and interviews that showed how little the Nike CEO is doing to ensure safe and equitable working conditions for its employees. Tracy spoke at length about her attempt to boycott the Nike brand since seeing the film and traveling to Guatemala. She also discussed how disgusted she was with the labor practices Nike utilizes. She said,

I don't like Nike, but I still buy Nike stuff. But, I don't know, that really makes me mad, I guess. You have billions of dollars and you're giving people pennies, so that sucks. I had lots of their Shox. I haven't bought a pair since then. Yeah and I don't want to. You never know, I still could. But I thought, I was proud; it's been like a year

and I haven't bought a pair and I normally would, but I guess I can't say I haven't bought some of their clothes since then. I don't want to buy their shoes any more. And I kind of think about where my money is going more often, I guess.

Not surprisingly, Tracy was wearing a shirt with a Nike swoosh across the front panel the day of the interview. The struggle she expresses in her comments shows how difficult it can be to integrate a newly recognized reality into every-day life. From my own observations, I can say that she struggled with the Nike issue during the class and trip and is clearly still working through it nearly a year later.

In every area of the development of critical consciousness a desocialization process will occur. As members of society, we are led to believe that there are singular Truths. People struggle as one set of beliefs come into contradiction with new experiences and perspectives. It can be overwhelming to integrate conflicting beliefs into a single, new worldview. Confronting the notion that many of the things that held reality together are not true can be overwhelming. It is imperative to recognize that each person goes through a varied process that is wholly individual.

Permanent Desocialization

Permanent desocialization developed into a theme that was very emotional in nature. In the context of my participants, the theme was characterized by the way student's worldview changed or how it impacted their core being. Comments describing how they have restructured their life/purpose were included as were comments regarding expectations of what academic classes should be like. The banking model of education has trained students to regurgitate classroom material rather than critically analyze it (Freire

1970). The International Service Seminar required students to critically examine issues related to poverty, oppression and other injustices and form their own conclusions. This method of instruction was often drastically different than what they had experienced in the past and therefore comments related to the classroom atmosphere were included in the desocialization category.

There were times when all of the participants had a difficult time articulating their experiences, but the *desocialization* category is riddled with examples of students struggling to find language to describe their experience accurately. Because they have not fully developed a means of describing their experience, emotions took over. As noted above, emotional turmoil is a component of desocialization that also plays an integral role in moving the student through the journey toward critical consciousness. When words and language failed them, participants often turned to emotion. The desocialization category provides insight into just how difficult it is for individuals to gain critical consciousness.

As noted in the critical literacy discussion, desocialization accompanies the development of critical consciousness throughout all of Shor's characteristics that depict critical consciousness. The conversations included in this category relate to the participant's discussion of newly developed perspectives. Rather than discussing this section in themes, I will work through the students' whose interviews focused much of their time on this category.

Regina discussed how she felt when she finally took the time to examine day-to-day life, "I think the world we live in makes it very difficult for people to actually stop and think about it in every-day life. I think somehow everyone needs to be brought more aware,

but it's tough to do so.” Regina was a senior when the class began in the Spring of 2009 and upon her return from Guatemala was forced to make many life-changing decisions. Where and if she was going to go to graduate school was at the top of her list. She went on to say, “And going back to a regular life and maybe that's why it was hard for me to keep working at the research company because I felt so far removed from anything really happening sitting in my cubicle.” During the remainder of the interview she discussed her decision to leave the mundane job described above and pursue a job where she could make a difference. This desire was met with the reality that it was difficult to find work that paid a living wage and also allowed her to make a difference in the world. She said,

I want do so something where I'm making a difference and I want to do something where I can afford to live, so it's tough. And, I know the amount of money I've spent on everything has decreased a lot since I came back. I feel a little bit better and more hopeful about being here, but at the same time how am I going to make an impact, and I would like a job where I'm making a positive impact, but would also like a job where I'm getting a livable wage.

For Regina, the place that she is in her life dictates her ability to make decisions after having experienced something life-changing. She describes the experience as “almost more spiritual than I was expecting it to be and I'm not like a religious person, but it was like a spiritual trip and I, yeah it was weird coming home then, too.” Because she had already graduated from school when we returned from Guatemala, she was expected to transition directly into the world of work, leaving her little time to process the experience. Nearly a year later, she was still committed to finding a job that she can meld her desire to make a

difference with her need to make a livable wage. The experience she had was affecting her, but she was still uncertain where it would take her.

The desocialization process is non-linear and messy. It meanders and Regina's discussion reflects this. She wants to implement new perspectives into her life, but is still struggling to determine how to make that happen. She is questioning power and inequality and seeking to integrate these philosophies into her sense of self. The transformation she describes is indicative of the desocialization process described by Shor (1992); she's "acknowledging and rejecting regressive values, institutional practices ... and is nurturing a passion for justice" (p. 130).

For Regina, the class and service trip were key components in her decision to change paths upon her return home. Regina graduated with an undergraduate sociology degree only a few days prior to our departure to Guatemala. My fellow instructor and I expected her to be able to process and apply typical sociology theory at a higher level than other younger students who had little to no sociology courses before. What we found, though, was that she may have felt a need to accelerate the integration of her experience into her life. She had already graduated and was making decisions that would affect her future. It is possible that she struggled to integrate theory and practice because she was working through other things, like trying to determine how she could make changes to her life as she moved into a new stage in her life. Regina's experience illuminates the individuality of each student's journey. She was trying to adapt to post-university reality of trying to make a living while staying true to what she had learned.

Imogen was a sophomore when she enrolled in the International Service Seminar. Unlike Regina, she had the comfort of knowing that she would return to the University and have at least three more years to reflect and dissect her experiences. While she still had the rigors of classes and deadlines, she had the ability to seek out additional academic courses that could further her awareness and understanding. She displayed desocialization through the revelation that she should be more globally connected to others than she previously realized.

I think just trying to not live a certain way just because that's what I've always known. I'm more okay with not being comfortable with something, and then not just stopping there. I try to figure out why I'm not comfortable with it or what the truth really is and trying to really just be more engaged and more persistent with issues. It really opened up my way of thinking of the world and just having um, one group of people, one unified group instead of, of only feeling a connection with those that I'm [geographically] close to.

Imogen also discussed the time after returning from Guatemala,

I guess one of the most difficult things, I think about coming back was that I felt like, like in the couple weeks following the trip, that I felt a little bit hopeless because it was like I can't express this the way I really want to express it. I don't know, really what I can do that will live up to it, almost, because it was such an extreme experience but... it's been a lot of little things.

This humanitarian awareness and the desire to make change led to her making commitments to shift her daily habits. While she still struggled to articulate exactly how

she has changed her lifestyle, she is committed to nurturing the process and keeping the experience alive. She's able to identify that "self and social transformation are a joint process," but she's not yet fully recognized how she can give her experience justice through individual actions (Shor 1992, p. 130).

For Xavier, the experience in Guatemala dramatically affected his perspective. He discusses how he reworked his perspectives following the experiential component of the course.

I mean, you act really, really different when you see things with a different eye, you know, after an experience like this. You know, it affects you in ways you don't even notice. It's subtle most of the time, but other times it's more global when you realize when um, you see people that are maybe on the streets or something like that, you look at them differently than you maybe did before. It's small things like that, that make you want to help more, to care more. Now if I see someone on the corner of University St. and 11th, I, you know, I act differently toward them. If I don't have money, sometimes I roll down my window and talk to them. Before, I'd just try to ignore them. It's making it more real. It's not trying to turn a blind eye to certain things or trying to get an excuse for them being there.

He goes on to say, "It's hard to pinpoint any one thing, but it changes how you look at things and how you act toward certain situations." Xavier's inability to articulate his experience demonstrates the attempt to find a language for new experiences. It can be overwhelming to identify words that give such a life-changing experience justice.

Xavier had plans to return from the trip to Guatemala and work toward getting into medical school. When he was not admitted, he had to recalculate his situation. He discusses his decision to take a job as a Certified Nurse's Assistant (CNA) at a local facility,

Even, I don't know if I could have actually done the CNA job if I hadn't done a trip like this first. I don't know if I would have had the right eye for it and cared enough to do that for people. Because that's something really personal and unique for people.

The job as a CNA shows that Xavier internalized many of the things he learned in class and experienced during the trip. He is committed to "rejecting regressive values ... and institutional practices that reflect" inequality (Shor 1992, p. 130). After Xavier was not accepted into medical school, I must admit that I was surprised when he told me he had taken a job as a CNA. He had been very confident that he would be accepted to medical school. For him, taking the job as a CNA was probably humbling. He sums it up when he says, "It's things like that, I think change you overall; change you on a bigger global perspective of the world."

Xavier's decision to take the job as a CNA also demonstrates how he had been *desocialized* from his belief that the job of a CNA was remedial. Having learned a great deal about Xavier's life in the classroom, it was clear that he had expected to be a doctor for most of his life. He, and his parents, expected him to succeed and to excel in the medical field. The realization that the work of the CNA was a necessary and important job demonstrates an adjusted outlook toward patient care.

Tristan had a very strong emotional response to the class experiences that involved working with children. She plans to be a teacher when she graduates from college and her

love for kids impacted her experience in Guatemala greatly. She describes an experience that she thinks about often,

I don't think really one or two days goes by maximum without me saying something referencing it to the trip. But, my most memorable [part] of the trip will always be just being in the park playing cards that night and that little kid that was playing hacky sack and hanging out because he wasn't a part of The God's Child Project. So, to me it made me feel even more real, like 'cause like I think sometimes people can get stuck in The God's Child Project and how awesome and amazing it is but then the time that we spent out of it and we actually met a kid and got to sit down and interact with a kid, who, really, he wasn't one of the lucky ones. And so that was really my memorable moment. And you know that they wish they could help and be there for everybody.

For Tristan, the whole experience was about much more than one night in the park,

'Cause I came home like a pretty much, not a new person, but just like, a lot, big different attitude, like even my parents could tell and things like that and they noticed that it was something I was really passionate about. I don't feel like I forgot the important things I've learned, yet; I don't think I ever will because it was a really big part of my life.

She summed up her experiences this way,

My interaction with everybody there changed a lot of my, and I really don't go one day without thinking about somebody or something ... It's just a big part and I think that everybody needs to see that part of our world in order to understand themselves and other people's situations. I think it made me re-evaluate who I wanted to be as a person.

Maybe I wasn't the person I wanted to be so I wanted to make a difference in that way, too.

Tristan's discussion of the deeply emotional experience that led to a reconfiguration of priorities shows the powerful opportunity that service learning and critical pedagogical courses have to affect students. She is "questioning power and inequality in the status quo" and also re-evaluating the role that she plays in social transformation (Shor 1992, p. 129). While she's still struggling to fully articulate the experience, she's well on her way to describing things in a meaningful manner. Tristan is deeply committed to doing what she can to use her experience as a means of social change.

For Lindsay, the experience led her to realize the value of non-materialistic things in life.

Well, it was really eye-opening and I think now, I'm more, like everyone likes to spend their money, but now if I see something I always think, do I really need that because I don't know, it just seems like we, all we do is buy stuff and we don't need it and, I don't know, I think we take a lot of our stuff for granted that we have here, and I know I did and I'm more appreciative of what I have.

She went on to say,

I'm just more aware of what's going on in the world around us. And, I know that this life is more than just the house you live in; it's what you did to make a difference. It's not what you built, like your possessions, it's what you do. No one cares what you have, really. It's what you did.

Lindsay was one of the youngest students in the class who had not previously taken any sociology courses. She was also very quiet and until the service trip to Guatemala, did not express herself often. In this portion of the interview, she was able to articulate how her priorities have changed since her experience with the class and trip. She insinuates that she previously put a higher value on material things than experiences and actions. For Lindsay, desocialization included her growing awareness that value and meaning in life extends beyond material possessions and includes the choices people make in their lives. She now is more aware of the impact she can make by valuing what material possessions she has and working to change others' lives.

Edward also detailed his experience with working toward living a more non-materialistic life. Throughout the class, it became clear that Edward valued clothing and material goods that provided some kind of comfort for him. He said,

I think after the trip I was like super declutter and get rid of everything and then I got back to the school year and I got back. ... And it's like after the trip I made that pledge to myself saying that I'm going to declutter everything and obviously right away it was so easy for me to get rid of everything and do that and then getting back into that same routine again is what I struggled with.

He went on to say,

I'm still materialistic, I still think about that. It's hard to be American and not have those wants or those things that you think you need that you don't. I guess, it's a mixed blessing because now I understand it differently in that I want different things now.

Before I was, when I find that I want something and I don't get it, it's not the end of the

world. Where before it was like, okay, I'm going to go to wit's end to get what I want. But I guess I find different ways that I find myself now passing my time with things that I want to do and not what I want, material things. It's more of an experience that I'm looking for.

Edward discussed his desire to overcome his materialistic nature in much more detail, but sums up his personal growth by discussing how he has grown as a person,

I guess my perception on life. My understanding of who I am, who I want to be, but also how I can incorporate service learning into my life, but then being able to give back. I process things completely different. I don't look at things like I used to. It is a constant battle for me every day, obviously, you can get back into that normal rut, but I guess the way it really affected me was by changing my lifestyle.

Even though Edward slipped in and out of critical consciousness throughout his interview, he has found ways to implement change in his life as he moves toward a more permanent state of desocialization and hopefully, critical consciousness.

Tracy's discussion of desocialization was limited, she said,

I don't know. I think I think about it like every day. I just want to go back there and stuff. I don't know, I can't really say that I live too differently, but I think I think about things a lot more differently.

Tracy had one of the most emotional responses to the experience. She broke down into tears multiple times during the interview when talking about holding children at the malnutrition center we visited. She talked about these feelings, as she cried,

What I saw and what I learned, I guess. Way different than anything I've ever seen or experienced. Those were probably the 10 best days of my life and a few of the saddest; I don't know, they were pretty sad. I think it changed my whole life.

Tracy's emotional reaction, but lack of words, highlights my assertion that desocialization is a highly emotional process that can be very difficult to articulate. Tracy definitely experienced profound growth and change throughout the duration of the course, but she has been unable to identify a way to talk about it. The lack of language to discuss her experience is probably indicative of internal turmoil that she is still experiencing regarding the integration of old and new world views. She was working through her emotions and is moving toward identifying a way to change her life and action in order to accommodate the experience that she had.

Ingrid talked about moving through her emotions and feelings of guilt after her return from Guatemala,

I remember feeling really, like guilty that I've had such an easy life. Even compared to North Dakota life, I've had an *easy* life and so that's kind of hard to, like consolidate when you're in that situation, that environment, cause just comparing what I've had to what Hector [build leader] had, is just really mind blowing. It's, I can't even comprehend that and so, yeah. My past really, it matters where you come from. I get really frustrated sometimes because it's so impossible to, 'cause I didn't realize how much this changed me. So, I get back and things just keep going where they are and it doesn't make sense to me at all. It just, people are just unaware and so, I get really, like there are days that feel *disgusting* to me [emphasis mine].

Talking about the disgust and overwhelming sense of needing to change her day-to-day actions, led her to say,

What's important just, really changed, like, I was never materialistic to begin with, I've never like shopped ever, a lot or anything like that. But, just littler things like, I guess, I don't know how to say it, but just my whole idea of myself, and it just became more exciting to make small choices, I guess. So, just thinking of living a life for material things aren't important and that's really a celebration and not something to even tell people; I live poor and I feel so pious about it, just, just, I don't know.

Ingrid's excitement to make small changes in her life shows that she has worked through some of the reflective processes and internalized the experience. While she has found ways to satisfy the urgent desire to create change, she is still having difficulty articulating her reaction to the experience. The gravity of what she has learned and felt leaves her with a lack of language to describe the change she feels. Again, this desocialization process is difficult to navigate and very personal in nature.

Self-Education/Orientation

Self-education and orientation is characterized by the participant engaging in critical thought and channeling the learned material into action. The degree to which students were involved in creating change varied dramatically. Some students were able to locate avenues to channel their experience into action while others were working through a desocialization process characterized by emotion.

As a co-instructor of this course, this section is especially interesting for me. Working with students as they dug into issues of poverty, privilege, oppression and politics, it can be

difficult to know how students will react. Hearing about the ways the students have gone on to continue to enact change is very rewarding and exciting for me. The ability to channel feelings of emotion into action is a difficult task and it is encouraging to see how many of the students involved in this research study have been able to negotiate ways to create change in the circles around them.

Joshua talked about how the class and service trip taught him to use his voice for good. I think what most people can do, just as kind of a baseline type thing when you come out of something that is important to you, it's always great if you build on it, it's great, but at the very least you should come out and talk about it, and say what you've learned even if you're in disagreement. Say your perspective cause you've been in it. I think that's always important.

For Joshua, who is majoring in Information Systems, adding his perspective to the mix of conversations is important. Also, as discussed earlier, Joshua discussed his commitment to bringing his awareness to the table in his future business and information system endeavors. His desire and new-found ability to discuss the things that matter to him have the potential to effect change.

Regina discusses her decision to drop out of graduate school and pursue a job more capable of creating change,

I guess a lot of my energy has been in what my next move is and like how I can get a job and make a positive impact and not contribute to something negative. ... It was integral in me deciding not to go to grad school, but the thought of spending two years in a cubicle and not having a clear idea of what I want to do a thesis on, I think, I'd

rather be more engaged. ... I feel a little bit better and more hopeful about being here, but at the same time how am I going to make an impact, and I would like a job where I'm making a positive impact, but would also like a job where I'm getting a livable wage.

For Regina, integrating her desire to create change with her hope of making a living wage was necessary. After the interview, she did end up moving to a new city to pursue a job. The struggle that she worked through is a realistic depiction of how the desocialization process plays out in real life. The journey toward consciousness is riddled with stumbling blocks that challenge students as they move along.

In contrast to Regina, Imogen was a sophomore when she took the International Service Seminar course. She was not a Sociology major and this was the first time she had been exposed to much of the material covered. Her comments show her ability to process and work through the dissonance she experience through the course of the class and the trip. She has also been quite successful in her ability to channel what she learned and how she felt into tangible daily actions. She admits her actions are not big, but recognizes her ability to create change through these daily commitments to keeping her experience alive.

Imogen discusses her journey,

It made me think about how important that is to have a good idea of what your own story is and what my own history is so that I can understand where I fit, I guess, and what I can do ... I feel more like I, because I'm more able to work close to myself too, with more of those issues, I feel more like that's something that's more interesting to me now, too.

Imogen's desire to apply the experience in Guatemala to her life in the States demonstrates her ability to apply concepts and theory to the life that she lives daily. It's much easier to keep the every-day reality isolated from the experience in Guatemala. Imogen's desire to take what she learned and apply it to her life in America shows that she's embracing critical consciousness and allowing it to transform her every-day reality.

Just to see the wide range was really helpful and then studying how the whole concept of [how] poverty happens and all of that ... It's really increased my desire to know more and to be conscious of how things happen instead of just kind of accepting the statistics as they are and not really going a little bit beneath the surface because I think that was a lot of what I struggled with before. I'd just take it and not go any deeper and I guess, in general, that's how it's affecting my decisions because I am trying to learn more and be more engaged in things ... I'm attempting to learn more and try to avoid the sort of attitude of helping instead of just understanding the underlying causes of that ... I'm not exactly sure how, but those smaller things, just trying to incorporate them into everyday life and that's where I am currently.

Again, Imogen's integration of every day changes shows that she has been able to incorporate her classroom and international experience into her every-day life. These every day changes show that she is committed to continuing to learn and develop her critical consciousness. Her plans and future have shifted because she thinks about things differently and is working continuously to find ways to use her place in the world to make a positive difference.

Finally, she details how important it is to her to keep the experience at the forefront of her mind,

I guess the one thing I noticed too, and I didn't really expect it to happen because it was such an extreme experience, but it was easy after a few months just to kind of fall into routine. I mean, it was always sort of there in the back of my mind, but I realized how important it is to always have it in the forefront and just kind of using that as a way of thinking about things and just not letting it fall away cause I was so afraid that was going to happen. I was afraid that one day I'd come back and then the day-to-day life and that was over, so right now I guess I'm just trying to make sure that I remember it and just not let it go.

It is important to note that following this course, Imogen changed her major of study to Sociology. She has since taken other courses from the other instructor in this class and has clearly committed herself to learning more about the academic and theoretical side of the experience she had. She has changed her plans and outlook for the future. Whether the academic change was based solely on her participation in the International Service Seminar, I cannot be sure, but I do know that it played a role in her decision.

The two students, Regina and Imogen, had very different experiences and perspectives. While they both took something different away from the class, each is working in her own way to integrate what she learned into everyday life. The discussions above simply show that it is incredibly difficult to predict when, if, and how students will engage in critical consciousness. We can make the environment ripe with potential, but serendipity

sometimes controls how and if students find a way to channel their experience into cooperative action that creates change.

These two depictions characterize the experiences of many of the participants of this research study. There were some students who, even though they were further along in their education process, had a difficult time applying concepts in the field. Other, younger students who had no previous experience with the concepts were able to navigate through their emotions and shifted perspectives in a smoother manner.

Through the discussion detailed above, we can start to understand how students develop a critical consciousness in a very personal and intimate ways. The instructor has the ability to provide an environment rich in potential, but it is ultimately up to the student to process the material and integrate what s/he has learned. There are no definite means of knowing when or how students will develop the characteristics listed by Shor and Moon.

Most of the students' plans for the future did change after taking part in the International Service Seminar. The degree to which their plans changed varied greatly. For some students, integrating every day shifts in perspective have made them more aware of the world around them. For others, changing their major of study or in Regina's case, leaving graduate school all together, were the ways that they found to best integrate their new reality.

Implications as They Relate to the Research Questions

This research project stemmed from my interest to better understand 1) if the student participants developed a critical consciousness through the service learning experience,; 2) what the process was through which they gained critical consciousness,; 3) how the course

affected students' goals, plans or thoughts about the world around them,; and 4) whether the teaching style in the course challenged students' perceptions of education. Based on the information collected through the interviews and participant observation, it is important to provide an assessment of these research interests.

In relation to the first research question, each student evolved individually during the course of the International Service Seminar. The analysis of the student interviews and participant observation above provides the reader with an understanding of how difficult and individual the process of gaining consciousness is. Each student was at their own place and working toward a more full understanding the world through their own lens. Through this research process, I understand critical consciousness as a cumulative process that is on-going. I believe the student participants in the International Service Seminar have embarked on this journey and are beginning to add to their critical awareness of the world.

As for the process of gaining consciousness, I discovered that this is a very individual experience. It is nearly impossible to predict whether students gain consciousness through the participation in a course. For some of my participants, it was a random encounter with a television show or a talk that s/he had with a friend that solidified his/her understanding of concepts. I am more aware of the untidy nature of desocialization as it relates to critical consciousness.

Many of the students discussed how the course affected their thoughts and understanding of the world. They also discussed a desire to dig beyond the surface level when making decisions in the future. Imogen's statement earlier regarding digging beyond surface level showcases her desire to become more critically aware and conscious. Her

statement is also relative to whether her course affected her goals or plans for the future. She, and others, discussed their desire to positively impact the world around them. Many of the students also spoke about the steps that they had taken or are planning to take to create positive change. One student, Tracy, ran a marathon in the Spring of 2010 to raise money to build a home for a family through The God's Child Project. Another student, Ingrid has plans to study abroad in effort to learn Spanish so she can better communicate with people she seeks to serve. Each student, whether on a large or small scale, has taken steps to initiate change in their lives.

Finally, I found that the teaching style still did challenge many of the students' notions of education. Students described their typical classroom experience as being very mechanical. Xavier said, "It was a lot different because, you know, most of the classes I go to, you sit down and it's a straight lecture." The International Service Seminar required that students dig into issues they may have never discussed before. I found that many of them learned that education can be self-discovery as well. Even though the class may have challenged their initial expectations, I found that they were able to adjust to the shift in class structure.

Recommendations

Teaching this class in 2009 led Dr. Christina Weber and I to have conversations about how to implement changes to the course to better address concepts and topics in the class. We felt that students are not often asked to incorporate their personal experiences into the curriculum of a class. This can provide the opportunity for students to rethink the value of their lived realities. When we co-taught the course again in 2010, we integrated an

individual history assignment that required students to delve into their own personal history into the syllabus. The assignment was a two-part process that asked students to examine issues like gender, race, class and religion as they related to the students' lived experiences. Half-way through the semester, the students were assigned the second-half of the assignment. It asked students to provide a reflective discussion of the paper they had previously written analyzing what they did or did not focus on. Students were then asked to share a piece of their paper with the rest of the class. The activity forced students to examine their own biases and put them into perspective with what they were learning during the class. Activities like this one can help direct students to take a more introspective approach to learning.

After engaging in this research project, I am more aware of how useful it would be to have the opportunity to meet with students following the service experience in Guatemala. Because the semester had already ended upon our return to the States, students did not have the chance to work through their experience and discuss their reactions with the instructors or the rest of the class. I feel it would be highly beneficial to the students to have time set aside to discuss ways that they can build on their experience. There are numerous opportunities for students to continue their growth, but it can be daunting to embark on this journey alone. While there were attempts to debrief with the students in the airport on the flight home, there simply was not enough time to engage in thoughtful conversation that could have supported the students as they continued their journey. If I were to teach the course again I would establish a way of ensuring that students could meet after the course and trip to debrief and discuss their experience in a more thoughtful manner.

CONCLUSION

In this research project, I sought to better understand the processes that students went through in developing a critical consciousness. Examining students' individual desocialization processes enables instructors of critical pedagogy to better understand the reality of teaching with a critical pedagogical style in the classroom. The desocialization process that leads to critical consciousness includes four components. The power awareness theme involves understanding and recognizing issues of power that play out in society. The critical literacy category involves the ability to "read" society and media with a critical awareness that recognizes injustice. Desocialization occurs when the participant acknowledges that previously held views of the world may need to be integrated with new experiences and perceptions of the world. Self-education/ orientation occurs when the participant was able to channel both the knowledge gained and the lived experience of traveling to Guatemala into real-life actions that create change.

Through this research study, I was able to clarify the themes and categories asserted by Shor (1992) and Moon (1999). Most notably, I found that desocialization impacts all categories of the journey toward critical consciousness. Rather than being a self-contained theme that the student moves in and out of, desocialization is a process that accompanies the journey toward consciousness. As the student participant discovered new realities about the world that did not harmonize with previously held beliefs, s/he was forced to meld these two differing perspectives.

Some students discussed their experiences in vocabulary familiar to their academic discipline while others worked through the process of desocialization in a very emotional manner. The students' year of study and the ability to integrate their new world perspective with old views were key elements in predicting where students were in their journey toward consciousness. The overall varied manner of each student's individual journey is indicative of the variety of ways that the journey of critical consciousness can occur.

This research project provides insight into the processes that students work through to integrate new and old world views. Using dialogue and reflection that focus on critical consciousness in the classroom enhances student engagement. It also invites students to take an active role in the education process. Understanding how students navigate and process their experience/s provides instructors with the opportunity to better approach both the classroom and reinforces the importance of service learning opportunities.

Realizing that desocialization plays a key role in the journey toward critical consciousness provides insight into the larger institution of academics. As Smith (2005) discusses, understanding the micro experiences sheds light on larger issues at hand. The students in this research study learned about issues of global poverty throughout the course of the International Service Seminar class. They were then able to apply the material they read when traveling to Guatemala and experiencing it themselves. The participants are more able to address macro issues of poverty because of the individual experiences they had through both the classroom and experiential component of the course. The banking model of education has enabled students to forego the need to critically think (Freire 1970). By giving meaning to the extra-local experiences, we are better equipped to address the

larger issues within the institution of academia that are currently hindering the wide-spread development of critical thinking and awareness (Smith 2005). Integrating grounded individual experiences with the abstract extra local, students are able to apply their own realities and histories to begin to create change (Smith 2005). Recognizing methodologies that can provide an environment capable of engaging students in the process of gaining a critical consciousness is necessary to reach my research goal of improving education for students and providing them with the tools to be able to create positive and progressive change.

While this research project provides insight into the process of gaining a critical consciousness, it also brings up both limitations and opportunities for future research. Because some students were overconfident in the knowledge that they gained, they over zealously applied their new knowledge in ways that potentially reinforce social inequality and their own privilege. Because the experiences of my participants revealed a variety of ways of working through desocialization, it would be useful to expand my research and conduct a comparative study that examines how other students in similar courses reacted to gaining critical awareness of the world. A comparative study could lead to better approaches to direct students in their application of course material. Another opportunity for further research includes examining how students continued to (or ceased to) apply their awareness of critical consciousness in the future.

This research also sheds light on the lived experience of working with students to develop a more critical conscious framework. While it is messy and difficult to navigate, it provides an outline from which to move forward. Understanding the desocialization

process is integral in identifying teaching methodologies and tactics that will further develop students' awareness of the world.

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APPENDIX A. IRB

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NDSU.Soc.Anth@ndsu.edu

www.ndsu.edu/socanth**Education as Transformation**

Dear 2009 International Service Seminar Participant

My name is Angela Mathers. I am a graduate student in Sociology at North Dakota State University, and I am conducting a research project to garner a deeper understanding of your experience with the International Service Seminar. It is my hope, that with this research, we will learn more about what components of the class resonated with you and how future experiential courses can best engage students.

Because you participated in the 2009 International Service Seminar class, you are invited to take part in this research project. Your participation is entirely your choice, and you may change your mind or quit participating at any time, with no penalty to you.

It is not possible to identify all potential risks in research procedures, but the researcher(s) have taken reasonable safeguards to minimize any known risks. These known risks include: loss of confidentiality.

By taking part in this research, you may benefit by better understanding how your service experience has impacted your perception of the world. However, you may not get any benefit from being in this study. Benefits to others and/or society are likely to include advancement of knowledge, and for a better understanding how to engage students in the education process.

It should take about 60 minutes to complete the interview regarding your perception of the service experience. I will record and transcribe the interview for this research. Please e-mail me at Angela.M.Mathers@ndsu.edu if you are willing to participate in this research project.

We will keep private all research records that identify you, to the extent allowed by law. Your information will be combined with information from other people taking part in the study, we will write about the combined information that we have gathered. You will not be identified in these written materials. We may publish the results of the study; however, we will keep your name and other identifying information private.

If you have any questions about this project, please call me at 701-570-3708, or call my advisor at Dr. Christina Weber, 100D Barry Hall, Christina.d.weber@ndsu.edu.

You have rights as a research participant. If you have questions about your rights or complaints about this research, you may talk to the researcher or contact the NDSU Human Research Protection Program at 701.231.8908, ndsu.irb@ndsu.edu, or by mail at: NDSU HRPP Office, NDSU Dept 4000, PO Box 6050, Fargo, ND 58108-6050.

Thank you for your taking part in this research. If you wish to receive a copy of the results, please contact me at Angela.M.Mathers@ndsu.edu

Interview Guide

- Why did you sign up for the International Service Seminar?
- How was this class similar or different to other classes you've take in the past?
- What was your personal response to this shift in the classroom experience?
- What activities/discussions/readings/etc do you remember most about the classroom component of the Guatemala Service Seminar?
 - o Why? What made them memorable?
- What do you remember most about class?
 - o Can you describe that?
- How did journaling affect your ability to reflect on class?
- Can you describe how the readings impacted your perception of the class?
- How did the media impact your learning experience?
- Can you tell me a bit about the discussions in the class? Were they an important component? Why/why not?
- What part of class did you like the best?
 - o Was it: classroom discussions, reading, journaling, music/videos
 - What resonated with you about this method?
- What part of class, or was there a part of class, that pushed you to think about things in a new manner?
- How did class materials affect your perception of global citizenship?
- What from the class have you found yourself still most engaged with? (Thinking about, reading about, researching...)

- Have you taken any steps to create change since last semester?
 - o If yes, how so?
- Did the class affect decisions that you've made since returning from Guatemala?
 - o If yes, what kinds of decisions?
- Do you feel the class shifted any of your perspectives on life?
 - o What perspectives were shifted?
 - o How, specifically, did the class/trip shift perspectives?
- What sort of dialogue have you had with others regarding your experience on the service trip?
- How did the class/trip impact your awareness of economic/political/social problems?
- Do you feel responsible to participate in shaping a better world?
 - o If yes, why?

**Undergraduate Syllabus
International Service Seminar and Trip**

Instructors:	Christina Weber, PhD.	Angela Mathers
Office:	404B Minard	120D Memorial Union
Phone:	231-8928	231-7350
Email:	Christina.D.Weber@ndsu.edu	Angela.M.Mathers@ndsu.edu
Office Hours:	by appointment	by appointment

Class meets: Tuesdays, January 13 – May 15, 2009, 5:00pm-6:00pm and the service trip from May 18, 2009 – May 28, 2009

Required Text:

Hannan, Monica. (2006). *The Dream Maker*.

Cress, Christine M.; Collier, Peter J.; Reitenauer, Vioki L. (2005). *Learning through Serving: A Student Guidebook for Service-Learning across the Disciplines*

Course Description:

This seminar and service trip is designed to promote civic engagement, community service, and social activism, utilizing servant leadership and social change models. The syllabus is designed so students can learn about servant leadership and community service through readings, presentations, discussion, critical thinking, and firsthand experience. This social change model of leadership development is based on a theory to practice concept whereby students can address issues, increase knowledge, and learn about themselves.

This program provides students the opportunity to explore global issues of discrimination, violence, education, housing, and poverty.

Learning Objectives:

At the completion of the course, you should be able to:

- Have a personal understanding and appreciation of service through volunteer experiences and active reflection.
- Improve your collaboration, activism, and leadership abilities.
- View social, economic, and political problems from an active citizen's perspective.
- Be able to apply knowledge about active citizenship to address real world issues and develop a sense of social responsibility.
- Understand current issues facing the global community and how to best create positive change

Evaluation:

Students will be graded on a Pass/Fail scale based upon participation in:

- Classroom discussions
- Out of classroom activities
- International Service Trip
- Post-service reflection paper

Assignments:

- Activities – participants will engage in a variety of experiential activities to build relationships within the team, to learn more about themselves and to identify personal values; students will also learn basic Spanish and other skills to prepare them for international travel.
- Journaling – reflective journals will be maintained weekly by participants to further expand on all assignments for the class; JOURNALS SHOULD BE E-MAILED TO ANGELA BY MIDNIGHT ON MONDAYS.
- Weekly readings, homework assignments, and journaling - will challenge students to move to a deeper level of understanding;
- Student Presentations – Students will have the opportunity to construct group presentations about a regional or social topic. Topics may include: poverty, Mayan history, class privilege, etc.
- International Service Trip – Students will participate in a week-long service trip to Guatemala with the God's Child Project based out of Bismarck, ND.

Accommodation of students with special needs:

Any students with disabilities or other special needs that require special accommodations in this course are invited to share these concerns or requests with the instructor(s) as soon as possible.

Policies regarding Academic Dishonesty:

Work in this course must adhere to the Code of Academic Responsibility and Conduct as cited in the NDSU policy manual (<http://www.ndsu.nodak.edu/policy/335.htm>). Any form of academic dishonesty will result in course sanctions. These sanctions may include failure of the assignment and/or course and recommendation of a disciplinary sanction to the Dean of the College. Academic dishonesty includes using notes, books, or other written aids, copying another person's answers, talking, or trading signals during an exam; copying or paraphrasing from a classmate, a previous paper from this or a similar course, or published or unpublished materials (including internet sources) on written assignments. Any information from another source that is included in written papers should be appropriately cited using APA format. If you have any questions about how to do this properly, see the instructor. Each person is responsible for keeping his/her paper covered during exams.

Class Schedule: topics may change

Date	Class Topic	Assignment	Room
Jan 13	Opening Session: Syllabus, Personal involvement, Trip preparation – passports, immunizations, etc.		Crest Room, Upper Level Memorial Union
Jan 20	Team development activities Assign Group Presentation Topics: Culture, Social, Government & Military, History, Geography Spanish	<ul style="list-style-type: none"> • Dream Maker (DM) Chapter 1 and 2 • Journal • Learning Through Serving (LTS) –Read Chapters 1& 4 	Crest Room
Jan 27	Assessment of group and Individual Strengths and Weaknesses Spanish	<ul style="list-style-type: none"> • Read (DM) Chapter 3 • Journal • LTS-Chptr. 3 	Crest Room

Feb 3	Hot Seat Spanish	<ul style="list-style-type: none"> • Read (DM) Chapter 4 and 5 • Journal • LTS ch. 2 	Crest Room
Feb 10	Discussion Group Spanish	<ul style="list-style-type: none"> • Read (DM) Chapter 6 and 7 • Journal • LTS ch. 6 	Crest Room
Feb 17	Spanish Conversations Past student participants	<ul style="list-style-type: none"> • Read (DM) Chapter 8 and 9 • Journal • Supplemented reading 	Crest Room
Feb 24	Bystander Training – Kara Stack Spanish	<ul style="list-style-type: none"> • Read (DM) Chapter 10 • Journal • LTS ch. 7 	Crest Room
Mar 3	Guest speaker: Jena Gullo, God's Child Project Executive Director	<ul style="list-style-type: none"> • Read (DM) Chapter 11 • Journal • LTS ch. 8 	Crest Room
Mar 10	White privilege Miniature Earth: Web Supplement	<ul style="list-style-type: none"> • Read (DM) Chapter 12 • Journal • LTS Chapter 5 	
Mar 17	Spring Break – No Class		Crest Room
Mar 24	Student Presentations Spanish	<ul style="list-style-type: none"> • Read (DM) Chapter 13 • Journal • Supplemented reading 	Crest Room
Mar 31	Student Presentations Group building	<ul style="list-style-type: none"> • Read (DM) Chapter 14 • Journal • Supplemented reading 	Crest Room
Apr 7	Student Presentations Spanish	<ul style="list-style-type: none"> • Read (DM) Chapter 15 • Journal • Supplemented reading 	Crest Room
Apr 14	Student Presentations	<ul style="list-style-type: none"> • Read (DM) Chapter 16 • Journal • LTS-review 	Crest Room

Apr 21	Serving others without actually serving – "The Story of Stuff" and leading a conscientious life Spanish	<ul style="list-style-type: none"> • Read (DM) Chapter 17 • Journal • LTS-review 	Crest Room
Apr 28	What to expect and what to bring Spanish	<ul style="list-style-type: none"> • Read (DM) Chapter 18 • Journal • LTS ch. 9 	Crest Room
May 5	Final trip preparation	<ul style="list-style-type: none"> • LTS ch. 10 	Crest Room
May 18-28	International Service Trip	Reflection paper due one week after return.	Antigua

APPENDIX D. JOURNAL QUESTIONS

Week 1:

1. Visit this website (<http://www.godschild.org/>) and discuss what you found to be most impactful or interesting.
2. What are you most excited to cover in the course topics; what are you anxious about?
3. What do you feel is a strength that you can (and are willing) to bring to the class to enhance the contributions to your team? (ex. organizational skills, Spanish knowledge, time management, humor, etc.)

Week 2:

1. What is your ideal learning environment? (see page 35 in the *Learning through Serving* book)
2. How has the reading on privilege shifted your thoughts or perceptions? Did it make you uncomfortable? If yes, how so?

Week 3:

1. How did the discussion in class change or add to your understanding of the forms of discrimination discussed?
2. Answer Exercise 2.3 on page 22 in *Learning through Serving*.
3. What are your first thoughts/concerns after reading the first chapters of the *Dream Maker*?

Week 4:

1. A key component in the success of service learning is the inclusion of active reflection. For some, it can be incredibly difficult to get into the habit of reviewing actions and making an active decision to reprocess and dissect issues that have arisen. What are some ways that you, personally, think you can do to train yourself to take time to process experiences?
2. What is your personal biography and how do the experiences that you've encountered in your life affect who you are? We've talked about surface components of our identities, but I really want you to think about how the environment in which you grew up affected your current perspective of the world. I challenge you to go beyond the usual explanation of "small town, farm" and begin to examine how various events, people, and structures have directly impacted your

perceptions of the world. Refer to page 36 exercise 3.3 in *Learning through Serving* for guidance.

Week 5:

1. When you think about the world as it currently is, how would you describe the change that you'd like to see?
2. What is going well in class... what would make it work better for you?
3. How have the discussions and topics covered in class affected your current perceptions of the world?

Week 6:

Reading

Week 7:

Free Write

Week 8:

1. Reflect on the Myers Briggs Test and what you learned about yourself and your classmates. How will this enhance your understanding of how to work with your fellow group members?
2. In chapter 8 of *Learning through Service*, on page 120 (activity 8.5), the activity asks you to think about and process what you want to be known for as you move through life.
 - a. For those of you who weren't in class... Do number 2 from above and then also think about how you are going to work toward expanding your understanding of conscious living.

Week 9:

http://www.miniature-earth.com/me_english.htm

The second is here:

<http://www.storyofstuff.com/>

Please use these to write your journal for this week. Here are the journal questions:

1. How did your place in the "miniature earth" surprise you or make you realize your place in this world?
2. How does the "story of stuff" relate back to our discussions of the Brett Dennen video and the conversations of third-world labor?

3. Your general reactions to either/both videos.

Week 10:

Flood

Week 11:

1. Your journal question for this week: Having participated in sandbagging efforts, how does this activity fit into all that we've been talking about for the semester? Did you see any class or issues of privilege playing out? If yes, how? I know many of you put in lots of hours... Please feel free to write about whatever you felt was most memorable to you.

Week 12:

For the next journal assignment I have a bit of a different assignment. I want you to meet in pairs (and have coffee or a diet coke or a cookie and get to know the person you are talking to. This will be due next week, April 21st. I want you to write up a one-page synopsis of the person that you met with and turn that in as your journal. Please let me know if you have any questions.

A few sample Questions taken from "If: Questions for the game of life":

- If you could have any person from any time in history call you for advice, who would you want to hear from?
- If you could have one meal from your past exactly as it was, which would you repeat?
- If you could live the life of any fictional character, which character would you be?
- If you were to receive a letter today from anyone you have known during your lifetime, who would it be from and what would it say?

Week 13:

This week, there are no "journal questions" per se, rather, there is a journal assignment. I want you to make a collage that describes who you are. Here is the only requirement:

It needs to be 8" x 10" in size (the dimensions of a regular piece of paper)

I want to give you completely free reign on this... Do whatever you want. . . This assignment will be due in class next Tuesday. Please feel free to use your imagination and creativity. E-mail me with questions!

Week 14:

Please watch the following excerpts of *The Corporation* and answer the following questions:

- How does this film tie into what we're aiming to accomplish with the service trip?
- What are you willing to commit to doing to ensure that we have a brighter future?

- Did this change your perception of corporations?

Journal questions while in Guatemala:

Airplane:

- Do you think this trip will fundamentally change the way your view the world? Why or why not?
- How should we prepare for conflict?
- Why is it important to know each others' strengths?

Day 1:

- What did you notice most during the drive from Guatemala City to Antigua?
- What was your reaction to walking into the Dreamer Center?
- How did you react to seeing an NDSU alum playing such an integral role in the Dreamer Center operations?

Day 2:

- How did the strong sense of history play into the sites we visited today?
- What surprised you about the villages?
- Choose one person within the GCP organization to get to know/focus on during your stay in Guatemala. You don't have to do any formal interviews, just observe them and try to garner background history of them. This person doesn't even have to know that you selected them.

Day 3:

- At what point during the day were you most aware of your privilege?
- What role did the physical labor play in the overall experience of the service you did?
- What class inequalities do you see **within** the Guatemalan culture?

Day 4:

- Often times people who return from international trips discuss how "happy" the native individuals are. Why could this comment be troublesome?
- What new things did you notice at your build site today that you didn't notice before?
- How does the extreme poverty fit into the concepts discussed in class?

Day 5:

- How did serving those at the homeless shelter impact you?
- How did this shelter differ from homeless shelters in the states?
- How have your relationships with classmates flourished through this experience?
- What emotions did you feel as you turned over the house to your build family? How will you describe this experience to others?

Day 6:

- What do you remember being most memorable from today?

- Pick one event from the day and do a thick description of it (try to incorporate emotions, the 5 senses, etc)

Day 7:

- When interacting with the children at the malnutrition center, what emotions did you experience?
- How have you embraced the difference between helping and serving?

Day 8:

- What communities/identity groups are you part of? How might these impact the service that you've chosen to involve yourself with?
- Tomorrow, when you're in the market, focus on the people and do your best to remember specific details about them. (Think about the descriptions that Cassie gave us in class regarding traditional dress and specific tribes.)
- How did the orphanage affect you? What stood out about the children?

Day 9:

- What do you plan on doing with your new insight and privilege once back in the states/at ndsu?
- How did seeing the dichotomy of rich and poor interacting so closely together affect you?
- What details did you notice about the native Guatemalans? Did you find yourself focusing on the same type of person?

Day 10:

- How can we shift the structures that prevent Guatemalans from thriving?
- What was most memorable about the clothing drive for you?
- How did getting to know the staff at GCP enhance your experience?
- How did your host family impact your stay?