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ABSTRACT

THE RELATIONSHIP BETWEEN COMMUNITY SERVICE
INVOLVEMENT AND STUDENT OUTCOMES
IN MEXICAN HIGHER LEARNING
INSTITUTIONS

by

Raul Lozano

Chair: O. Jane Thayer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: THE RELATIONSHIP BETWEEN COMMUNITY SERVICE INVOLVEMENT AND STUDENT OUTCOMES IN MEXICAN HIGHER LEARNING INSTITUTIONS

Name of researcher: Raul Lozano

Name and degree of faculty chair: O. Jane Thayer, Ph.D.

Date completed: October 2011

Problem

Although Mexican Seventh-day Adventist higher learning institutions involve their students in diverse forms of community service, it is not clear whether involvement in service-related projects in these institutions is producing the desired prosocial, spiritual, and personal development in the students.

Method

A mixed methods design combining qualitative and quantitative research approaches was carried out to understand the way community service is implemented in Mexican Adventist higher education and its impact on students. In the qualitative stage, three cases were studied in which 18 people from three Seventh-day Adventist universities in Mexico participated in interviews and focus groups. Data were also gathered by looking at documents and reports provided by the institutions and by observation of actual

community service. In the quantitative stage a questionnaire was given to 202 seniors at the same three universities to explore the relationships between involvement in community service experiences and the prosocial, spiritual, and personal development of students. The questionnaire was constructed based on data obtained from the three case studies and the literature. A pilot study was conducted to examine the clarity and relevance of items in the questionnaire. Pearson r correlation coefficient, one-way and two-way ANOVA analyses, and multiple regression statistics were run using SPSS.

Results

Qualitative cases revealed five themes around which the experience of community service on the studied campuses is understood: commitment of the institution to community service, institutional ethos, variety of community service activities, people and roles in community service activities, and impact of community service on students. In the quantitative stage, subjects reported high levels of prosocial, spiritual, and personal development associated with their involvement in community service. The most influential variables of community service involvement were involvement in church-related community service, satisfaction derived from involvement in community service, intensity of community service involvement, and learning derived from community service involvement. These findings are congruent with the theory of involvement which undergirded this study. Required community service did not correlate with any student outcome variable, and political involvement was not related to any of the community service involvement variables.

Conclusions

The benefits obtained through community service in the prosocial, spiritual and personal development of students are worth the effort. Also, this study confirms both the validity and relevance of integrating community service into the academic program and student life of all higher learning institutions, as observed in other studies in this field.

Community service works as a formative resource whenever institutions take seriously the moral and civic development of their students and make an intentional commitment to that goal by making it as central to their mission statement as possible. Deliberately created ethos and culture of community service in higher learning institutions help students to embrace community service as a value. Community service is more successful when the institution offers wider diversity in the kinds of activities available to students. Structure is needed to plan, organize, and implement the community service projects. It is up to every institution to decide which form of structure to use when managing community service. This structure may include diverse human groups such as faculty, staff, and students. Continuous empirical evaluation of community service's developmental goals provides more reliable evidence on which to base decisions than just soliciting anecdotal reports from students. Student outcomes are associated with community service when the students increase their intensity of involvement, increase the learning, time volunteered for community service and satisfaction derived from involvement in community service, play leadership roles when engaged in community service, and become involved in church-related community service. Developmental gains are attained when students and their parents engage in community service earlier in their lives. Working while attending college and living in the residence halls play a positive role in the students' prosocial, spiritual, and personal development.

Andrews University

School of Education

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INVOLVEMENT AND STUDENT OUTCOMES
IN MEXICAN HIGHER LEARNING
INSTITUTIONS

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Raul Lozano

October 2011

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CHAPTER 1

INTRODUCTION

Background of the Problem

As in many countries, at the moment of doing this study, society in Mexico is undergoing severe problems that undermine people's morality. Corruption, dishonesty, violence, neglect of human rights, illegal drug traffic, spoilage of environment, poverty, Indian and outcast abuse, all these indicate an ethical collapse of the nation (Ferriz, 2004).

Reflecting on these matters, some have been led to ask, How can we deter antisocial behaviors? Others are asking, What would it take to move more people from the role of bystander and put their inclination to kindness into action? (Oliner, 2003). Such reflections assume that helping attitudes and behaviors are not only desirable, but teachable. And many are convinced that colleges and universities play a very important role in this development, a task that demands the attention of all nations of the world.

Education as a Solution to Moral Decay

For Guevara (1996), failure of public morals indicates the failure of those institutions in charge of moral education: basically family, school, and church. Mexico seems to be reaping the fruits of an education that, although vocationally rich, lacks in ethics. It seems evident that schools and communities at large must reevaluate and reconsider their responsibilities and methods of curbing such moral decay and fostering more cooperative and caring behavior among our youth.

In an attempt to reverse this pernicious course, one of the most significant shifts in Mexican education nowadays is seen in the vigorous interest of integrating values into the

national educational system. Changes in elementary and secondary schools' curricula attest to the government's intent to barricade the growing tide of immorality and social neglect. In 1993, the country's Secretary of Education launched what was called the "Educational Reform," a plan that included changes in the content and methods of teaching civility to children with an emphasis on morals (Ibarra, 1996). By the 1999-2000 school year, a new national class for seventh, eighth, and ninth graders with stronger emphasis on the formation of ethical judgment, individual and social attitudes, and values called "Civic and Ethical Formation" was introduced to replace another class simply called "Civic Education," that discussed mainly human rights and civic behavior (Latapí, 1999). In 2004, a new class for 10th- and 11th-grade students was launched called "Ethics and Values" (Secretaria de Educacion Publica, 2004).

Even universities and colleges are developing courses and programs oriented to awaken ethical consciousness (Miranda, 1988). Private higher-learning schools, always known as firm defenders of moral teaching, appear to be benefitting from these initiatives. Mexican private colleges and universities have doubled their enrollment in the last decade, from 173,000 to 340,000 students, which equals 26% of the national college enrollment (Vitela, 2003). Also, the number of private colleges has increased in the whole country (Cortés, 2002; Vitela, 2003). The media are filled with advertisements proclaiming that these private colleges offer moral formation, values, and socially responsive citizenship, something which parents and students are feeling drawn to. At the present time, confessional colleges, both Roman Catholic and Protestant, are considered respectable possibilities for attaining education in values.

Within the moral emphasis, there is a growing interest in prosociality. Prosociality or prosocial behaviors refer to those positive (i.e., the antitheses of aggressive behaviors; Bar-Tal, 1976), intentional actions which benefit other people (Eisenberg, 1982), or "groups or social goals that enhance the probability of generating positive, quality and

solidary reciprocity in the subsequent interpersonal or social relationships, safeguarding the identity, creativity and initiative of the involved persons or groups” (Roché, 1998, p. 73). Prosocial behavior is distinguished by several subcategories: *helping*, *altruism*, and *cooperation* (Schroeder, Penner, Dovidio, & Piliavin, 1995). *Helping*’s broad intention is to improve the quality of life or the well-being of others (Kottler, 2000) by bringing about meaningful change or facilitating healthy decisions (Schmidt, 2002). *Altruism* implies concern for others that asks for nothing in return. Altruistic behavior must benefit another person and must be performed voluntarily and intentionally, without expecting any external reward (Bringle & Duffy, 1998). *Cooperation* is combining efforts with others to a common goal, involving help with mutual benefit (Kottler, 2000).

The apparent benefits that helping brings to the members of a given society enable it to be considered the best strategy with which to prevent and face growing expressions of aggression and social violence (Roché, 1997). However, teachers, curriculum designers, and administrators alike ask themselves how undergraduate education can help students acquire the helping attitudes and behaviors that will enrich their lives and contribute to their communities’ well-being (Bringle, Phillips, & Hudson, 2004). Service involvement might be a proper vehicle to reach that goal.

Prosocial Development Through Service Involvement

In recent years, service involvement has received a great deal of attention from politicians, educators, researchers, and entrepreneurs as a way to deter moral decay (Brunelle, 2001; Hoodless, 1997). Nevertheless, service and education are not new acquaintances. During the last two centuries, they have been closely intertwined. The following review of history demonstrates that, in order for youth to attain a sense of responsible citizenship and commitment to society, it helps that government, religious institutions, educational institutions, theorists, and society collaborate together to promote service involvement.

The beginning of the service-education connection is marked as starting between 1870 and 1930 with the emergence in America of social/religious movements and school programs that promoted practical education, sensitivity to social needs, and cooperation (National Service-Learning Clearinghouse, 2004). By 1905-1910, a theoretical framework began to take shape with the writings of John Dewey and William James. The former wanted to make education more pragmatic, experience-oriented; the latter envisioned youth as involved in non-military national service as a “moral equivalent of war” (James, 1906).

Throughout the next five decades, from 1910 to 1960, several American presidents created programs where volunteers, youth and adults, would help solve different problems: restore the nation’s parks, revitalize the economy by employing low-income families, and improve the nation in general (Titlebaum, Williamson, Daprano, Baer, & Brahler, 2004). At the same time, some of these programs included formal education as an exchange for community service.

During the 1960s, the linkage between education and community service was labeled service-learning. In 1967, educators Robert Sigmon and William Ramsey suggested that service-learning described the combination of conscious educational growth with the accomplishment of certain tasks that met genuine human needs (Titlebaum et al., 2004). By 1969, the Southern Regional Education Board defined service-learning as “the integration of the accomplishment of the tasks that meet human needs with conscious educational growth” (Muscott, 2001, p. 9).

Service-learning has obvious roots in traditional volunteerism (Kraft, 1996). As an educational methodology, service-learning has two essential components: a focus on a school or community need (Wade, 1997), and service must relate to the course objectives and specific learning outcomes (Easterling & Rudell, 1997). Teachers integrate service activities with academic skills and content (Loschert, 2001). Students work on site in an

environment that reinforces the didactic, skills, and attitudinal components of their education into community service, an education that benefits both students and service recipients (Long, Larsen, Hussey, & Travis, 2001). However, in order to be complete and be effective, service-learning must integrate structured, interactive classroom instruction and debriefing at the end of the service project (Clark, Croddy, Hayes, & Philips, 1997).

In a matter of years, thanks to new perspectives about experiential learning and substantial emphasis from politicians in the United States, service-learning became ubiquitous. In 1997, the American federal government, through its president Bill Clinton, invested \$27 million in strengthening community programs that included service-learning (Moore, 1994; Saftner, 1998). California and Maryland state governments, as well as cities like Chicago and Philadelphia, either strongly encourage or actually mandate service-learning for their students (Billig, 2000; Portner, 1994). Even some academic institutions throughout the United States are already melding service requirements into their courses (Perry, 2000). This tendency to integrate service involvement in education is beginning to spread out to Hispanic countries (Roché, 1997), including Argentina, Spain, and Mexico.

Ways to Handle Service Involvement in Education

In the context of educational institutions, there are two ways frequently used to approach service involvement: curricular and co-curricular activities. Schools can develop courses where the student participates in service and receives academic credit. These courses, which are part of the formal curriculum of the educational program, distinctively teach the values that each institution philosophically decides to emphasize (Gaebelein, 1968). Also, teachers from any class select content they are required to teach and connect it to service projects, which teachers will later evaluate and give credit to the student. This is the case with service-learning. Such an approach permeates the curriculum with the selected values (Gaebelein, 1968) even though the name and content of the class does not explicitly deal with those values.

The second approach to teaching values consists of co-curricular activities. One way to carry out such teaching occurs when the school organizes service projects that have no formal connection to the curriculum but evidence a clear intention of doing something good for the community. Sometimes these activities are required by the institution, other times they are voluntary. In the end, students get involved in charitable deeds that help them acquire the value of service (Service Learning 2000 Center, 1996).

After 4 years of exposure to different curricular and/or co-curricular experiences in college, it is hoped that students will manifest a disposition to help others in their future lives (Astin, Sax, & Avalos, 1999). Former college students, now professionals, will be willing to serve in their communities with no expectation of external reward. Amid several other long-term effects of service engagement, it is this propensity toward continuous service, apparently, that mostly moves colleges to involve students in service projects.

Service Among Mexican Colleges

Currently, a number of colleges and universities in Mexico, like the Technological Institute of Higher Studies of Monterrey, University of Monterrey, Marian University of Merida, Popular Autonomous University of the State of Puebla, Higher Studies Institute of Chiapas, and other private higher-learning institutions are establishing both curricular service requirements (including service-learning programs) and co-curricular projects for their students. Other schools have a long tradition of co-curricular activities that teach service. Among these are three Seventh-day Adventist universities: the University of Montemorelos, Linda Vista University, and University of Navojoa.

Seventh-day Adventist higher-learning institutions, because of their philosophical standing, habitually integrate Christian faith and values into their instructional practices. Helping and service are congruent with the general philosophy of Adventist education. Adventist educational philosophy teaches that fitting students for unselfish service and the blessing of others should be the object of education (White, 1942). In addition, Adventist

educators believe there is a connection between education, service, and spiritual life. For Adventists, then, service is a worthy goal in their educational agenda but not merely for humane purposes. There is a higher purpose, which belongs to the spiritual dimension of the student.

A central element in the mission statements of most Adventist colleges is their commitment to prepare Christian professionals for service. For instance, the University of Montemorelos's mission statement states, "The University of Montemorelos, sponsored by the Seventh-day Adventist Church, holds as its mission the preparation of Christian professionals dedicated to serve God and their fellow human beings." Linda Vista's mission statement aims "to form youth through Christian education to serve God and their fellow beings." Part of Navojoa's mission statement includes "the preparation of men and women trained for service to God and society."

Nevertheless, how these institutions involve students in service differs from one institution to the other. The University of Montemorelos made a major change in the year 2000 by adding important philosophical components to its curriculum, service among them. Since then, every college program in the University of Montemorelos requires the student to fulfill 32 hours a semester of community service work. One day of the week, students and faculty go out to some place in the surrounding community and do something practical to alleviate the local needs. This is not service-learning per se. Rather, it is a curricular community service requirement for everyone. Linda Vista, due to an agreement with Montemorelos University to serve as an extension, has also required community service of its students from the School of Education since the 2004-2005 school year.

Much in the same fashion as Linda Vista, Navojoa has implemented formal courses that require service because two of their academic programs are extensions from the University of Montemorelos. None of these universities has teachers utilizing service-learning in their classes. Nevertheless, the three schools have programmed various non-

curricular service projects where they involve the students. Sometimes students are invited to participate, but there are times when everyone is required to assist in these service projects.

Statement of the Problem

Mexican Seventh-day Adventist higher-learning institutions such as the University of Morelos, Linda Vista University, and University of Navojoa, because of their philosophical standing, involve their students in community service practices through diverse activities. Such universities plan their service practices with definite prosocial and spiritual intentions. Nonetheless, there is a lack of empirical research on the nature and characteristics of these service projects, as well as on whether involvement in service-related projects in these institutions is producing the desired prosocial and spiritual development in the students. We lack a satisfactory understanding of the relationships between involvement in such community service experiences and the prosocial and spiritual development of students from Adventist higher-learning institutions in Mexico.

Inasmuch as literature reports several goals that community service can attain, there is also a need to verify what other goals, besides those stated by the institutions, are being fulfilled by the service involvement of students. Of particular interest is the perceived personal growth and religious leadership development of the students.

Purpose of the Study

The purpose of this study was to understand the characteristics of community service experiences that occur in selected Adventist higher-learning institutions in Mexico. At the same time, this study observed the relationship between community service involvement and the development of prosocial, spiritual, and personal outcomes in students from selected Adventist higher-learning institutions in Mexico. Finally, this research studied the interactions and combinations between community service

involvement, students' background regarding community service, and selected demographics that predict occurrence of prosocial, spiritual, and personal development of students in selected Adventist higher-learning institutions in Mexico.

Research Questions

This dissertation seeks to answer the following research questions:

1. How is community service implemented in each of the three Mexican Seventh-day Adventist higher-learning institutions?
2. What is the relationship between community service involvement and the prosocial development of students?
3. What is the relationship between community service involvement and the spiritual development of students?
4. What is the relationship between community service involvement and the personal development of students?
5. How do effects of community service involvement on the prosocial development of students vary depending on the community service involvement itself, the students' background regarding community service involvement, and selected demographic variables?
6. How do effects of community service involvement on the spiritual development of students vary depending on the community service involvement itself, the students' background regarding community service involvement, and selected demographic variables?
7. How do effects of community service involvement on the personal development of students vary depending on the community service involvement itself, the students' background regarding community service involvement, and selected demographic variables?
8. What combination of community service involvement, students' background

regarding community service, and selected demographic variables predicts the prosocial formation of students?

9. What combination of community service involvement, students' background regarding community service, and selected demographic variables predicts the spiritual formation of students?

10. What combination of community service involvement, students' background regarding community service, and selected demographic variables predicts the personal formation of students?

Rationale for the Study

This study may contribute to the advancement of higher education's understanding and current literature on community service, on helping behavior, and particularly on the outcomes of service practiced during the college years. In addition, this study reports on the recent trend in Mexico of community service spreading throughout the country.

With documented practices and strategies of the schools observed in this study, their leaders and service coordinators can get a better insight with regard to their own programs' improvement. On the other hand, other colleges and universities currently practicing any form of community service with their students may profit from reading this study's results. It can be expected that the positive evidence regarding helping behaviors developed through service involvement will also persuade others to adopt such programs for their institutions.

For higher-learning institutions, elements involved in implementing curricular changes generate great expenses of time and financial resources. At the same time, planning curricular or co-curricular change requires different approaches and means. Once policy makers, curricular designers, school administrators, faculty, and constituents know what approaches to community service involvement work best, their investments might follow wiser patterns.

Service today appears from elementary to graduate school. Nonetheless, it is in college that students are closer to incorporating themselves into society. For that reason, whatever service they have learned in college can be expected to impact their professional lives. Further, there has been abundant discussion about the role of the university as a character developer. If service involvement increases students' likelihood to engage in helping, then this study will add to the current understanding on the value of college activities in the development of helping attitudes and behaviors.

This study shows how service is impacting education in Mexico, adding a religious and cross-cultural perspective to the literature.

Theoretical Foundations

From the standpoint of learning, this study embraces the realm of character and civic formation. Such character formation is directed to the acquisition of the pertinent virtues to make better citizens out of current students, an intention that is parallel to the goals of Christianity (Rom 13; Eph 4:25-32; Col 3). It was this Christian worldview that undergirded the present study.

Community service in colleges has theoretical roots in several subject areas, experiential education being a prominent one. Beginning with Dewey (Dewey, 1966, 1938), philosophers and educational theorists (Kolb, 1984) have merged their thinking into a concept that stresses the fact that learning occurs best whenever students are actively involved in their learning. Service, then, is seen as the appropriate means by which practical involvement can be accomplished.

Service involvement in educational settings may reflect several styles. In some projects, students do most of the planning. This is the case with voluntary community service, where the primary emphasis is on the service being provided and the intended beneficiary is clearly the service recipient. It is not linked to the students' coursework nor to academic credit. There are instances, on the other hand, where most of the planning

comes from the school. It can be the professors or any department in charge of the service projects. In this case, service involvement becomes a requirement and is usually related to the student's coursework or represents academic credit.

Most studies about community service are carried out from the standpoint of the effects involvement has on students. Seminal research works on this regard are Shumer, Treacy, Hengel, and O'Donnell (1999) and Eyler, Giles, Stenson, and Gray (2001), where they review the literature on service and service-learning research in education over the past few years based on dissertations and other empirical studies. These sources report that community service has had a positive effect on student personal development such as sense of personal efficacy, personal identity, spiritual growth, and moral development, as well as on interpersonal development and the ability to work well with others, and leadership and communication skills. Involvement in community service is related to civic education stimulating a pattern of developmental change in the prosocial perception of participants. Also, community service is said to foster leadership development, personal and social responsibility of students, and commitment to service after graduation.

This study concentrates on the way community service involvement relates to prosociality, spirituality, and personal development. Later in the literature review of this dissertation, I consider how service involvement occurs and the way it develops through progressive stages (Delve, Mintz, & Steward, 1990; Omoto & Snyder, 1995). Whereas Omoto and Snyder's (1995) model concentrates mainly in experiences related to satisfaction and organizational integration, this study considered other types of experiences, like the nature of the activity itself and the importance of the context where the activity is deployed.

Concerning the dependent variables, theoretical models from social psychology explain the way exposure to a situation where there is a felt need develops prosocial attitudes and behaviors through the arousal of feelings of empathy (Eisenberg, 1982), as

well as the way helpers reflect on the performed behavior and attitudes which leads them to see and think of themselves in a new role and assume attitudes, and values that are consistent with that role (Bem, 1972; Erikson, 1968). In this same respect, theoretical support for the spiritual development enhanced by community service involvement is taken into account (Wuthnow, 1991).

This study is theoretically undergirded by empathy-based approaches to prosocial behavior (Batson, 1991, 1994; Batson & Shaw, 1991; Eisenberg, 1982, 1987; Eisenberg & Strayer, 1987; Hoffman, 2000), mainly because their perspective incorporates components of both moral reasoning and social learning theories. Empathy-based theories consider empathy to be the underlying motive and conduit for prosocial and altruistic behavior, and as said by Batson, “feeling empathy for [a] person in need evokes motivation to help [that person]” (Batson & Shaw, 1991, p. 114).

Within this theoretical perspective, two models inform this study. The first one is that students learn by becoming involved (Astin, 1984, 1985; Astin & Sax, 1998; Sax & Astin, 1997). The other deals with the way helpers follow a process of antecedent, experience, and consequences resulting from the performed helping behavior and attitudes, which leads them to see and think of themselves in a new role and assume attitudes and values that are consistent with that role (Omoto & Snyder, 1993, 1995, 2002; Omoto, Snyder, & Marino, 2000).

Definitions

The following terms are defined as used in this study:

Service: Service is a behavior that consists of any providing, offering, working, laboring, attendance or assistance done in behalf of others. Also, service is the attitude of being useful, helpful, and beneficial.

Community service: Acts of service performed for the benefit of the community.

Community service involvement: It is devoting time and energy to community

service either as an academic requirement or participating voluntarily with student organizations or university programs (Astin, 1984).

Required community service involvement: Service performed by individuals for the benefit of others, for an organization, and/or for a community (Burns, 1998) as an academic or student services requirement of the university.

Voluntary community service involvement: Acts done for the public good in which an individual or group voluntarily helps other individuals or groups (LeSourd, 1997).

Student outcomes: Prosocial, spiritual, and personal outcomes obtained by students as a result of their involvement in community service.

Prosocial development: Growth experienced by students in the area of positive attitudes and behaviors for the benefit of other individuals, groups, or social goals.

Spiritual development: Growth experienced by students consisting of the deepening of Christian faith, the furtherance of spiritual growth, and the development of generosity in students.

Delimitations of the Study

This study is delimited to Seventh-day Adventist higher education institutions in Mexico and, among their students, only seniors were selected for this study.

Limitations of the Study

The period of data collection for this study ran from the Fall of 2005 to the Winter of 2006, as this is a cross-sectional study. Also, the study obtained data only from those students who were present at the moment of the visit to their campus.

Summary

Society's moral condition is in need of help to develop prosocial traits in its members. Education has played a role in forming better citizens in recent years through

involving students in community service. Educational research has sustained the developmental value of community service in different areas of the students' lives.

Schools might reevaluate their responsibilities and methods of promoting the welfare of the society we live in and foster a more cooperative behavior among students. Part of that responsibility is to increase our systematic evaluation of what our schools are currently relying on to promote prosocial behavior in youth. Through this dissertation, Mexican Seventh-day Adventist higher-learning institutions, in promoting involvement of their students in community service, would gain knowledge as to their condition and efficiency in the prosocial, spiritual, and personal development of students.

Chapter 2 presents an expansion of the literature review of the study.

CHAPTER 2

LITERATURE REVIEW

Introduction

In this chapter, I present a more expanded theoretical basis for this study, founded on the review of pertinent publications. Several disciplines intersect in the selected field of this dissertation. The chapter opens up with an expounding of the main variables and terminology of the study, followed by the theological and philosophical concerns to service and prosociality. Then, contributions from the social sciences on the main variables of the study will be discussed. Finally, the chapter closes with a brief summary of the main points of this review.

Variables for the Study

Community Service Involvement

The setting for this study is community service involvement within educational organizations. Community service and schools have a long tradition of coexistence, but in the last years they have attached even more one to the other (Prentice & Garcia, 2000). Connecting community service to the schools has meant either requiring students to participate in the service projects or making it a voluntary endeavor (Forte, 1997). Diverse studies have focused on one approach (Austin, 1998; Davidson, 1995; Fitzgerald, 1997; Graham, 1995; Kohn, 1995) or the other (Stukas, Snyder, & Clary, 1999; Van Willigen, 1997; Williams, 1993) as means to prosocial formation. Since both required and voluntary approaches to community service exist in Adventist higher-learning institutions in Mexico, both of them will be addressed in this study as independent variables.

Prosocial, Spiritual, and Personal Formation

Scientific studies on service have centered on different samples, either institutions, service agencies, communities, faculty, alumni, or students. At the same time, studies have had diverse purposes, like study of the formation processes, description of service programs, evaluation of service programs, or report of student outcomes. Some of the areas where these outcomes have occurred are academic learning, career choice and continuation, relationship with the institution, and the development of personal and social skills or attitudes.

This study concentrates on the students' prosocial, spiritual, and personal outcomes, particularly, behaviors and attitudes that show prosocial interest, citizenship skills, social responsibility, sociocultural understanding, spiritual growth, personal growth, and religious leadership.

Theological and Philosophical Foundations of Service and Prosociality

Bible's Teaching on Love and Mercy

The theoretical foundation in the introduction of this study presented the correspondence between character formation and Christianity's intentions of developing virtuous traits in human beings. Christianity aims to develop those traits that society so desperately needs, like selflessness, solidarity, and compassion.

The Bible gives abundant testimony of the privilege and responsibility of Christian believers to help their neighbors, although the words prosociality and community service do not appear in its pages as such. Other concepts such as love, mercy, kindness, and service, embedded in the Hebrew words '*ahab* (love), and *cheved* (mercy), and the Greek *agape* (love), indicate the solemn responsibility of doing good to everyone. The Christian concept of love may be understood in relation to God's love for humanity, and the human

possibility of emulating that love towards fellow human beings. The early Christian idea of altruism rested on the assumption that love derived ultimately from divine grace (Wuthnow, 1993).

In fact, human beings were created to be helpful and serve fellow human beings out of love. The Apostle Paul says that “we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (Eph 2:10). The joy and happiness of individuals and nations is linked not to the abundance of the things they may possess (Luke 12:15), but to the merciful purpose with which those goods are used (Dan 4:27).

According to the Christian theistic worldview, from the very beginning, God expected human beings to be kind one to the other and concerned for the other’s needs (Gen 4:9). The great maxim of Christianity, “Love thy neighbor as thyself,” central in Jesus’ teaching (Matt 22:39), has its roots in the teachings that God gave to Moses (Lev 19:18). The biblical prophets incessantly preached on the moral duty of alleviating others’ needs through mercy and kindness (Lev 23:22; Mic 6:6-8), and avoiding any sort of harm doing (Deut 15:7-11; Prov 14:31; Isa 3:14; 32:7, 8; Amos 5:11, 12). However, no other texts of the Old Testament describe these values more clearly than those that depict the role of the Messiah who, as the suffering Servant, would incarnate a life of selflessness and renunciation, seeking to bless those around Him, even when some would despise Him (Isa 42:2-4; 49:1-7; 50:4-7; 52:13-53:12; 61:1-3).

It was God’s expectation that the same traits that characterized the Messiah were reproduced in the lives of His chosen people. However, beyond the exercise of religious disciplines that denoted affliction, abstinence, and self-restraint, as it is the case with fasting, God wanted His people to have deep regard for the others’ needs: “Is it such a fast that I have chosen? a day for a man to afflict his soul? . . . Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you

see the naked, that you cover him, and not hide yourself from your own flesh?” (Isa 58:5, 7).

During His earthly ministry, Jesus recollected much from what was said by the Old Testament prophets on the subject of altruism, selflessness, and benevolence. His message was very clear: The greatest is the one who serves (Matt 20:25-28; Mark 10:35-45). Heaven’s applause is for those who assist their fellows (Matt 25:31-41), even to the point of risking their own comfort or security (Luke 10:30-37). In His own life, Jesus “went about doing good and healing all who were oppressed by the devil” (Acts 10:37). Later on, the Apostles echoed this pious model when they preached love and service as the core of “pure and undefiled religion” (Jas 1:27). Those early disciples encouraged believers to serve like Jesus with statements such as, “It is more blessed to give than to receive” (Acts 20:35).

Prosociality and Human Nature in Biblical Perspective

There is close similarity between the diverse actions of love that Christians can perform and those known today as prosocial behaviors and attitudes. Prosocial behaviors are those positive, voluntary, and intentional actions that evidence concern for others. In this view, for example, the Bible stimulates Christians to give help to other believers (Acts 16:9) and cooperate with appointed leaders (Phil 4:3); to sympathize and comfort one another (1 Thess 4:18; 5:11), especially when someone is hurt (Gal 6:2); and to give generously to the needy (Eph 4:28; 1 Cor 16:1-3; 2 Cor 9:7).

In the same way, the Bible teaches believers to give preference to the other, as Phil 2:3 reads, “Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.” Very much related to this passage is the one in Rom 12:3, that commands “not to think of himself more highly than he ought to think.”

However, many wonder how these commands relate to human nature. Is there a

natural inclination in human beings to benefit others? Is humankind's only motivation to preserve personal well-being? According to the Bible, human beings were created and placed in a perfect environment where everything was good (Gen 1:31; 2:7, 8). They enjoyed friendship among themselves (Gen 2:23-25), with the living creatures (1:30), and God, with Whom they talked daily in the cool of the day (3:8). The Bible affirms that humanity was made in the image of God (1:26, 27), and God is good (2 Chr 30:18; Ps 73:1).

Unexpectedly, the enemy appeared and tempted Eve to do contrary to God's will. The Lord had previously instructed Adam and Eve on what was right and what was wrong. Eating (2:17) from the tree of the knowledge of good and evil would cause them to die (2:17). So when Adam and Eve ate of this fruit, they were rebelling against God; they were choosing a path that looked fitting for them, but that would take them to death (Prov 14:12). In the end, they were claiming autonomy to determine right or wrong, but that is not possible, because it is God who determines what is right and what is wrong (Gen 2:18).

As a consequence of their fall, human beings developed a tendency toward selfishness. Right after eating the forbidden fruit and, when asked about their wrongdoing, Adam and Eve began to cast the fault one on the other (Gen 3:12), and to the serpent (3:13). They denied any responsibility and centered their interests in preserving their own welfare. Their offspring inherited this egoistic tendency (4:3-5) which ultimately was transmitted to all humanity (Ps 51:5), bringing about sorrow and death (Rom 5:12).

As time went by, human beings became more self-centered, and engaged in horrible behaviors (Eph 2:1-3; 2 Tim 3:1-5). They became lovers of themselves in the first place (2 Tim 3:2). And this tendency grew to the point that threatened to extinguish with its fierce rulership any vestige of goodness and love in human beings (Rom 6:12-14). That means it is easier for men and women to do wrong than to do good; it is easier to focus on

oneself than on the other's needs. Only when the person surrenders to the redemptive love of God is this egoistic tendency overturned (Luke 19:8-10).

God has promised to come back to this earth and take with Him all those who accepted His redemption (Matt 16:27). Only then shall all traces of selfishness be wiped out (1 Cor 15:54). In the meantime, human beings, even converted Christians, have to live the daily struggle between selfishness and selflessness, sin and righteousness, in their own hearts and lives (Rom 7:21-23). To nurture this orientation towards God and goodness is "the good fight of faith" (1 Thess 6:12).

Doing good to others is associated with an absolute, transcendent sense of moral order which is linked particularly with the will. Love for neighbors is a decision that we make to treat others with respect and concern. The early Christian view that human action is governed primarily by the will is especially evident in the struggle between old and new nature. There is in humanity an internal will or orientation that drives the individual toward God or toward the base desires of flesh. The possibility of love occurs within the framework of a fundamental transformation of the will, according to Wuthnow (1993), from those lower desires to a higher orientation.

Altruism, in its original sense, connotes a fundamental shift in orientation, away from ordinary life toward a higher conception of value, not simply doing good or having other-directed orientation. The possibility of authentic altruism exists because humankind still retains the *imago dei*. Therefore, there are individuals who are moved by motives parallel to that pristine image of God, making altruism "a higher state of existence, a qualitatively better orientation, and it is made possible only through divine grace, a power that operates in distinct opposition to the natural self-centeredness of humanity in its fallen condition" (Wuthnow, 1993, p. 348). The Bible's ways of describing this process of correction are numerous: "circumcision of the heart" (Deut 30:6); God's "writing his laws" on our hearts (Jer 31:33); God's substituting a "heart of flesh" for a "heart of stone"

(Ezek 11:19); being “born again” by the Spirit (John 3:3; 1 John 5:1-2); removing old clothing and replacing it with new (Col 3:12-14); dying to a sinful life and resurrecting to a new one (Col 3:1-4); moving out of darkness into light (1 John 2:9). Until that happens, we cannot love selflessly. Nevertheless, because of sin, every human behavior, including those who seem well-intended and helpful, will have a degree of egoism.

Motivations for Christian Service

A highly important issue in this discussion deals with motivations to prosociality. Why do people contribute to the well-being of others? To study the profundity of human hearts is a gigantic task. Human beings cannot know for sure what is in the mind of a given person because sin has had a blurring impact both in human motives and perceptions (Jer 17:9). Although rather reserved on the matter, the Bible shares some insights on what motivates Christians to serve and help the needy.

Keeping a devoted relationship with God causes the will to expand on noble, just, pure, lovely thoughts and not on oneself (Phil 4:8). A true disciple of Jesus has the propensity to meditate on what is good, to seek righteousness and not his or her own convenience. In that sense, it is expected that Christians’ motivations are more other-centered than self-centered. Nevertheless, total altruism is simply beyond our human capacity. Only by the intervention of divine grace can humans express authentic love.

True Christians do not help others to save themselves. Jesus the Savior has indeed paid it all. At the same time, faith in Jesus relieves humanity from sin (Rom 8:2). Christians can assuredly affirm that as long as they remain in this relationship with God, they enjoy salvation; they have the reward of life already (John 5:24). There is no need of good works for attaining or complementing salvation, because it is already on their credit due to their faith in Jesus’ expiatory sacrifice (Eph 2:8, 9; Gal 2:16).

Christians recognize one attribute of God that allows Him to have accurate knowledge of whatever action occurs. God is omniscient; He sees everything (Ps 139:7-

12; Prov 5:21). In addition, the angels of God report on anything that happens on the earth (Matt 18:10). So if anyone does something, he or she can be sure that God knows what is the real reason behind that action. Whereas, for instance, there are people who like to go after recognition when they give to charities (Matt 6:1-4). The Lord knows the heart, and such people are only deceiving themselves. That feeling of self-importance is the only reward such a person will reap, and Christians know that.

Moreover, Christians are conscious of who they are (1 John 3:1, 2) and they value human life as the crown of all creation (Ps 8:5). To both God and Christians, life is precious. An action that preserves or sustains human life is acceptable because God came to earth to bring life abundantly (John 10:10). Conversely, when people value things more than people, they are detaching themselves from God's way of living (Luke 12:16-21).

When God judges human behavior, there will be recognition of good deeds and condemnation of selfish behavior. Interestingly enough, those who approach the heavenly throne will manifest surprise at how God values their actions because they did not think that all deeds to their neighbors are considered to be done as to God Himself (Matt 25:37, 38, 44). That is, helping is an act that grows out of a relationship with God; it is the natural response of someone who looks after a friend's need. A Christian sees other people, particularly the needy, not only as brothers and sisters but as God Himself. Doing something for them is as if it were done to Jesus. It is in this context that all promises for giving are offered. To give draws a Christian closer to his or her human family and to God—not so much for having done a good deed, but for showing concern and closeness to them.

Finally in these reflections, helping has a formative character for the Christian. God left poor, needy people on the earth to keep human beings humble and attentive (Deut 15:11; John 12:8), to keep Christians sensitive to their identity, possessions, and potential to create a better world. Helping and cooperating is a remarkable way of installing God's

kingdom on this earth (Matt 6:10). In this respect, for Christian education, the development of spirituality and godliness in students is crucial to the fulfillment of God's mission to the nations (Matt 28:18-20; John 15:12).

Empirical Foundations of Service and Prosociality

A Mature Trend in School Settings

During the 1990s, two curricular innovations grabbed the attention of much of the higher education community: service-learning and distance education. Neither of these concepts was invented during that decade. Correspondence courses were popular as far back as the 1800s, and service has long been part of higher education's tripartite mission, along with teaching and research. The approach to them, however, has changed dramatically in the past decade, resulting in substantially increased funding, availability, and public interest in the United States (Kozieracki, 2000) and in other countries (Roché, 1997).

For instance, Rubin (1990) said, "if student community service was a fad a few years ago and a trend today, there's a movement coming tomorrow" (p. 12). He was right. In America and abroad, we see a movement going strong in educational literature and practice in behalf of involving students in service, to the extent that some label it as one of the strongest contemporary trends in American post-secondary education (Hilosky & Moore, 1999; Serow, Calleson, Parker, & Morgan, 1996).

Academic scholars have long argued that colleges must not only teach and conduct research but also involve students in service to society (Gujarathi & McQuade, 2002). Service involvement, in the forms of action research, participatory planning, and community outreach, has served as an alternative learning and teaching method since the 1960s (Cameron et al., 2001). Student participation in service, then, is far from new, but especially since the past decade has seen substantial growth in community service programs within higher education. Involving students in service projects is unquestionably

more visible and widespread on college campuses today than 15 years ago, and the calls for increased service opportunities continue (Gray, Ondaatje, Fricker Jr., & Geschwind, 2000). What could be at the bottom of this new trend in higher education?

Reasons for the Explosion of Interest

Part of the answer is found, first, in the current societal setting, which has changed considerably. We now live in an electronic age with high-speed communications and many innovations in our home lives. The free time that people have is frequently spent with things rather than with neighbors or people with similar interests in the community. Movies, music, computers, exercise machines, and electronic toys engage people at home, often leaving them socially isolated from most of the local community. In this age of being socially disconnected, the need for service in the schools may be greater than ever before (Hepburn, 1997). Within this context, educational institutions are perceived as compensatory venues through which such attachments may be appropriately reconnected (Waldstein & Reiher, 2001).

Second, today's social context is plagued with increasing youth misconduct and other social pathologies. Some locations are not safe places any more (Kraft, 1996). Problems such as poverty, corruption, environmental degradation, and other social ills weigh heavily on minds and hearts. As a result, higher education is being pressured by constituents to renew its historic commitment to service in order to stop this poignant trend (Hinck & Brandell, 2000).

Third, educators on social studies are particularly alarmed by youths' apathy towards and alienation from political life (Wade, 1997). Service in colleges and universities has recently experienced renewed attention as a possible solution to the need for greater citizenship education in curricula. There is an increasing realization that students' engagement in effective and proactive service can contribute to the solution of such apathy while also promoting the educational development of students and faculty

(Harkavy & Romer, 1999). According to the speeches of faculty members and administrators who are committed to a philosophy of service, the idea that dominates service-learning is the need to help students effectively develop communal democratic values through serving others. The absence of such values as helpfulness, participation in political life, and commitment to the common good has led many to reconsider what messages students are hearing. Advocating community service is perceived at least as a partial response to the challenge of educating the next generation of active and involved citizens (Rubin, 1990).

Fourth, because students are having difficulty applying theory obtained in the classroom to the workplace, many educators are advocating service-related techniques, due to their experiential component, to reduce students' reliance on passive learning. Years before, academic institutions encouraged the acquisition of professional skills without emphasizing community service and civic responsibility; today, it is different. Service-related programs may integrate academic and professional skill development with service to the community. From dealing with real world problems, students have the opportunity to recognize social injustices, appreciate the difficulties and advantages of working with people within the community from different backgrounds, and develop confidence and skills in their own abilities to critically think and solve problems. These are experiences that cannot be offered within the confines of the university classroom (Valerius & Hamilton, 2001).

Finally, Newman (2008) argues that the recent trend in service-learning may be a response to three general critiques of the academia: lack of curricular relevance, lack of faculty commitment to teaching, and lack of institutional responsiveness to the larger public good.

Community Service vs. Service-Learning

As they occur in schools, community service and service-learning are closely related. However, there are elements that differentiate them one from the other. If we take service and learning as intersecting axes, we will come up with a matrix of four quadrants. In the service axis, there are two extremes of the continuum, one is low level of service and the other is high level of service. On the learning axis, we have on one side of the continuum curriculum integrated learning and, on the other one, non-integrated learning (Service-learning 2000 Center, 1996).

In the first quadrant appear those activities with a high level of community service and, also, a high level of integration to the curriculum. This is the quadrant of service-learning. On the second quadrant there are those activities that have a high level of community service but are disconnected from academic learning. Here is where community service is placed. In the third quadrant can be found those activities that are high in academic learning but disconnected from service. And, finally, in the fourth quadrant are found those activities that are low both in academic integration and service. This description can be best observed in Figure 1.

All those colleges and universities that have students involved in service to the community are actually promoting volunteerism, which refers to the millions of citizens who perform some service or good work of their own free will and without pay (Kraft, 1996).

However, there is more to service than mere volunteerism. In service-learning students' service must relate to the course objectives and specific learning outcomes (Easterling & Rudell, 1997). According to this line of thought, colleges could integrate community service activities with academic skills and content (Loschert, 2001). Students work on site in an environment that reinforces the didactic, skills, and attitudinal components of their education in service that benefits students and service recipients

(Long, Larsen, Hussey, & Travis, 2001). However, in order to be complete and effective, service must be integrated with structured, interactive classroom instruction (Clark, Croddy, Hayes, & Philips, 1997).

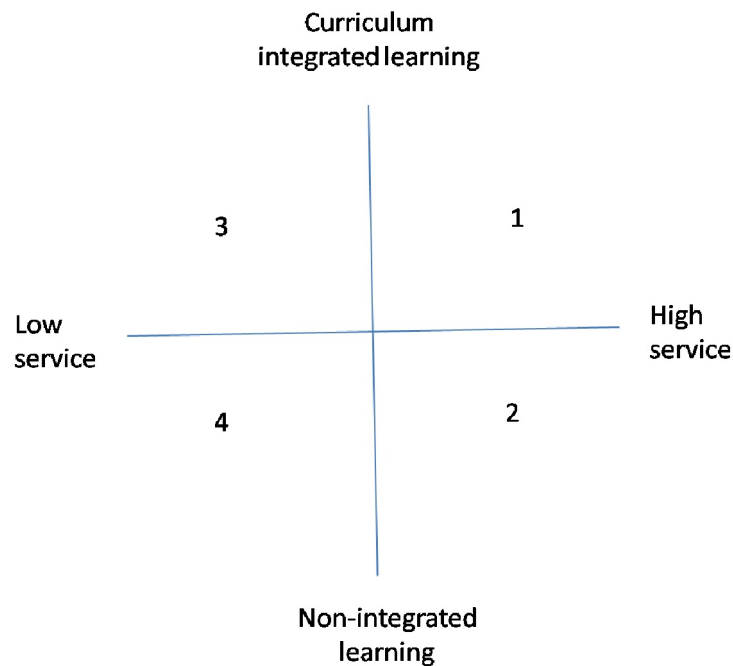


Figure 1. The service matrix. Community service falls within quadrant 2; service learning falls within quadrant 1.

What makes service-learning educationally distinctive and pedagogically rich is that it requires students to reflect on what they are doing--on what happens, on what that means, and on its importance. It is precisely this reflective element that makes service-learning differ from community service (Hecht, 1999; Miller & Neese, 1997). Reflection is the process that converts service experiences into learning experiences (Kinsley, 1994) by means of reading, direct writing exercises, group discussions, student presentations,

classroom discussions, and focusing on critical, reflective thinking (Aberle-Grasse, 2000; Hilosky & Moore, 1999; Kozeracki, 2000). This critical reflection amounts to further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility (Cameron et al., 2001; Gujarathi & McQuade, 2002; Kretchmar, 2001).

Arranging for students to volunteer in a nursing home is community service, whereas combining the project with an examination of the physiology of aging or cross-cultural attitudes toward the elderly—that is service-learning (Gardner, 1997). Other examples of service-learning activities include those in which students gather oral histories from senior citizens for their social studies curriculum or create a bird sanctuary as a means for helping the environment while they learn science and math skills (Wade, 1995).

The Theory Behind

As is the case with any movement, there are thinkers behind pushing forward. Ideas grow and get stronger when adherents from different fields provide for the common good. It should be clear in the present document that most of those who emphasize service-learning are assuming their mandatory nature over simple community service, which endorses volunteerism.

I concur with Kraft (1996) in accepting that the antecedents of voluntary service to community can be traced to society's Judeo-Christian roots. The exploration of how the Bible relates to service in human experience, however, has been dealt with elsewhere.

The idea of introducing service activities into schools developed from an educational philosophy that encourages active and experiential learning to fulfill social responsibilities (Kulewicz, 2001). Among these social responsibilities are the tasks of reconnecting the alienated members of society and caring for others' needs.

Connecting individuals to communities has been recognized as a necessary ingredient for sustaining a democratic society in the United States since at least 1835,

when Alexis de Tocqueville first published his treatise, *Democracy in America* (Waldstein & Reiher, 2001). Later on, in what may have been the first civics book for educators, Arthur W. Dunn wrote: “Being a member of a community means that each one of us takes part in, and contributes to, its life” (Hepburn, 1997, p. 138). He likened individuals in the community to parts of the body that depend on but also contribute to the life of the whole body. Stated Dunn, “The best of your life comes from participation in the life of your community . . . giving to and receiving from the community’s life” (p. 139).

John Dewey remains the seminal theoretician and advocate for this perspective within the context of education. An educational philosopher, Dewey, at the beginning of the 20th century, expressed the need for experiential learning. The great waste in education, according to Dewey (1966), was that learning was not connected to the surrounding community. Real knowledge, he would have argued, comes only through the experience of learning that occurs within a meaningful context. Learning occurs when the learner constructs meaning from the interaction of knowledge and experience. Acquiring knowledge and demonstrating on paper and pencil exams is one way to look at academic learning. However, many cognitive scientists now believe that more meaningful and deep processing of information comes when students have the opportunity to apply course material (Bransford, Brown, & Cocking, 1999). This type of learning is constructed by the learner and is more than merely answering questions regarding facts and figures on an exam (Valerius & Hamilton, 2001).

One of the primary differences between experiential learning and service-learning, though, is that the focus of experiential learning is often on the benefit to students, whereas service-learning is reciprocally beneficial, with meaningful service being provided to the community and meaningful learning experiences provided for the student. Moreover, the act of reflection also provides the critical distinction between service-learning and the traditional concept of community service (Kozeracki, 2000).

The 1920s, a creative, experimental time in social studies curriculum, was one of the high periods of experimentation in community service-learning. Several researchers, including R. W. Hatch (1921), Henry Harap (1927, 1937), and Harold Rugg and A. Shumaker (1928), were proponents of social studies courses that carefully connect classroom studies to civic activities in the society (Hepburn, 1997).

The pedagogical notion of integrating service into the curriculum is based on the work of contemporary educational theorists including Kinsley (1994), Wade (1995), and Hepburn (1997). From the standpoint of the nature of human learning, the seminal works of Jean Piaget (1932, 1952), James Coleman (1990), and David Kolb (1984) lay the foundation for a theoretical framework of experiential learning in the fashion of service-related projects (Kinsley, 1994).

As defined by Kolb (1984), experiential learning “is the process whereby knowledge is created through the transformation of experience.” He describes learning as a four-stage cycle of concrete experience, reflective observation, abstract conceptualization, and active experimentation. This process serves as an ideal model for college service projects. In addition, the step of reflective observation helps to distinguish service-learning from other experiential education (Kozeracki, 2000). Nevertheless, “service-learning” as a distinct term was not used until 1969, and it did not develop into a vital educational movement until the mid-1980s (Tai-Seale, 2001).

Experiential learning rests on two principles: the principle of continuity and the principle of interaction (Johnson & Notah, 1999). A theoretical heritage of Dewey, continuity and interaction act hand in hand in the task of influencing both the student’s current and future educational experiences and habits. Interaction refers to the dealings between the student and the environment (Carver, 1997). Factors that affect a student’s experience include those that are internal to the student and those that are objective parts of the environment. The student’s perceptions of and reactions to the objective factors are

influenced by his or her attitudes, beliefs, habits, prior knowledge, and emotions.

As far as continuity is concerned, Dewey (1966) believed that people develop habits of emotional response, perception, appreciation, sensitivity, and attitude. These habits, developed from past experiences, affect future experiences. Experiential learning holds a promise for all students. It helps them confront community problems and utilize analytical and critical thought processes, as they get involved in everyday community services and decisions (Hepburn, 1997).

Moreover, if community service, whether mandatory or voluntary, is to be a method for teaching young people about their roles and responsibilities as citizens in a democratic community, then content and strategies must model and support democratic principles. In relation to ethics, there are two principles that undergird service projects, philanthropic and civic. The philanthropic principle emphasizes service as an exercise of altruism. The civic principle, on the other hand, emphasizes mutual responsibilities and interdependence of rights and responsibilities; it focuses on enlightened self-interest (Battistoni, 1997).

In the service-related literature, we can perceive two languages or tones, so to speak, one more democratic or progressive, and another more critical and oriented to power struggle (Abowitz, 1999). People who identify themselves with a more contracultural, liberal understanding of education, even in religious milieus, might find in community service endeavors a basis for controversial social actions.

Benefits of Service

Literature has shown how many benefits students, colleges, and society in general can obtain from learning to serve. With regard to students, there are personal outcomes such as a sense of personal efficacy, personal identity, spiritual growth, and moral development (Eyler et al., 2001). Also, students who engage in service tasks undergo interpersonal development and acquire abilities such as working well with others, and

leadership and communication skills (Astin & Sax, 1998). In the social realm, students who participate in service activities reduce stereotypes, facilitate cultural and racial understanding, and develop social responsibility, citizenship skills, and commitment to service (Astin, Vogelgesang, Ikeda, & Yee, 2000; Batchelder & Root, 1994).

Service, when taught in the fashion of service-learning, has a positive impact on academic learning, like complexity of understanding, problem analysis, critical thinking, and cognitive development (Eyler et al., 2001). It even improves students' ability to apply what they have learned "in the real world," something that clearly contributes to career development (Astin et al., 2000). Finally, faculty members report stronger relationships with students engaged in service, as these students manifest more satisfaction with college and more likelihood to graduate (Shumer et al., 1999) .

Prosocial Formation

The Role of the Student in the Learning Experience

There is a high expectancy for the school system to act as an agent of prosocial development in youth. And there are good reasons to be optimistic on this matter, since theory has proven how this formation may occur in several domains (Astin & Sax, 1998).

The first theoretical basis that undergirds this dissertation assumes that students learn by becoming involved. Accordingly, student involvement has to do with the "amount of physical and psychological energy that the student devotes to the academic experience" (Astin, 1985, p. 134). In this study, the amount of student learning and personal development associated with community service should be directly proportional to the quality and quantity of student involvement in that program.

Another implication of the involvement theory is that student time is the most precious institutional resource. "The extent to which students can achieve particular developmental goals is a direct function of the time and effort they devote to activities" (Astin, 1984, p. 301). So, the more time students commit to any experience, the more

likely the effects of such activity will appear. By the same token, the more time students commit to a variety of experiences oriented towards the same learning goal, the more likely those learning goals will be attained.

The fundamental question to be asked of any educational program or intervention is how students are affected (Astin, Keup, & Lindholm, 2002; Astin & Sax, 1998). According to the theory of involvement, virtually every significant effect can be explained in terms of the involvement concept. Astin affirms that “every positive factor was one that would be likely to increase student involvement in the undergraduate experience, while every negative factor was one that would be likely to reduce involvement” (Astin, 1985, pp. 144, 145). One of the positive factors that increase involvement in students suggested by Sax and Astin (1997) has to do with the structure of the institution. These writers recommend that universities strive for establishing a centralized service center “that can provide a coordinating link between the classroom and the community” (p. 31). Another factor, according to involvement theory, falls in the category of relationships. “The most potent forms of student involvement appear to be academic involvement (e.g., time spent studying and carrying out class assignments), interaction with peers, and interaction with faculty” (Astin et al., 1999, p. 189).

The second conceptual foundation for volunteer work used in this study was designed by Omoto and Snyder (1995), who identify psychological and behavioral features that explain this type of behavior. According to Omoto and Snyder (1995), volunteers go through a series of stages known as antecedents of volunteerism, the volunteer experience, and consequences of volunteerism. In the next paragraphs, this chapter will outline this conceptual model and integrate some other theoretical approaches that help explain why and how community service involvement may promote prosocial development.

The Process of the Learning Experience

The Antecedents Stage

During this stage, there is a key question to address: What prompts some people to become volunteers? In the case of AIDS volunteers, who were the subjects of study of Omoto and Snyder (1995), there is much to consider before dedicating time and effort to the task of caring for an infected person. These researchers found out that answers for this question came from considerations of the personality, and motivational and circumstantial characteristics of the volunteers. The personality attributes may include a variety of traits that may be said that constitute a helping disposition. Within the motivations proposed by these authors are values, understanding, personal development, community concern, and esteem enhancement. Finally, the model refers to features of a person's circumstantial life such as normative influences and social support provided by friends, family, and coworkers.

Additional support that endorses this antecedent stage comes from diverse learning theories. "The learning explanation applies general principles from learning theories to the acquisition of helping skills and beliefs about why these skills should be used to benefit others" (Schroeder et al., 1995). This particular learning can be threefold: behavioral, social, and emotional. Behaviorist theory of learning has proven how repetition and conditioning develop patterns of behavior in subjects. Therefore, the earlier life experiences of a person are fundamental in defining how he or she will behave in a given circumstance where helping is in order.

Social learning (Bandura, 1977) provides an explanation of volunteer behavior by means of the information gained from other people, whether by direct instruction or simply observing other people's behavior. Again, specialists tend to look at the individual's relationship with the parents and immediate family in search for altruistic models of behavior and discourse that explains voluntary behavior (Grusec, 1991).

Social and personal norms also play a role in this antecedents stage. Such norms refer to rules for accepted and expected behavior, whether individual or from the social group a person is in (Schroeder et al., 1995). Some social norms include reciprocity, which is a conditional behavior aimed at reacting to a behavior with another behavior of the same valence (Skilton-Silvester & Erwin, 2000), and social responsibility, which refers to the expectancy of helping those who are dependent upon oneself (Schroeder et al., 1995). Personal norms do predict actual helping, and in the development of personal norms both cognitive and social elements participate.

However, there is an emotional element of prosocial behavior that interacts with the cognitive one. This emotional element implies motivation explained by arousal. The mediating element here is empathy, which is vicariously aroused by awareness of a given situation where there is a need to help (Eisenberg, 1982). Being presumably a learned response, empathy drives the individual to help others in distress and solve their needs.

There is considerable discussion, nonetheless, on the nature of the emotions aroused by the contemplation of distress situations, as some believe they could be of an egoistic nature (Schroeder et al., 1995). In other words, people help either in order to reduce their own negative feelings or anxiety when contemplating a distressed person or, after a cost-reward analysis of the distressing situation, to derive personal or social benefits from the situation (Swap, 1991).

The Volunteer Experience Stage

Omoto and Snyder's (1995) volunteer model considers the volunteer experience stage from the standpoint of what may promote or deter continuing involvement. In this regard, they selected two factors: satisfaction and organizational integration. This means that if a person experiences satisfaction from the volunteer work and integrates adequately to the organizational climate of the experience, then they will continue to be involved as volunteers.

In connection with the antecedents stage, when students are involved in community service, they are exposed to distressing situations that call for a reaction. It is then that their learning (behavioral, social, and emotional) and norms (personal and social) interact with the emotions aroused. Through repetition and socialization with faculty and project leaders during the volunteer experience, it may well be expected that an emotional response activates and prompts them to display helping behavior and attitudes, such as physical help, awareness of cultural diversity, and interest to change the social pattern of community life. That is to say, the interaction between the dispositional and environmental elements that a community service activity stimulates, eventually becomes evident in behaviors and attitudes of the participants (Etxebarria & Apodaka, 1994). Hopefully, that emotional reaction will be an altruistic one, like empathy (Batson, 1991, 1994).

The Stage of the Consequences

At the stage of the consequences, continuation of voluntary service influences personal attitudes, fears, knowledge, and behaviors of volunteers. It is in this moment that such positive traits as citizenship, social responsibility, sociocultural diversity, and spiritual growth appear as an effect of the service experience. The individual, then, reflects and assesses his or her own experience and the behaviors and attitudes that were developed by means of the service experience. Internally, a self-attribution seems to occur that makes the individual identify with a volunteer role. Due to this identification, it will be easier to react prosocially the next time he or she contemplates a distressing situation where help is needed (Bem, 1972), and lay the basis for a continuing volunteer experience when such behaviors and attitudes have been internalized.

Spiritual Development

Empirical studies have found positive relationships between community service projects and spiritual growth (Catalano, Berglund, Ryan, Lonczak, & Hawkins, 2002;

Soukup, 1999) and religious/spiritual values (Serow & Dreyden, 1990). However, for these findings to be relevant, there is a need to clarify terms.

Spirituality may be understood in broad terms as “one’s subjective awareness and internal views, with the ability to explore the meaning and purpose of our lives” (Louie-Badua & Wolf, 2008). Others perceive spirituality, in more theistic terms, as “the inborn desire and ability of every person to seek, to know, and to respond to God” (Sikula & Sikula, 2005, p. 75).

From these two definitions, at least two dimensions of spirituality may be drawn: the relationship of the individual with the transcendent, and the relationship of the individual with himself or herself. A third dimension of spirituality has to do with the preparation of individuals for loving and serving others or, as Christians would say, for the work of the ministry—making disciples of all nations (Lawson & Choun, 1992). Such preparation of people entails the development of the Christian traits necessary to witness and serve appropriately, discussed earlier in this chapter.

Findings on Spiritual Growth

Research on the impact of involvement in community service on the spirituality of people covers the three areas of the self, others, and God. Some have found how the self is affected spiritually when involved in community service as the individual expands self-inquiry and knowledge about one’s background, values, purpose, and meaning (Louie-Badua & Wolf, 2008). Others have found how the community service experience affects students spiritually when participants are less concerned respecting their own circumstances and more aware and proactive in regard to the welfare of others, enabling students to love and serve others (Sikula & Sikula, 2005); in this case, community service functions as a connected knowing that posits the fundamental centrality of relations (Saltmarsh, 1997). Finally, participation in community service has allowed students to acquire new perspectives about the historical person of Jesus, His doctrine, and sayings

(Batten, 2005).

Although there is need for more research from the causal standpoint, it is safe to say that Christian education might rely on community service as a means to motivate and develop behaviors and attitudes that evidence spiritual growth. In this respect, the role of religion in volunteerism, in general, and community service, in particular, is twofold. Christian religion provides motivation for the performance of prosocial attitudes and behaviors; at the same time, Christian religion has created mechanisms and organizational settings that both stimulate and coordinate helping behaviors (Serow & Dreyden, 1990).

The Process of Spiritual Development

The formation of character to which community service contributes goes farther than the time limits of college, as character is formed over decades and not months. Strain (2005) compares the transformation that civic engagement produces with the task of building a cathedral, knowing that the massive churches would not be finished for 300 to 400 hundred years. This is especially true when we think of character related to spirituality in terms of thought, perception, and pious actions.

A Christian educator linked the exercise of generosity to the development of spiritual convictions in an continuous cycle when she said: “The work is progressive—action and reaction. Love and devotion to God will give activity to benevolence, and benevolence will increase faith and spirituality” (White, 1892, p. 43). Apparently, when an individual performs acts of benevolence due to transcendent motives, benevolence would increase faith and spirituality, which are the foundation for a successive chain of prosocial behaviors.

Perhaps a way to explain the development of such prosocial behaviors might be found in the way Christianity conceptualizes the needy. The Bible says that those who suffer should be identified with the Lord Himself (Matt 25:40, 45). That is to say, God is seen in the persons of those who suffer and need. Other parts of the Bible affirm that the

contemplation of the person and character of God conditions the life to be transformed (2 Cor 3:18). If those who help get in direct contact with those being helped, then there is interaction between the individual and God. From such interaction one can expect human beings to grow in likeness to God.

Summary

This chapter has presented a review of the literature regarding the main variables and terminology of the study, followed by the theological and philosophical concerns to service and prosociality. In addition, the chapter laid out contributions from the social sciences to the discussion of the main variables of the study.

The value of the literature that this study has collected is fundamental to the interpretation of the results this study found. What comes next in the dissertation is the description of the methodologies used in the study, found in Chapter 3.

CHAPTER 3

RESEARCH METHODOLOGY

Introduction

There is a lack of empirical research on the nature and characteristics of community service projects in each of the three Mexican Seventh-day Adventist higher-learning institutions. Also, there is a lack of empirical research on whether involvement in service-related projects in these institutions is producing the desired prosocial, spiritual, and personal development in the students. Therefore, this dissertation intended to understand the way the three institutions implemented community service, as well as to explore the relationships between involvement in community service experiences and the prosocial, spiritual, and personal development of students from the selected institutions.

This chapter is concerned with the design of the study, the description of the population and sample, the data collection procedures, and the data analyses that were utilized during the different stages of the study.

Research Design

The research design of this study is “mixed methods,” where I combined elements of qualitative and quantitative research approaches for attaining the purpose of this dissertation (Goodson, 2010). Since my first research question for this dissertation is, How is community service implemented in each of the three Mexican Seventh-day Adventist higher-learning institutions?, the understanding and description of such implementation would be better attained by means of a qualitative approach (Shumer & Belbas, 1996). On the other hand, since this study purposed to examine possible

relationships, interactions, and predictions, as stated in the last nine research questions, inquiry and data collection via quantitative means seemed most appropriate for the matter.

This study followed a sequential exploratory design where the qualitative data collection and analysis was followed by the quantitative data collection and analysis and an interpretation of the entire analysis at the end of the study (Creswell, 2009). This design was chosen because, in achieving my research purpose, I would be afforded convergence and corroboration of data by way of triangulation (Creswell & Plano, 2006). Besides, this research design facilitates complementarity between one method and the other when approaching community service (Creswell & Plano, 2006).

Qualitative Stage of the Study

Sample

Mexico is the geographical context from which the population of this study was drawn. The qualitative stage of the study consisted of three cases done between May and October 2005. Eighteen people from the selected institutions participated in interviews and focus groups, five from Linda Vista University (LVU), five from the University of Montemorelos (UM), and eight from the University of Navojoa (UNAV). Subjects included two presidents, six vice-presidents, one assistant to vice-president, five school deans, one institutional community service coordinator, one assistant to institutional community service coordinator, one youth-organizations leader, and two senior pastors. For a comprehensive view of participants, see Table 1.

Subjects were purposely selected due to the relationship their working post had with the planning or implementation of community service on campus. In order to perceive the general vision and purposes of the selected institutions, presidents and vice-presidents were chosen as part of the sample.

Table 1

Subjects Participating in Interviews and Focus Groups

Subjects	Institutions			Total
	LVU	UM	UNAV	
Presidents		1	1	2
Vice-presidents	2	2	2	6
Assistants to the Vice-president	1			1
School deans	1		4	5
Community service coordinators		1		1
Assistants to community service coordinator		1		1
Senior pastors	1		1	2
Youth leaders	1			1
Totals	5*	5	8	18

Note. LVU = Linda Vista University; UM = University of Montemorelos; UNAV = University of Navojoa.

*One of the vice-presidents was dean of one school also.

All subjects agreed to read and sign the research consent forms, which were kept by the researcher. In order to maintain the subjects' privacy, pseudonyms are used when there was need to refer to individual opinions.

Data Collection

Before the actual visits for this study, I wanted to see how the leaders had written their plans for their institutions and how community service fitted into those plans. At the very outset, I perceived that the three institutions had a very well-developed set of statements: philosophy, mission, vision, objectives, goals, and values. The schools had done a reflective analysis of their strengths, weaknesses, opportunities, and threats (SWOT).

Interviews and Focus Groups

An early element of interest in writing the questions for the interviews and focus groups was the existence of alignment between the importance of community service as read in the institutions' statements of philosophy, mission, vision, and values, and the practice of community service in the selected institutions. This interest led me to ask about the place of community service in the set of statements of direction, looking for evidences of ideological commitment to community service in the institutions.

After that, I intended to find out how commitment to community service was operationalized in the selected universities, looking for evidences of deliberateness in the universities' day-to-day practice both in their curricula and student life. Evidences were expected to be found in the form of any individual, committee, office or department appointed to deal with, promote, and evaluate community service projects; any description of duties or roles for the individuals, committees, office, or department in charge of community service in the institutions; any files, records, minutes, logs, or copies of plans regarding community service projects; any allocation of resources by means of a specific budget, vehicles, and tools; and any means of communication, promotion, and recruitment either printed, electronic, audiovisual, or testimonial. Within this concept of deliberateness, questions were asked about the processes of operation regarding community service activities, and more specifically, how the studied institutions plan, organize, implement, lead, and evaluate their community service projects.

Another important part of the exploration at the universities had to do with the reasons why students are involved in community service. The study intended to find out from the perspective of the interviewed leaders their perceived purposes in organizing community service projects. Later, the research led to the triangulation of the stated purposes with the institutional goals and mission and the planning, implementation, and evaluative actions, if any, of the universities.

A set of questions addressed the nature of the community service projects that were occurring in the selected institutions. Such questions centered on the location of the projects, a description of the recipients of the service projects, the categories of community service activities according to the nature of the task the participants had to perform, the locus of control and initiative that prompted the community service project, the relationship between the community service activities and the academic life of the participants, and if student participation was voluntary or required. These characteristics laid the basis for the written questionnaire that was passed out to the students afterwards.

Finally, a group of questions inquired about perceived changes in attitudes or behaviors after the students' involvement in community service. The protocol used to guide the discussion during interviews and focus groups can be found in the Appendix A section of this dissertation.

I conducted interviews with student-services, academic, and other leaders at LVU, UM, and UNAV with the intention to understand the nature and characteristics of their community service projects. The preparation of the questions for the interviews included a review of the literature on the topic, visits to the institutions' websites, key documents from the institutions such as written reports to their accrediting bodies, boards, etc., as well as email messages and phone conversations with some of the interviewed subjects from the selected institutions.

I collected data through focus groups in two institutions: Linda Vista and Navojoa. Subjects who participated in the focus groups were teachers from several schools. A protocol guided the researcher when asking questions during the interviews, although they were not strictly structured. Subjects were approached several times after data collection in order to verify or add to the previous contacts, especially those individuals more operationally related to community service.

Data collected from participants, either in formal open-ended interviews or focus

groups, were recorded and transcribed for further coding.

Documents

I was able to review the records and documentation of two of the visited schools. The provided documents consisted of the rationale of community service in the institutions, the operating structure to coordinate service projects, and the inventory of tools, vehicles, and materials used by the groups in community service. The service coordinator at the University of Montemorelos showed me the questionnaires used by the students to report attendance and to suggest reflection upon completion of the community service.

I was able to see the minutes of different administrative bodies that authorized the requests of community service projects performed by youth organizations on campus, in the case of LVU, and that authorized the curricula with the new service component for all careers, in the case of UM. There was no review of documentation in Navojoa as they kept no records of their community service activities.

In UM, I could read the reports on the topic of community service prepared for the constituents and governing bodies, giving account of the number of students involved, the description and nature of the service projects, the human groups that were helped, and some description of the impact on the communities.

The vice-president for academic affairs at Montemorelos shared with me a printed copy of the “Guide to Complementary Requirements to the College Level Study Plan.” In this document the community service requirements appear spelled out with detailed description of the objectives, organization, calendar, list of school referents, and opportunities for involvement in community service.

Observations

Besides interviews and focus groups, case studies included observations of campus

activities, either service as academic requirement or performed by student organizations. The coordinators of community service in the selected institutions provided a schedule of the service projects and groups that they were using.

Observations were also attained through video reports provided by the coordinators of community service of the University of Montemorelos. These videos covered a time period of 3 school years and were prepared to be presented in the schools' assemblies and chapels. For a detailed view of all data collection procedures, see Table 2. There was no need to do focus groups in Montemorelos as the information was provided by individuals in charge of coordinating community service in the institution.

Table 2

Qualitative Data Collection Procedures

Procedures	Institutions			Total
	LVU	UM	UNAV	
Interviews	x	x	x	3
Focus groups	x		x	2
Review of records and documentation	x	x		2
Observation	x	x	x	3
Totals	4	3	3	10

Note. LVU = Linda Vista University; UM = University of Montemorelos; UNAV = University of Navojoa.

Procedures

Conversations either with individual subjects or in focus groups were recorded and transcribed in the computer by myself. Five computer files made up the whole set of transcriptions. All transcriptions were electronically stored and kept safe in different storing devices: my personal laptop and external USB removable drives.

Data Analysis

Qualitative data analysis, according to Patton (1989), is a creative process for which there is no such thing as a correct way when organizing, analyzing, and interpreting the data. My own individual creativity, however, was supported with suggestions from Carney, Joiner, and Tragou (1997) regarding the coding and handling of the data.

I checked the quality and integrity of the collected data at the beginning of the analysis. Two copies of each transcription file were printed. The first copy was read several times. Underlining, comments, and notes were written down in the margins in order to find out themes. Labels or names were given to ideas according to their content.

When this reading was finished, the whole pool of topics was organized into five different themes with some subcategories. Themes and subthemes were logically and sequentially written on a different sheet of paper and received a control number. That is, the first theme, 100; the second theme, 200, etc. Subcategories within a theme received control numbers like 110, 120, 130; and even smaller subcategories were coded 111, 112, 113, etc. Irrelevant data was given the 999 code.

A different highlighting color was assigned to each of the five themes. Then, while carefully reading the second hard copy of transcriptions, I highlighted every line of the text where ideas reflected any of the five themes. At the same time, awareness of new possible themes or subthemes was kept in mind. Many passages served different themes, so colors appeared one beneath the other.

After I finished working with the hard copies of transcriptions, I opened all the transcription files in the computer. Every response or comment from subjects during interviews or focus groups was coded with a turn number in order to ease data confirmation and referencing. In addition, each interviewee was given an alias. Questions and prompts from the researcher were identified with the word *interviewer*.

Then, with the hard copy of the transcriptions in hand, each response or comment

from subjects was given its correspondent control number for theme category, following what was previously highlighted. Again, what was irrelevant to the study received its control number as well. Now, using the sort options of the word processor, all themes and subcategories were placed in order. Ultimately, this pattern or sorting became the index copy for Chapter 4's descriptions of community service experiences. Finally, the final index copy was used to write the manuscript of Chapter 4 of this dissertation (see Appendix D for sample).

Validity

Validity or trustworthiness and rigor to reduce bias from the data (Golafshani, 2003) in this study were attained first by the purposeful selection of the participants in the qualitative section of the study. All subjects were included because of their role in the design and management of community service on their campuses, and it was assumed they would have a good understanding of how service functioned on their campuses. Second, statements from subjects were recorded and transcribed, and, when necessary, subjects were contacted to review their statements for accuracy purposes (Merriam, 1998). Third, I selected and studied three cases, and each case included diverse data methods like observation, interviews, and the review of documents (Merriam, 1998). In this dissertation the different types of data were analyzed systematically across the various types of data in the three cases to identify themes upon which to build the interpretation. Themes were checked out against the field notes and transcriptions to make sure all data were appropriately categorized—demonstrating the trustworthiness of the findings. This triangulation of the different data sources and data methods was used to find convergence in the data (Creswell & Miller, 2000). Fourth, rich, thick descriptions of the cases were written in order to help readers understand and have confidence in the description of the phenomenon (Merriam, 1998). Fifth, in my cross-case analysis, specific procedures for coding themes were practiced like using different colors to highlight themes and the use of

numbers to categorize topics and subtopics. In other words, the collection and analysis of the data were systematic and disciplined.

Generalizability

The thick description of the themes in the cross-case analysis opens the possibility for the reader to generalize the findings of this research. Eisner (1998) says that, as themes are applied to other situations through naturalistic generalization, they provide the reader a guide to perception. The themes I found also provide both attributes through which the reader can make inferences and images by which to match similar patterns in their own environment (Eisner, 1998).

Quantitative Stage of the Study

Population and Sample

The population was made up of all the senior students who attended a Seventh-day Adventist boarding college in Mexico. Seniors were selected because of their lived experiences throughout the whole curriculum in their respective disciplines and, at the same time, their co-curriculum involvement, which would be more abundant than those in earlier years. UM usually graduates approximately 220 students a year, whereas LVU and UNAV together roughly reach 100 (Linda Vista graduates more or less 70 bachelor's level students, Navojoa graduates about 20 bachelor's level students). That sums up approximately 300 students graduating each year.

The final sample of the study consisted of 202 subjects: 54 from LVU, 139 from UM, and 9 from UNAV. These were all the students who were registered, on campus, and available to take the survey at the researcher's time of visit. Nearly 100 students from the three campuses were out doing internships and were not surveyed. The remaining 8 to 10 students were absent the day the survey was taken.

The number of departments and academic programs is different among colleges.

UM has 21 undergraduate programs, LVU has 6, and UNAV has 5.

Instrument's Design

After reading and analyzing results from the qualitative stage of this study, I proceeded to the design of the quantitative stage of the study and, specifically, the questionnaire to be used to collect the data. I developed first the independent and control variables of the study.

Case studies brought out diverse types of community service activities performed at every campus. I wrote a list of all the identified community service projects in all institutions, and those which were most mentioned in the three campuses were included in the instrument. The final list consisted of 10 different service projects. For later analysis, I broke down the 10 projects into three categories: direct service, where students had face-to-face contact with those being helped; indirect service, where students helped but did not have contact with those being helped; and instructional service, where students' participation in the projects was to give instruction or training to the community, which meant a collective contact with the community.

In addition, case studies also evidenced insights into the conditions under which the different community service projects were performed. These conditions, crucial to the understanding of the nature of the students' involvement, I called satisfaction derived from the community service experience, leadership role played during community service involvement, intensity of community service involvement, learning derived from the community service involvement, required community service, additional time volunteered for community service, and involvement in church-related community service. There were seven measures of community service.

According to Omoto and Snyder (1995), it is crucial to take into account the background of subjects in order to understand the nature of their participation in voluntary service. I decided, then, to look at the students' experience prior to college and their

parents' experience regarding community service. These elements, as well as some demographic data like area of study, gender, religion, years lived at residence halls, the typical amount of hours of community service involvement, and the typical amount of hours of work in college, were also part of the questionnaire. In the end, only gender, years in residence halls, and work in college were used during the statistical analysis.

Case studies reported several purposes why universities involve students in community service. In a written survey, university leaders explained the purposes of community service in their institutions. The goals university leaders ranked the highest deal with impact on the students, both prosocial and spiritual. Interest in benefitting the community per se falls behind their interest in affecting the students, a fact that was confirmed later by their comments during the interviews. Leaders not only recognized their lack of empirical exploration about the attainment of community service goals, but expressed interest in developing instruments and procedures to collect that data.

Purposes with the highest frequencies were to witness for Christ and "win others," to develop conscience about the needs of the community, to stimulate students to give of themselves, to affirm in students the orientation towards acts of generosity and mercy, and to enhance the spiritual life of students. These purposes became the dependent or effect variables of the study. Other purposes not mentioned by respondents were added due to their importance in the literature.

Results obtained from that survey are reported in Table 3.

Operationalization of variables followed this pattern. First, I tried to understand the conceptual meaning of the variable by reading the literature. Second, I wrote the behaviors or attitudes that exemplified the conceptual understanding of each variable; and, third, I wrote each item as it would appear in the instrument.

Table 3

Descriptive Statistics of Goals for Involving Students in Community Service

Goals	Descriptive statistics			
	Min	Max	Mean	SD
To enhance students' awareness of needs in community	4	5	4.82	0.40
To encourage students to give of themselves	4	5	4.82	0.40
To affirms students' orientation towards mercy acts and generosity	4	5	4.64	0.50
To develop students' spirituality	4	5	4.64	0.50
To witness for Christ and, eventually, win others	3	5	4.55	0.82
To develop an environment of collegial participation among students, faculty, and the community	4	5	4.45	0.52
To enable students to help others	3	5	4.45	0.69
To help students learn more by joining class content with experience	3	5	4.27	0.65
To develop leadership qualities in students	3	5	4.27	0.79
To fill unmet needs in the community through direct service	2	5	4.27	0.90
To promote exploration of values in students	3	5	4.27	0.90
To get students to enter into caring relationships with others	1	5	3.91	1.14
To increase the civic and citizenship skills of students	2	5	3.82	0.98

Table 3–Continued.

Goals	Descriptive statistics			
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	Min	Max	Mean	SD
To enhance the self-esteem and self-confidence of students	2	5	3.73	1.01
To expose students to societal inadequacies and injustices and empower students to remedy them	1	5	3.55	1.29
To provide cross-cultural experiences for students	2	5	3.27	0.90
To foster a re-affirmation of students' career choices	1	5	3.27	1.19
To better prepare students for their careers/continuing education	1	5	2.64	1.29
To keep students in class and serve as a tool for retention	1	4	2.55	0.93
To set the environment for deeper social relationships among students that may lead them to marriage	1	4	2.18	1.17
To set the basis for collecting money from donors	1	4	2.00	1.00
To give students time free from classes	1	3	1.27	0.65

Note. $N= 11$.

In developing the instrument, I found in Brunelle (2001) and Eklund-Leen (1994) some useful indicators in understanding community service participation. The indicators had to do with the degree and frequency of the student's involvement in community service, the role of the student regarding leadership during community service activity, and the duration of the student's involvement in community service. Also, Roché (1997, 1998), Nickell (1998), and Parker and Franco (1999) helped in selecting items regarding the impact of involvement in community service.

The questionnaire ended up with a collection of demographic data such as the individual's:

1. Gender
2. College attended

3. Field or program of studies
4. Residence
5. Hours of work while in college
6. Religious affiliation
7. Previous involvement in community service
8. Parents with/without involvement in community service.

Later, when analyzing the data, only three demographic variables were retained as they were the only ones whose groups allowed statistical analysis. The questionnaire was written originally in Spanish. Later, it was translated into English and I asked a different person with a major in languages to check out both renditions. A copy of the final text of the instrument may be found in Appendix B of this dissertation.

Instrument's Validity

After writing the survey, I examined all its content to determine whether it covered representatively the behaviors and attitudes to be measured. I also had contact with one of the creators of a test on service involvement to help me judge the content of my questionnaire.

For face-validity purposes, I sent out the questionnaire to two more people with abundant experience in community service and measurement. They helped in resolving clarity and pertinence issues regarding diverse items in the questionnaire.

As a pilot study, this questionnaire was given to a group of Linda Vista University juniors in different fields of study. After getting the results and discussing with those students who tested the questionnaire, I received suggestions to improve spelling and organization of the instrument.

Data Collection

For this stage of the study, I emailed the Vice-Presidents for Academic Affairs asking for permission to visit their schools, and a list of all schools and their deans. I requested permission for the seniors to be surveyed during their Bible classes because they are general classes and they were related to the intentions of my study. I contacted each dean, explained the purpose of the study to them, and asked for a schedule to visit each group of seniors.

Upon arriving to each group of seniors, I contacted the teacher of the Bible class, explained the purpose of my visit, and asked for a time to survey the students. The teacher presented me to the group, and I explained the intentions of the study to the students. Then, I read to them the consent form and gave time for them to sign the approval or to leave the class. In every case, no student left the room.

I asked respondents not to write their names because this research assumed anonymity. I gave the questionnaire to each senior student and remained in the room while students were responding in order to assist them with questions they might have. Upon finishing, every student handed me the questionnaire and I kept them in an envelope for each group. Once everybody in each group finished responding, I thanked both the teacher and the students, and left. This happened on each campus and school of the three colleges.

Data Analysis

As the main interest in these analyses was to look at the relationships among variables through inferential statistics, Pearson r correlation coefficient, one-way and two-way ANOVA analysis, and multiple regression statistics were run using SPSS.

Ethics

The subjects' names were substituted with pseudonyms to reduce the risk of bias.

All requirements for researching human subjects were met and approved by the Institutional Review Board from the Office of Scholarly Research at Andrews University. A copy of the letter of approval can be found in Appendix C.

Summary

This chapter described the research design of the present study. It also described the methodologies used in the order of their application. In the next chapter, I will present the results obtained after the qualitative stage of the study.

CHAPTER 4

QUALITATIVE DATA ANALYSIS AND DISCUSSION

Introduction

This chapter presents and discusses the data resulting from the qualitative part of the dissertation. The main intent of the current chapter is to answer the first research question of the study: How is community service implemented in each of the three Mexican Seventh-day Adventist higher-learning institutions?

In order to answer this question, I collected information through interviews and focus groups with leaders in the academic and student affairs departments on each of the boarding Seventh-day Adventist higher-learning institutions in México. Through such interviews and focus groups, in addition to observations of campus activities and review of school records, websites, reports, and documentation, I collected the information here described.

Overview of the Three Schools

There are three boarding Seventh-day Adventist higher-learning institutions in México: Linda Vista University (Linda Vista or LVU), the University of Montemorelos (Montemorelos or UM), and the University of Navojoa (Navojoa or UNAV). Because of the long academic tradition of these institutions from the years when they were boarding academies, they are well known by the church at large in the country, and basically all leaders of the Seventh-day Adventist Church in México studied in one or more of these schools.

Linda Vista University

Linda Vista University is located three miles from Pueblo Nuevo Solistahuacán, Chiapas, México, 75 miles from the state's capital, Tuxtla Gutiérrez, and 100 miles from Villahermosa, the capital of Tabasco. Pueblo Nuevo Solistahuacán is a small town of about 5,000 people whose main revenue comes from agriculture and farming. Linda Vista enjoys perennial cool weather as its campus rests on the pine-tree mountains of the Northern Chiapas. Nevertheless, it is important to emphasize that the state of Chiapas, where Linda Vista is located, experiences in some regions natural disasters every year: hurricanes, floods, landslides, and concomitant calamities such as infectious diseases and famines. Fortunately, the most endangered sites are usually hundreds of miles from campus.

Linda Vista started out as *Colegio Linda Vista*, a boarding academy back in 1947, but in 1985 it began to offer undergraduate courses through an extension agreement with the University of Montemorelos. It was then known as *Universidad de Montemorelos, campus Chiapas*. In 2001, Linda Vista was recognized as a higher-learning institution both by the state government and the Seventh-day Adventist Church. The undergraduate enrollment in Linda Vista is about 500 students, and its schools offer six programs: accounting, administration, computing, education, nursing, and theology.

The University of Montemorelos

The University of Montemorelos is the oldest of all three Seventh-day Adventist universities in the country. This institution is located in Montemorelos, Nuevo León, México, 45 miles from Monterrey, the capital of the state, and 120 miles south from McAllen, TX.

The University of Montemorelos holds the longest and most respected Adventist educational tradition in México. Opened as a boarding academy in 1942, its first undergraduate programs were incorporated in 1973 with accreditation by the state of

Nuevo León and the Seventh-day Adventist Church. This institution enrolls each year approximately 2,000 undergraduate students in more than 20 academic programs in fields like fine arts, education, computing, technology, theology, business, administration, and health-related programs.

The University of Navojoa

Navojoa is located on the Pacific coast, in the outskirts of Navojoa, Sonora, México, 200 miles south from the capital of the state, Hermosillo. In spite of its semidesertic weather, Navojoa is a rich land for farming, something of which the institution has taken advantage. The school has a large property and uses the land for its own needs and goods. However, there is still land to rent to others, land mostly used for wheat, soy beans, and sorghum.

This institution began as a boarding academy in 1948 with the name *Colegio del Pacífico*. In 1995, its leaders signed an agreement to become *Universidad de Montemorelos, campus Colegio del Pacífico*. However, in 2001 they were registered as the University of Navojoa. Nearly 300 students enroll each year in Navojoa in fields such as accounting, administration, computing, education, nutrition, and theology.

The Linda Vista Experience

In presenting the philosophy and experience of each institution, I have organized the data by the themes extracted from the analysis of the interviews, field notes, and other documents that were presented to me. The subheadings in this chapter represent those five themes: commitment of the institution to community service, institutional ethos, variety of community service activities, people and roles in community service activities, and impact of community service on students.

Commitment to Service

An analysis of Linda Vista's statements of philosophy and mission reveal wording

that connotes the concept of community service. In the mission statement, vision statement, and philosophy, there appeared terms like “Service to God,” “Service to their Creator out of love,” and “Service to fellow human beings out of love.” Service appears as one of the core values this institution emphasizes. Clearly, Linda Vista University expresses ideological commitment to service.

Leaders at Linda Vista perceive community service as closely connected to their statements of philosophy and mission. For Núñez, one of the administrators at Linda Vista, “community service is unselfish, voluntary actions to meet the people’s needs.” Martínez, another leader at the institution, identified those needs as addressing their “health, education, their houses, their neighborhood, their park, their school,” the ones the municipality authorities for any reason cannot address. In this line of thought, said Núñez, the mission statement endorses “the formation of professionals committed to society. Also, it mentions that our young people will be prepared to go and unselfishly offer their services to those in need, whether in their professional areas of formation or other different areas.”

The vision statement declares that, by the year 2011, Linda Vista is going to be the leading Christian educational institution in Southern México. Martínez sees the vision of the institution as more far-reaching than excelling as a school:

Once a date was set when we intend our institution to transcend beyond our borders, it is because we are thinking of those needs that our community has. The transcendence that this university might have is not only academic, not the mere listing of X-number of schools in our bulletin, but reaching out to the needs of our surrounding community. And that outreach would eventually make possible that the same people, by the Christian testimony [of the university] would become promoters of the university services wherever they go.

In other words, the transcendence or leadership of this institution is understood as the result of the impact the school produces when students provide such community service.

Institutional Ethos and Culture Towards Community Service

As part of the institutional culture, this university upholds the importance of manual labor and requires all of its students in residence halls to work at least 2 hours a day, 6 days a week. Apart from the services where students typically work, like the library, cafeteria, residence halls, custodial services, and offices, Linda Vista runs industries such as a furniture shop, iron shop, garment shop, farm, bakery, and construction basically by the labor of students.

The importance of being involved doing something useful is upheld by a set of norms regarding student life at Linda Vista. In case a student does not complete the required amount of work hours in a given month, there is a penalty fee charged on his or her account. But those who work more than the required load enjoy scholarships as a bonus. Because of the financial incentive, most students work 4 hours or more a day.

Another boost to the idea of useful involvement comes from the local church. There are around 10 different youth organizations that involve students in co-curricular activities and leadership. This is not an enforced requirement but students get the message that everyone is expected to be part of at least one of those youth clubs. Church life is intense during the weekend, from Friday to Sunday, and for many of the students their commitment to youth organizations implies additional tasks during the week. "The church is hitting hard at this nowadays," said Utrera, one of the administration members.

Linda Vista has earned a reputation of helpfulness based on the outstanding role of the *Cuerpo de Rescate Adventista* or CRA (Adventist Rescue Body). This club's main concern is to prepare students to be efficient paramedics, and they have gotten certification from the Red Cross and the Direction of Civil Protection, a state office in charge of coordinating intervention in emergency situations. In a circle of 50 miles, there is no other organization like this that can provide qualified help during crisis.

As a complement to this altruistic ethos of Linda Vista, the outer context of the

university begs for attention. Being poor and with limited development, “our area is one where this [community service] can very well be taken advantage of, in the field of health,” said Utrera. It is not uncommon that, when students hear of the needs or see the pain of the people, they offer themselves to help. Sometimes students have to be restrained by the university’s officials. Students need to be reminded of their classes and labor requirements. Presumably due to the type of students who participate in projects related to help during disasters, young people who willingly involve themselves in service projects and care for others, the Student Affairs office does not report any misbehavior or unwillingness during the community service.

Variety of Community Service Activities

Help During Disasters

Linda Vista’s primary community service activities are acts of humanitarian help to the poor, especially under disastrous circumstances. More than something institutionally planned, this is more like a response to external requests made to them, from near and far. For example, when I was on campus for the interviews, the students were just returning from a service experience in Tapachula (on the Pacific coast) and Motozintla (in the high sierra of Chiapas), where a hurricane had occurred. Conversely, during the dry season when wildfires plague the fields, students are always ready to leave classes, pick up a shovel or a machete and go out to help fight fires in the vicinity.

Martínez told the following story:

Last year there was a landslide not far from here, and we went out to help. When we arrived, all the affected people were sheltered in the [Catholic] church. We assisted the children. . . . Children were taught, children were bathed, and they were given tooth brushes and things, and they were taught how to use them.

During these projects, helpers go out to gather food, water, medicines, clothes, tools and other goods throughout the campus for those in need. Once at the site, they combine efforts with similar helping agencies to deliver the goods they have brought, and

offer any physical or paramedical assistance they are asked for. Projects are organized according to the structure of a church-dependent group called Youth Ministry. Sometimes, whenever bad weather strikes, students don't wait to be called. "These kids sign in by themselves, they show up by themselves. It is our own students; they ask for our support, and we decide to support them. We usually resort to those organisms [youth organizations] that are more organized, the Youth Ministry in this case," said Utrera.

I perceived a more or less defined pattern of response to these external demands. Whenever a need arises and the school is notified or whenever students feel they have to engage in community service projects, initiatives are received in the office of Student Affairs. If the need is huge requiring considerable investment, then the request is discussed among the administration. After that, the Vice-president for Student Affairs or his assistant appoints the people who will respond to the need and provides the necessary means in addition to any resources gathered by the students.

Not all requests have to do with crisis intervention. There are other "social or developmental" needs for which the vicinities ask for help, says Núñez. For example, literacy projects, medical brigades, drug education, etc. Most of these needs are assigned to students as well.

Youth Ministry's Community Service

A second, more proactive approach to community service, performed through the same youth organizations coordinated by the Youth Ministry, was observed. These clubs sometimes do "two community service projects per school year" as part of their scheduled activities, said Martínez. During these supermissions, as Martínez said they call them, students coordinate with the local authorities to remove trash, clean the area, or paint any public site.

Other examples of the Youth Ministry's involvement in serving the community, given the religious conscience of many Mexicans to celebrate their dead relatives on the

first days of November, occurs when these youth organizations go to the cemetery and clean the tombstones and sidewalks before people begin to arrive. They call this project “Balm Operation.” Considering the high involvement of LVU’s students in these youth clubs, community projects mobilize a good amount of individuals.

Community Service Required by the Curriculum

In the academic realm, the only programs that require community service involvement are nursing and education. Nursing has some three to four community health courses in its curriculum where students have to go out to the neighborhood to give health-related instruction to families, run surveys, or administer vaccines to children. Other times they coordinate with the local health authorities to provide nursing services in rural areas, among other tasks. In so doing, during the first part of the semester, theory is covered intensively in the classrooms so that the last 4 to 5 weeks of the semester students may go out to perform their health projects.

Students from the school of education, for the last four semesters, are still considered part of the extension program from Montemorelos. These students need to comply with the 32 semester hours of community service that Montemorelos’ curricula mandates. This service lasts 2 hours and is done once a week. Service is performed out of the class schedule. However, since Linda Vista started its own education program 2 years ago, the new students do not take this community service component of the curriculum.

Community Service Required by Individual Teachers

There are some teachers from different academic disciplines at Linda Vista who also involve their students in community service, besides local nursing students and Montemorelos’ education students. This group of teachers requires students to be involved in specific community service that each teacher organizes. Students’ participation

is graded for the most part, although some teachers do not grade it. According to the academic administration, between 30% to 40% of teachers include some type of community service project in their planning. Unfortunately, said Núñez, “these are isolated actions. As schools, as class groups, students do some works for the benefit of the community, but not in a planned fashion. Worse, there is no entity in charge of follow-up and supervision.” This type of involvement in community service, he continued, can be characterized as “sporadic.”

When teachers plan to engage students in community service projects related to their classes, an authorization request is sent to the school coordinator to see the impact of such activity on the students’ class schedule. Most projects do not need further analysis, unless their implications in terms of transportation and finances demand additional revision. If so, the school coordinator turns the issue to the Vice-president for Student Affairs who, after consultation with the Vice-president for Academic Affairs, later conveys the resolution and signs off on the permits and tools.

The magnitude of the project defines the process that is to be followed. “If it is a wide-scale project that involves a good deal of people that need to leave the school,” said Núñez, “then a request should be sent to the Administrative Council,” which is the higher administrative body for daily operations. In submitting these kinds of projects to the board, community assessment, goals, and resources are expected to be read in more detail in the submitted paper. Curiously, it turns out that these wide-scale projects seldom occur, as most teachers embark on small or medium community service projects.

People and Roles in Community Service Activities

The Administration

In Linda Vista, the administration is ready to financially and materially support those groups or individuals who are willing to do community service, and administrators are prone to dispense resources generously. Once at the project sites, the administrators

“wave the starting flag,” said Núñez, and get involved in the activities by directing or deciding courses of action. The administration accompanies students to the projects and is there to represent the university and care for the projected image of the institution.

In terms of a planned institutional development of community service projects, “We don’t have any line of action, no activity, no definite purpose whatsoever. . . . We have not thought about that,” said Utrera. Núñez added, “we have not systematically performed these actions for the good of the community.” Therefore, there is no department or committee for the purposes of coordinating and promoting community service; there is no assigned budget, human resources, or equipment for the matter; there is no plan for recruitment or advertising service projects; and, of course, there is no formal process of evaluation and feedback.

Nevertheless, Linda Vista’s leaders manifested interest in the topic and pondered potential strategic development of this issue. In this milieu, Utrera said:

I guess this is something we can learn more about, that we should make it [community service] intentional to others through the Students Association as well. Yes, to impact society, because these are internal activities [those they usually perform through the Student Services office], we are not thinking towards the outside.

When asked if they had a budget with which to finance community service, Utrera laughed and said, “Not even in dreams!” But later this leader noted, “I think that it would be necessary to have a budget line to finance help during these emergencies.” And later, he added, “I believe it is important that the university appoints a group to be in charge [of community service] . . . that accounts for this . . . and that service becomes intentional.”

On the other hand, Martínez wished the church could be more of a platform to communicate the news and impact of community service on campus. And Núñez commented regarding a new curriculum for all their programs, “In the new proposal to those programs, community service is going to be included as a class.”

The Faculty

A key human resource is the faculty. When administrators cannot be present, Linda Vista's teachers are appointed to lead the projects and make vital decisions *in situ*. They also represent the university before any local authorities and collaborate with students out there. Laughing, Utrera said, "Teachers are the ones who get students out of their troubles."

However, their involvement is more than managerial. Most of the acquisition of values apparently is teacher-mediated. They informally help students ponder the value of service and encourage spiritual reflection. "Teachers make students conscious about the importance of these things," said Núñez, "through analogies of events found in the Bible." This formation assumes a relationship between teachers and students that goes beyond the classroom setting. "That is," Núñez affirms, "one of the reasons teachers involve with students in those [community service] activities, because this is the way to overcome barriers that cannot . . . be overcome in the classroom."

Teachers and other adults play the role of counselors during the community service project or once it is finished. The faculty and students gather to recollect some of the lived experiences, listen to testimonies, and pray. Students observe this and imitate the model of their teachers. The impact of these gatherings is sometimes immediate. For instance, Utrera told this story:

My brother [another employee] told me that when they went to Chiapa de Corzo [about 50 miles from campus] to take water and food, in the group there was a group of students, and these ladies made a small worship with the children over there, telling them stories and singing Christian songs. In a short while, the place was packed with children, many many children. So they stayed with them for an hour with songs and stories.

During such moments, teachers connect "the feelings of those being helped or even those of [students] themselves when they have done some service" with the experiences laid out in the Bible, comments Núñez. Other times this reflection is done days after the

community service project is finished, in their chapels and spiritual programs in church. On all these occasions, students are prompted to perceive the social-financial differences between them and those being helped, the duty of helping the poor and needy, and the importance of service as a way of connecting to God.

Teachers also assist in planning or evaluating projects, as well as in collecting data for the reports. In Linda Vista, teachers who participate in community service are mainly people who are involved in the Youth Ministry's organizations. These teachers are people who willingly give of their time and means in addition to their already busy labor schedule, people who strongly live their lives "in accordance with our values, the philosophy that we have as institution," said Utrera. Consequently, "they make sure that kids measure up as Christians."

Such willingness from teachers to be involved in community service came to light when students were coming back to campus during calamities that occurred when I visited the campus. Martínez mentioned that, suddenly, he spotted one teacher who had gone with the group. "I didn't know he was out with the kids until I saw him get off the bus. Later I was told he just came by himself ready to go, hopped onto the bus, and took off with them." Utrera explains that, "since this [community service] is an extra-curricular task, it is something more voluntary." If teachers participate, comments Núñez, "it is because of their own convictions."

Interestingly enough, faculty members receive no training or introductory course for leading the projects. Since those who get involved in community service are the ones who usually participate in the youth clubs, presumably these faculty members' expertise makes them fit for the task. Sometimes it depends on the nature of the project in discussion. "Whenever there are faculty members with knowledge or who are experts in any area, those are the ones put in charge of the project," said Núñez.

The Students

Linda Vista's students are at the core of co-curricular community service. Núñez called them "the engine, the spark plugs of the projects. Most of this we owe to them." Their involvement means the completion of the projects and more. Overall, in Linda Vista, those who plan and control community service are students, whereas faculty assist them and advise them along the way. Students frequently lead and provide for the carrying out of the projects, sometimes at their own expense.

Participants of community service projects are spontaneous young people who are involved in the youth clubs of the church, often as leaders of those organizations, well known for their enthusiasm and disposition. It is they who start the fire and begin to spread the word of a coming opportunity to participate. "A student that is exercising leadership in the Youth Ministry is a very worthy human resource when he or she goes out to community service," says Utrera. "They have expressed with their own actions the willingness they have to commit to what is being carried out, to the project."

When leaders of Linda Vista were asked about when students leave to do community service projects, with a laugh, Martínez said, "Whenever it is needed." These students take advantage of their organizational structure of clubs, divisions, and units to lead the projects. It is they who also report to their university leaders the front line advances, most of the time through oral reports.

With regard to academic community service, the role of the students is less proactive. They basically follow whatever instructions their teachers give them. At the same time, during this sort of community service, activities are not of a high-risk nature.

Impact of Community Service on the Students

Linda Vista's leaders do see some attitudinal and behavioral change in the students attributable to community service involvement. They believe that social differentiation and

perception of opportunities to help are more prone to appear in the students who participate frequently in community service than in those who do not. These changes are more perceptible in “better off students whose demeanor is rude and impolite,” said Núñez. In their reflections after community service involvement, such students show more interest in valuing the needs of others and the means they have to share, “which is always far more than what those being helped have, so they behave differently,” added this leader.

Summary of Linda Vista University

Linda Vista is perceived as an institution committed to service, highly engaged in serving the community, and with an atmosphere that conveys strongly the importance of serving others. Linda Vista’s service activities are carried out by students mostly through youth organizations and less because of academic requirement. Students play more the role of leaders when engaged in non-academic service projects.

The Montemorelos Experience

The University of Montemorelos features a busy and dynamic campus where there is always something good going on, whether it be local activities for the students or hosting visitors from somewhere else. Once inside, its well-kept gardens, lofty trees, and neat buildings contrast with the dry, dusty neighborhood around it. It is like entering another world, a different but friendly world.

Commitment to Service

The leaders of the University of Montemorelos have made persistent efforts to advertise their ideals. Right in the main entrance gate, a huge banner with the motto of the university salutes the visitors. It reads, “Vision to attempt, passion to serve.”

Montemorelos wrote a document with a complete description of their ideals called “Educational Commitment.” This document presents with resonance and clarity the idea of service in the philosophy, mission, vision statements, and values. For instance, a fragment

of the mission statement reads, the University of Montemorelos “makes efforts so that graduates reach their highest usefulness and satisfaction through a life of selfless service characterized by excellence.” As far as the statements of philosophy and mission are concerned, Montemorelos commits to integrate service in the formation of its students.

Institutional Ethos and Culture Towards Community Service

The chief action Montemorelos’ leaders took to bring in such ideological commitment to service in the experience of students had to do with the curriculum. Back in the 1998-1999 school year, the Academic Affairs office felt the need to review and update the institution’s college curriculum. In order to know what to include and what to leave out regarding core values, this office distributed a survey to see what activities students perceived as most influential in forming their personal lives.

Along with this empirical study, a deep review of the available philosophical literature, especially from denominational sources, led them to isolate two key concepts: excellence and service. In their literature review, they understood service as community missionary service. Campos, one of the vice-presidents, put it this way, “It is more than a mere humanitarian community service, but to address people’s needs so they may know Christ by means of that service.”

Seeing the importance of service in their research, the Academic Affairs office decided to make community service mandatory to all students in the Fall of 2000, not as a class or specific course but as something they call “complementary requirements to the curriculum.” The first complementary requirement is the student’s relationship with God and the revelation. “In that component, the student has to take Bible classes and, in addition, is to have experiences of service,” says Aguilar.

The detailed nature of these requirements has undergone various adjustments during the years of implementation. At the time of data collection, a full class of students under this new curriculum has been graduated. Today, every student at the University of

Montemorelos has to do each semester 32 hours of community service by participating in the projects of her or his school. In fact, registration for the next semester is halted if the service requirement is not met. For that matter, there are remedial community service projects where students can enroll.

Pondering about their decision to instill service through the curriculum, Campos comments,

We were conscious about the risk of every required activity, because that which is required kills the mystique. We were conscious about it, that service would have its mystique should it remain optional, that medical brigades would have their mystique, that the youth clubs and service would have their mystique, that the fact of implementing it as part [of the curriculum] implied a risk of losing the mystique. . . . On the other hand, we also knew that if it was an optional experience, many would leave without learning to enjoy it, and without creating in the student those attitudes, and the skills that go along with those attitudes. . . . And to let a student go without the learning of those skills was, in our knowledge, something we were not willing to do. So the challenge was to have a mystique, and the mystique began to develop.

As time went by, students began to consider community service as something “cool,” says Campos. Key personnel and wise adjustments played a role in conquering the students’ heart. They began to like it, in spite of the initial resistance. Now, it is very likely that a group of students “would rather participate in service with their community on Saturday, when it will not count as met requirement, than to spend the day with their friends in a spiritual retreat,” added Campos. At present, it looks like community service is widely accepted.

Leaders of the university report frequent calls and emails from graduates, sharing their gratefulness for having been involved in community service. And not only students are satisfied, the community itself eagerly awaits for the students to come each week to their neighborhoods, and children lurk at the windows to see when these students will come. Local leaders and school officials from the community have visited the university to express their thankfulness and encourage both students and faculty to continue this extraordinary task. With a grin, Campos points out, “If I as an university authority would request, ‘Let’s take community service out of the schedule,’ people would now say to me,

‘No, please, don’t do that foolishness.’”

Variety of Community Service Activities

Curricular Community Service

Students in academic community service perform a wide range of activities. Most of the students’ involvement in community service falls into two broad categories or support areas, as Montemorelos’ leaders call them: financial development of the community, and institutional development. Within each support areas there are subcategories. For example, within financial development of the community, there are two subcategories. The first one is community education, value formation, and culture, which endorses efforts to develop the community through formation and promotion of values in inter-personal, family and social contexts; efforts to train people in computer skills; and efforts towards artistic and cultural development. Activities within the community education, value formation, and culture subcategory include house visitation, interviews to parents of kindergarten children, seminars to parents and students, puppets, music, painting, and computing classes.

The second subcategory deals with health and nutrition, where students help the community to improve their health condition through prevention and habit formation. In this subcategory, students present health seminars, first-aid seminars, self-care and self-control for degenerative-diseased patients, health brigades, hair grooming, and cooking classes, to name a few.

Institutional development has a subcategory called basic infrastructure, where students engage in the improvement of facilities like schools and home shelters. In this area, students repair damaged or aged buildings, paint buildings, keep gardens and yards, plant trees, and paint artistic murals, among other projects.

All these categories were not originally planned as such. When community service started at Montemorelos, leaders asked students to do all the variety of activities that the

denominational literature review described as community service. A control card was prepared with a check box for each category of service to be marked once the requirement was met. But this process was difficult to manage. Now, schools freely choose projects according to their interests and disciplines. However, there are times when the administration feels there should be special lines of service or projects to call the schools' attention to, mostly for exploration reasons. In such cases, Montemorelos forms *ad hoc* groups for these special projects with selected teachers to report on the progress.

There is a close connection between the community service activities students perform and the academic disciplines. Nonetheless, the leaders of community service at the local schools have seen the need to be open to suggestions from students regardless of the relationship to their careers. In this regard, Campos says,

We don't want [community service] to become merely the application of practical activities. We want the student to be able to see the needy as a whole, as a human being in need, not as an object of his or her profession, as something that has to do with his or her profession. Although we don't want the student to see it as something totally isolated either, like saying, 'ah, ok, service has nothing to do with what I am studying.' In other words, there should be a balance.

All community service occurs on 3 days of the week: Tuesday, Wednesday, and Thursday; special projects may be programmed for Saturday or Sunday. The university buses take out students and teachers to their work sites at the time their normal classes start, either morning or afternoon. Whereas projects are planned for a semester, some tasks cannot be finished in such a short period of time, so they run over to the next semester.

In order for students to know the value of service and to stimulate involvement in it, every other Saturday Montemorelos shows a video program called "From Heart to Heart," to students and faculty. The students from the Communication School are in charge of recording, interviewing, and editing of the reports. There are stories where students or beneficiaries reflect on the value and impact of service projects. Other communication efforts include posters, handouts, and official reports to authorities.

Co-curricular Community Service

Community service through church youth clubs is outstanding in Montemorelos. There is a strong Youth Ministry with a highly developed structure, well-trained leaders, and an enthusiastic Youth Pastor who promotes all sorts of enriching activities for the students during the weekends. Their community service is called “Supermissions.”

Being a voluntary activity, “supermissions” are financed by the church and the clubs themselves. However, since it is known that there exists a budget to finance the academic community service, some of the students appeal to their school coordinators to accept community projects that otherwise would have been performed through the youth clubs.

All who engage in community service performed by the youth clubs also have to participate in required academic community service, so we see a degree of duplication in the student involvement. Nevertheless, no one seems to resent it.

There were isolated comments of youth clubs participating in helping operations during disasters. These organizations had traveled as far South as Chiapas or Tabasco, some 1,000 miles, to offer medical help and deliver clothes and other goods, and rush back to campus. However, this is not the institution’s main form of community service involvement but the “supermissions.”

There exist other organizations not dependent on the local church. Students and teachers form associations according to their field of study or country of origin. Sometimes, as part of their activities, members of these organizations do missionary trips to poor areas, frequently far from campus, and provide help through health brigades, construction teams, or evangelistic efforts. Since the teachers know there is an institutional budget to finance community service, they ask to be helped when they embark students into these non-academic projects, and they receive support most of the time.

People and Roles in Community Service

The Administration

The role of the administration with respect to community service in Montemorelos is to supervise from a distant point the development and operation of the tasks. Now that service has become part of the institutional culture and its processes are well defined, community service is monitored by the Office of Academic Affairs in a meeting every 2 weeks, along with the other complementary requirements of the curriculum. Key reports are received at the planning stage, when the semester starts, and at the evaluation stage at the end of the semester. Later, recommendations and adjustments are fine-tuned for the next semester, and communicated to the faculty at their general meetings.

When invited, administrative leaders visit some community service projects. Sometimes they even participate in them. They also engage with the local leaders during ceremonies when projects are completed.

The Institutional Coordinator

The operation of community service at Montemorelos is taken care of by a highly efficient structure of people and resources consisting of a director for all the complementary requirements to the curriculum, an institutional coordinator for community service with an assistant, and coordinators in all schools, who happen to be the chaplains of the schools. Closely tied to this structure, both the senior pastor of the church, who is also Vice-president for Spiritual Affairs, and the School of Theology faculty advise and oversee the workings of community service on campus.

The Office of Complementary Requirements to the Curriculum prepared a student guide during the 2005-2006 school year to describe the nature, purposes, and objectives of all the complementary requirements, including community service. Also found in this guide is the general calendar for the semesters, the opportunities for student involvement and leadership, requirements for accreditation, remedial plan, and coordinators list.

The Community Service Department, where the institutional coordinator works, wrote a more detailed plan to define objectives, personnel, areas of action, support entities, list of beneficiaries, and work calendar. Some of the tasks of the institutional coordinator include serving as supervisor and liaison officer to the Vice-president of Academic Affairs, representing the university before authorities regarding matters related to community service, authorizing and filing the plans the school coordinators submit each semester, and assigning financial and material resources according to the authorized plans.

During the first 2 years of community service, the university did not approve a formal budget for community service. There were no allotted financial resources for the tools, equipment, and other materials that students needed for their projects. “At that time we had to beg. There were things we’d have liked to do but we could not do,” says Campos with a degree of discomfort. This is the third year now that Montemorelos enjoys a budget to finance the implementation of community service. The office of the institutional coordinator has in store tools and materials to provide to the schools, as well as money to buy whatever else is needed. “We have never spent all of the budget; that means we have a very good budget, one that is loose, not tight,” says Campos.

The city of Montemorelos has 13 residential areas, and most of them are poor. All of these residential areas were initially explored by the institutional coordinator, his assistant, and the church pastors trying to identify the most needy places. Those places were distributed among the school’s coordinators, so each of them could start working instantly.

Whereas the majority of projects are performed by the university itself, there are times when they combine efforts with other agencies. The Community Service Department has established relationship with the authorities of at least six municipalities, and some private entities, such as the Lions’ Club of Montemorelos and ADRA (Adventist Development and Relief Agency). Through these agencies, Montemorelos’s students are

provided assistance, information, transportation, advertising spaces, and resources to perform their projects.

The School Coordinators

Before the semester starts, the school coordinators work by themselves preparing a proposal of the community service projects their schools are going to perform during that semester. Once the students arrive, the first week of the semester is used to discuss the proposed projects and receive new suggestions from students. After coordinators and students agree on the projects, the coordinators take the plan to the Community Service Department for authorization. The plans include objectives, description of activities, locations, traveling distance, participants, and expenses. Later, coordinators provide students with a brief introduction to the meaning and experience of community service, especially to new students. Lastly, students begin to perform their projects in their respective sites.

Coordinators are also responsible for the ongoing supervision of the projects. They make all the prior arrangements with the authorities and beneficiaries on site, request the materials and transportation they need, record the students' attendance, solve problems on the way, and provide general coordination of the event. During the development of the projects, coordinators collect feedback from teachers and students. At the end of the semester, coordinators prepare the closing ceremony and later lead the evaluation task force for each school. Summaries of the evaluation are sent to the Community Service Department for administrative feedback and follow-up.

The Faculty

Teachers at Montemorelos have as part of their academic assignments a time dedicated to community service. During four credit-hours, teachers team with the school coordinators in coordinating the projects, registering the attendance, carrying tools, and

working with a small group of students. “Teacher to student ratio is approximately one teacher for every three to four students,” reports one of the vice-presidents. With this rate, students are provided physical security and rapport.

Getting teachers enthusiastic about community service “was one of our biggest challenges,” says Campos.

[Because] if the teacher does not get involved, does not like it, the student will hardly like it. If the teacher does not participate, it’s very unlikely that the student believes this is important. And, probably, this has been one of the most difficult changes, since we are talking about adults that are not used to this sort of things, that even though they had accepted it in their minds, logically, ‘yes, amen!, let’s go do it!,’ they also had their deepest fears, they are also afraid to knock on doors.

After seeing the successful response this academic change has aroused in students, and feeling themselves the endorphin rush at people’s warm smiles and thank-yous, teachers now have moved, in the administrators’ view, “from apathy to support.” A number of other factors collaborated to the rising of this positive attitude from teachers: one was the training they receive each year, something that has made teachers see the purpose of community service and the importance of their presence in it; second, the improvements in organization, management, and control of community service projects; third, the expertise gained through the years; and fourth, the satisfaction of relating to students at another level, of knowing each other doing something together.

“In spite of all, I am not satisfied,” says Campos.

I would like a deeper commitment. . . . I don’t feel like we have resistance at this moment, but . . . I would like them to be more proactive, more like, ‘why don’t we do this, and this, and this?’ But they don’t come up with new ideas, so maybe I am asking too much of them.

The Students

Students also needed persuasion and patience to engage in community service in the first place. In their mind-set, service is a voluntary endeavor, and being required to be involved sounds like some sort of oxymoron. A student told in one of the *De corazón a corazón* [From heart to heart] reports that, at first, she believed that going out to

community service was very much like a burden for her. But later, it dawned on her that it was not what she gave that mattered, but what she received from those children and parents she related to each week. “It was their expressions of gratitude” that won her heart, comments Aguilar.

Given the training both teachers and students receive, things work smoothly on site. Basically, all of the students know what they have to do and how to do it. They even receive seminars on how to develop good relationships and get along with people.

Students also play leadership roles on site. Teachers and coordinators try to rely the most on juniors or seniors. These older students help during the training seminars of freshmen and, in some cases, they run the projects. Students are usually involved in several community service projects during the semester, whether in the school or as members of any youth club or other organization.

Impact of Community Service on Students

The plan of involving students in community service was designed mostly to affect students rather than the community, so the evaluation of community service efforts mainly spins around the impact on the students. Students are purposely involved in community service so they can learn values and develop attitudes like empathy, mercy, generosity, and compassion. This is Campos’s rendering of this goal:

One of the things we want in missionary community service is that students visit homes, that they systematically visit people’s homes . . . because when one has a constant relationship with the people, and visits their homes, and looks at their needs, and later compares all one has with the few things other people have, a feeling of compassion is generated in students. And that is what we want.

Stories of students digging into their pockets and sharing some coins with an old woman diseased with diabetes, or of students going to their teachers’ home at night to be taken to someone else’s house in the community to help a diseased person, or students in need of a ride to bring an elderly person to the hospital at night, tell of the kind of attitudes and behaviors Montemorelos’s leaders are after, as Campos sums up: “And they

[students] don't even think of asking, 'please count this time as community service in my records.' But how in the world would they dare not to go, when those ladies in town have combed their hair, have put their earrings on, have cleaned the house in order to wait for students to visit?"

A freshman woman had the opportunity to express herself in one of the printed issues of *De corazón a corazón*, and she said,

Of all that I learned, today I can say: Living this life without serving is not to live at all. I thank the Lord for the opportunity He gave me of enjoying this activity [community service]. I express my gratitude to those teachers that give us the opportunity to serve and, in spite of our limitations, experience the pleasure of giving something for the glory of God. I profoundly thank the University of Morelos for this program, and I thank those children as well, so precious children, that opened their homes and allowed me to meet them and know of their existence in this world, and that they are so close to me.

One way to stimulate students to learn the desired values and attitudes Morelos endorses is being developed through the Community Service Department. As an alternative form to register the attendance of students, every participant receives a small piece of paper to write the name and date, and to answer two questions. Each week the questions are different, but all of them encourage the student to explore values, reflect, and find meaning in the lived experience.

Students also enjoy public spaces where they can reflect on the experience of community service and share their testimony, such as chapels and assemblies. Students themselves say what the experience meant for them and usually find spiritual lessons to link the experience to without much difficulty.

Efforts have been done to study empirically the experience of community service in Morelos through the perceptions of students and faculty members. At the end of every semester, a survey is run either among teachers or students. However, those surveys are purposed to appraise the level of satisfaction of participants and not the degree of perceived change after their engagement. "I would like to have a standardized instrument so we may do follow-up," said Campos. Much in the same way, Aguilar yearns,

I would like do follow-up of the attitudes of the students once they enter college, their perceptions, their attitudes, their theoretical framework, their orientation towards service, and see if it has changed when students leave college. . . . I would also like to follow up our graduates, and see if they incorporate themselves into the noble causes of community service in the communities where they are . . . to see how they internalize this experience of service.

Summary of the University of Montemorelos

Montemorelos was perceived as strongly committed to service as far as their philosophy and mission statements are concerned. In this campus, students are presented with a more detailed planning and description of community service. Also, there is a structure that coordinates service throughout the institution. Service in Montemorelos is academically required and performed in the community, although there are also projects carried out by youth organizations.

The Navojoa Experience

The University of Navojoa is an Adventist educational institution whose property comprises 124 acres of agricultural land. In spite of nearly 60 years of existence, its facilities are modest but functional. The physical development of the institution has faced challenges, as getting resources for building has not been easy. As they say in their website, “We are an institution in development that is not, and should not be conceived only by the physical structure of its buildings because implicit in this institution is the quest to offer quality service to the student.”

Commitment to Service

Navojoa’s ideals endorse strongly the idea of service. This institution’s mission statement reads, “To form sound, competitive professionals that develop their faculties harmoniously with the support of committed personnel, so their service transcends in this world and through eternity.” In their vision statement, Navojoa aspires to be recognized as an institution whose graduates possess a “high sense of unselfish service to God and

fellow humankind.”

Twenty-one values come out of Navojoa’s philosophy, and seven of them deal with the concept of service: service, altruism, selflessness, willingness, cooperation, responsibility, and compassion. In the summarized list of values, all these seven are summarized in the word “self-sacrifice.” As leaders observed when interviewed, self-sacrifice is a key word in Adventist educational philosophy (White, 1952). Apparently, with this word they emphasize the idea of renunciation and self-denial in favor of the interest of others, a concept that undergirds community service.

Institutional Ethos and Culture Towards Community Service

Navojoa, though a small institution, offers to students lots of activities. In this institution the idea of including all of the student body into every social or spiritual activity prevails. Consequently, the institution experiences some difficulties, like a saturated agenda, as the university schedule is not large enough to include everything the leaders want. Second, there is financial restraint, since their budget cannot cover every expense for service. The third is the challenge of controlling and coordinating large groups, sometimes with a limited faculty. And fourth, there is institutional burnout and fatigue.

Leaders at Navojoa are considering to make voluntary many of the traditional activities on campus, and community service is no exception. Nonetheless, Navojoa has gained a reputation of a collaborative campus that cares for the community. The communities near Navojoa have received the university’s community service many times with good results. One of the administrators remarks, “I believe that, if we could ask the people of the surrounding municipalities, Echojoa, Huatabampo, Navojoa, they would identify the university as benevolent.”

There were community members who began to get close to God as a result of Navojoa’s community service in those communities. The degree of binding was so close that the president of the university held Bible studies with some municipality leaders.

Faculty members and leaders still remember those good old times.

It was a feast . . . people were eagerly waiting for us, ‘see, there come the students from Navojoa!’ . . . I don’t think we got tired of doing community service since it was very nice . . . you got back to campus refreshed. That is . . . with a feeling . . . filled with commitment, you wanted to keep helping, thrilled of having done something for your neighbors in spite of not being the owner of millions of pesos. . . . Yes, you came back tired, but happy.

Variety of Community Service Activities

Co-curricular Community Service From Student Affairs

Foremost among Navojoa’s community service experiences is co-curricular community service. Unlike the other institutions of the study, Navojoa performs its co-curricular community service through the Office of Student Affairs and the support of the university church and key personnel. All community service is done in a single day in a previously selected town. They called that program the “Mercy Sabbath,” because they originally scheduled it on Saturdays.

At the beginning, all of the students and faculty were required to participate. Engagement in the Mercy Sabbath included cleaning parks and public lots, providing health services, painting or rebuilding houses, among other services. Two times a semester during this special day, right after dinner, students and faculty members headed to the neighbors to help.

Leaders took care not to do the same activities time after time. Sometimes they invited the health food company, a sister Adventist institution, to join them and display and share food with people, in coordination with the school of nutrition. Other activities include planting trees; hair cutting, “Which there was always a lot,” says one of the administrators called Vázquez; family counseling; legal counseling; and, in the meantime, there were students singing Christian songs before those waiting to see the doctors, while other students went to the people’s homes to sing, share a testimony, and pray. Solares, one of the academic leaders, points out, “The idea was not only to help and say, ‘Hey, I

dug this ditch because people in a house were in need of it,' but to leave a message . . . most of all.”

In performing these activities, Navojoa counted on the assistance of government offices to advertise about the program, to the selected community in advance, to provide public address equipment and fuel for the school buses. Government even played a role in helping the university in getting the permit to import a vehicle for the medical services during the Mercy Sabbath. Further support from the government included data collected from surveys respecting possible communities when planning service projects. Government also collaborated in speeding up connections with local authorities once a site was selected. Some communities even sent requests to the offices of the university when they knew about the community service program.

Most recently, the Mercy Sabbath turned into a voluntary task. The Office of Student Affairs enlists up to 30 student volunteers and some other faculty members. The activity now is basically a health brigade where students and teachers assist physicians from other places who provide medical services. In addition, other groups give health or family talks while people wait for the doctors. Another significant change has to do with the day of occurrence; now it is programmed on Sunday. But there has been no official intent of removing the activity, as Vázquez states:

I don't think we should get rid of it [community service]. I believe that if there were an initiative from any part of the university of getting rid of it, then we should bring that to the table and discuss it, because the advantages are plenty. And in the same way we invest certain amount [of money] on several other programs, so I believe this is a program that should have its own place.

There are two more co-curricular community service projects the Office of Student Affairs initiates. One is called “Adopt a Boulevard,” where students select a segment of a boulevard in the city of Navojoa to keep it clean, care for the trees and mow the lawns. The second one is “Love in Action,” where students select a children’s shelter or elderly care home to do some good to people and present a short program.

Co-curricular Community Service From the Church

Just as the other universities of the sample, Navojoa has a strong Youth Ministry with several organizations. In those clubs, students also do community service with their leaders, much in the fashion of the other universities' "supermissions."

There are seasons when bad weather strikes and people who live close to the Pacific coast are in danger. Occasionally, the youth clubs organize rescue teams and travel to those places. They usually do two things: students go through the communities and collect basic goods for those in need; and second, a group is sent to the site where the storm has hit to help. "This is something occasional, not an ongoing program; it is occasional," says Vázquez.

Curricular Community Service

Three schools in Navojoa include community service as part of their academic requirements: nutrition, education, and theology. Nutrition has some four to five courses that require the students to be involved in the community. "It is part of the student's preparation, of the professional profile when graduating, to serve," says Torres. In those courses, students make internships in hospitals, shelters, or homes for elderly people, other times they are asked to teach to the community about nutrition, or to develop nutritional projects for the benefit of the community. "I like this [community service] very much because each time our students go, the ladies in the community or the children are already waiting for them; there is plenty of interaction. And our kids forget they are students; they just arrive and share," says Torres.

In selecting a site for academic community service, the school of nutrition interacts with government offices. There is one called *Desarrollo Integral de la Familia* or DIF (Integral Family Development). This department has social workers at their disposal who keep close connection with every community of the municipalities. Having heard

recommendations about possible sites, the students go and make studies by themselves. Then they proceed with their projects, going to the community once a week during the class schedule through the semester.

One example of this kind of academic community service project is the one students performed in Echojoa, a nearby town. In conjunction with the DIF officers, Navojoa's students shared nutritional instruction to parents and school breakfast committees of the municipality, approximately 300 people in total.

The school of education has one class where students are also involved in community service. During the year of the study, students visit a school for children with special needs once a week. Participation in this project goes beyond the requirements of the class, as students stay longer and do additional tasks that do not relate to the class. "The other day, I went to talk to the principal of the school," says Vallejo, "and she wished we could send more students to support and help this school."

The school of theology involves the students in community service not as a class or group of classes, but as a complementary requirement of the curriculum. Since the theology school operates as an extension program of the University of Montemorelos, the 32-hour requirement applies to those students. The work these students do consists of cleaning parks or plazas, public gardens, and schools. These tasks are done once a week, on Fridays. Help has been received from ADRA to buy tools for these community projects.

Other significant community efforts performed by the schools fall within the voluntary sphere. The school of computer systems, even though it does not have particular classes that require community service, is helping by selling cookies and other foods from the Health Food Company and uses the money to benefit elderly people residing in a nearby home. They also have made an agreement with a small town to fix all of their computers for free, as a way of helping students develop their professional skills and help

at the same time.

Similarly, the school of business developed a project by which communities from the sierra may industrialize farm produce and become small entrepreneurs. Students and teachers got so excited with this project that, in their quest for financial resources, applied for a grant from SIFE (Students in Free Enterprise). “They won for the nomination of ‘rookie of the year,’ and the third place in the nation,” says Pérez.

People and Roles in Community Service Activities

The Administration

Navojoa’s administration endorsed institutional community service basically through the former Mercy Sabbath. “Maybe this example [the Mercy Sabbath] is the clearer, most typical and most acknowledged example both internally and in the communities of the university’s projection towards service,” comments Vázquez. But now the intention of the academic administration is to integrate community service into the curriculum as a way of deterring sporadic, unplanned service projects.

However, there was no dedicated budget for community service or the Mercy Sabbath as such, nor were there specific files or records of the institutional community service in Navojoa. Written reports were given to the government agencies, like DIF, or appeared published in their accrediting self-studies or board of trustees documentation. Also, news of the Mercy Sabbath appeared in “Cosmovisión,” the annual newsletter of the institution.

Besides, there were no assigned mechanisms for advertising and promoting community service on campus. To this, one of the administrators said:

We don’t need to stimulate the students very much because the way they transmit their experience as peers is very effective. That is, there is a very effective informal advertising by means of word of mouth. And some students say, ‘I’ll go next time,’ and one encourages the other. Instead, what we have had to do is to say, ‘You know, we will only have one bus to take you all, one bus.’ And those who register first are the ones we take out.

Surely, there is emphasis of institutional community service in other forums, like chapels in the dormitories, school assemblies or the university calendar. But the school does not depend on them for the student to know about the service projects.

Externally, the DIF officials broadcast by radio the coming visit of Navojoa's students to the target community. Sometimes, the radio invites the university to the studio to promote and explain the project on the radio.

The Coordinating Committee

The Office of Student Affairs received instructions from the Administrative Council to request the university health committee, as an additional job, to be in charge of planning, organizing, and leading of the institutional community service in the fashion of the Mercy Sabbath. The campus physician is the chairman of this committee. This is a challenging task for the members of the committee as it demands constant trips to the site in advance, so every aspect of the implementation is taken care of. The committee prepares the program and instructs faculty and students alike regarding what needs to be done.

The committee plans the Mercy Sabbath and asks for financial support of the administration. As community service began to gain force, financial constraints also emerged, compounding the committee's work of providing food, transportation, paint, and cleaning tools to more or less 240 students and 60 faculty members. In spite of financial limitations, the committee still works with those who volunteer and constantly seeks sponsors from outside to keep community service going.

The Faculty

Usually faculty members are assigned to tasks according to their expertise or previous experience in community service engagement, without much training from the committee or any other agency. Their two most important responsibilities are to be in

charge of a group of students and model a caring, altruistic example before the students. Teachers perceived their work to be more student-oriented and not community-oriented.

Earlier, most of the teachers and personnel participated enthusiastically in Navojoa's community service projects. "When the student sees that [commitment from teachers] . . . there is no other reaction left but to imitate them," says Pérez. However, as time went by reactions respecting the nature of the projects raised some concerns among faculty members. During the years when the Mercy Sabbath was at its peak, faculty and students left campus right after breakfast. All the religious services that as Adventist believers they were used to celebrating in their church were cancelled in order to go to community service. On top of that, participation was announced as being required.

"Due to reactions from the same faculty arguing that the Sabbath is to be a day of worship," says Pérez, another administrator of the university, the administration was led to reconsider and turn community service into something voluntary. Vázquez adds, "Those concerns reached even our leaders at the local Conference [the regional headquarters of the Seventh-day Adventist Church], and people were asking, 'What is going on up there in Navojoa?'"

However, there is a segment of teachers who believe community service not only should continue but long for it to return to its glorious past. Solares said, "It is sad to say this but there has been a measure of decadence in the Mercy Sabbath." Torres, one of the school coordinators, concurs, "It [community service] has been going down . . . it is in decline. . . . This is something we have to improve, that we have to foster."

But to foster community service there is need of more than a renewed enthusiasm from faculty. When asked how the institution expected teachers to be involved in community service, one school coordinator said, "Well, if there is no plan, we should not expect it to happen." Still, there are teachers who engage in conversation about values with their students while performing community service tasks, or who take time in their

classes to promote community service, whether sharing their personal stories or asking students to share their involvement experiences. Teachers persevere to make the students see the value and joy of service, particularly from a Christian perspective.

The Students

Students are the target of community service. It is by them and, at the same time, for them that Navojoa prepares service projects. Their major role was to perform what their organizers told them to do, whether cleaning, picking up, or assisting somebody. Tasks for students engaged in co-curricular community service did not differ much, as their job did not ask for specialized skills. However, in the curricular community service, students played a more dynamic, proactive role, except for the projects performed by the school of theology. Theology students clean streets and cut weeds off sidewalks around the main plaza in town.

Impact of Community Service on the Students

Navojoa has not carried out any empirical study to explore the impact of community service on the students. “Many times we assume that these sorts of service trips impact the students,” said Cruz, one academic leader. “We don’t have elements to say that this community service has been useful to the students, apart from the voices of students themselves.”

The changes leaders at Navojoa see are observable right after students participate in community service involvement. A student is reported to have said,

I liked it [community service] very much because I saw something I had not seen before. Poor people! How can they live that way! In my house, I have a TV set, an internet connection, there is a living room, I even have my own bedroom! But these people don’t have anything . . . and when they receive the few goods we give them, they turn around so happy, and they form long lines waiting for a physician that will not cost them a penny.

Vallejo added, “Where I do see some change is in the sensibility of the students towards the needs of others. The individual becomes more sensitive, more human.”

Whether these attitudes will affect students' further lives is still to be seen. Teachers hope that students will become unselfish and committed to service later after graduation. There seems to be a more accentuated expectancy of change in those who are spiritually sensitive and who engaged in a wider variety of activities than just community service. Those who take responsibilities in the youth clubs, the local church, or any other organization with the intention to benefit other people, will have greater possibilities to permanent change than others, according to those interviewed.

In addition, although further research is needed to see the impact every particular activity in the university might have on the student, there seems to be a belief that it is the whole program of activities that, when combined, makes the students change. In that sense, "we should not worry so much about what activity affects students; rather, we should worry that the spiritual program as a whole makes possible for students to acquire the competencies we are interested in," says Pérez.

The need to assess the students' impact still remains. "We would have to generate the instruments that help us collect the data in order to assess how close we are to the fulfillment of our institutional mission, how well are we accomplishing the institution's philosophy," adds Pérez.

Summary of the University of Navojoa

Although Navojoa was found theoretically committed to service, when this study was done the institution was experiencing a decay in their involvement in community service. Community service in Navojoa is mostly organized by the Students Affairs Office and their structure to coordinate community service is simple with increasingly less involvement of faculty and students.

Cross-case Analysis

The purpose of the cross-case analysis is to identify those areas of similarity and

difference in order to understand how community service is implemented in Adventist higher-learning schools in Mexico. Although many elements act together within the thickness of the community service experiences observed in the selected cases, I considered five basic themes as pertinent: commitment of the institution to community service, institutional ethos, variety of community service activities, people and roles in community service activities, and impact of community service on students.

The reflections I present next portray the major concepts that describe the characteristics of the community service activities that occur in the selected Mexican Seventh-day Adventist higher-learning institutions.

Commitment to Community Service

The three selected universities appear to have made service one of their priorities in their statements of philosophy, mission, and vision. In their own terms but much in the same fashion, all of them sustain commitment to service. Table 4 presents fragments of the statements of philosophy, mission, vision, and values that deal with service at the selected institutions.

There are two contexts where service functions in all reviewed statements: vertical and horizontal. First, the spiritual connection of the student to God; and second, the connection between the student and other human beings. According to the institutions' statements, connecting to God is the students' first duty and response after understanding their origins, nature, and destiny according to God's plans. It is believed by the administration and faculty that, as a natural result, students will connect to their neighbors in generous service as a way to live out the grace given on them. In fact, students are taught that serving humanity is a way of serving God.

Table 4

Elements of the Statements of Philosophy, Mission, Vision, and Values of Three Mexican Educational Institutions Related to Service

Linda Vista	Montemorelos	Navojoa
“Service to their Creator out of love” (Philosophy)	“Vision to undertake, passion to serve” (Motto)	“Service . . . in this world and throughout eternity” (Mission)
“Service to fellow human beings out of love” (Philosophy)	“Selfless service with a world vision” (Mission)	“Unselfish service to God and fellow humanity” (Vision)
“Service” (Values)	“The student is prepared to serve” (Philosophy)	“Self-sacrifice” (Values)
	“Service” (Values)	

Linda Vista’s perception of service tends to integrate both vertical (“Service to their Creator out of love”) and horizontal (“Service to fellow human beings out of love”) contexts of service described in the previous paragraph. The same is evident in Navojoa’s idea of service stated in their vision: “Unselfish service to God and fellow humanity,” and “Service . . . in this world and throughout eternity.” In Montemorelos’s statements of philosophy or mission there is no distinct indication of the dimensions or contexts of service to which they direct the students. However, this is not to mean that the two contexts cannot be inferred.

Institutional Ethos and Culture Towards Community Service

The three studied institutions have a commitment to service and have elements in their institutional ethos that support community service, conveying its importance to students.

Linda Vista has a long tradition of manual labor, rich on-campus spiritual life, and community engagement. Most students request to work 3 or 4 hours a day in order to

increase their financial benefit. Besides, students with financial need can apply to a work plan called “Industrial,” where students work 10 months of the year, 8 hours a day to receive full scholarship the next school year. This might explain why it is not at all strange that students show up when called to help. What it is rather new to Linda Vista’s atmosphere is involving students in community service for academic reasons. Blending this tradition of engagement with the new academic requirements promises a deepening in the institution’s service convictions.

Montemorelos’s culture towards community service is experiencing a major change, from a traditionally disengaged institution to an actively committed campus. Written and video reports observed for this dissertation showed how the community acknowledges Montemorelos’s interest in their quality of life and development. And not only that, the struggles the administration faced in establishing curricular community service are currently paying very good dividends in terms of involvement and satisfaction both in faculty and students, something that is helpful in the construction of a service ethos in the school.

Navojoa is also experiencing change in its culture towards community service, from more to less engagement. A group of faculty longs for the past, when the institution was really committed to community service. However, new faculty members who did not know about the Mercy Sabbath have no way to connect with such engaged past. If students have to be held back from participating in community service due to logistical or financial reasons, Navojoa is in risk of losing connection to institutional traditions such as the Mercy Sabbath.

The common ground under these three cultures is that, when engaged in community service, students get to interact with peers, faculty, and staff a lot, which implies a transference of expectations and values. According to the involvement theory already cited, “the amount of student learning and personal development associated with

any educational program is directly proportional to the quality and quantity of student involvement in that program” (Astin, 1999, p. 518). In order to foster value formation regarding service, students need to be involved qualitatively and quantitatively to service programs, something for which a service atmosphere or ethos is crucial.

Variety of Community Service Activities

All three institutions have several modes of student engagement, which are presented in Table 5. Although the variety of engagement is very similar, a closer consideration to the number of students participating indicates that institutions seem to stress a particular way of engagement.

Table 5

Variety of Engagements in Community Service Projects in Three Mexican Educational Institutions

Form of engagement	Institution		
	LVU	UM	UNAV
Required			
Without academic value			
Student Affairs Office			x
With academic value			
Class requirement	x	x	x
Curriculum requirement	x	x	x
Voluntary			
Youth organizations	x	x	x
Student Affairs Office			x

Note. LVU=Linda Vista University; UM=University of Montemorelos; UNAV=University of Navojoa.

For instance, although Linda Vista involves some of their students in required academic community service, they seem to engage more students in voluntary service projects by youth organizations. Similarly, Navojoa underscores voluntary institutional service projects, even though they have some students doing required academic community service. Finally, Montemorelos involves more students in required academic community service projects than in voluntary community service.

Table 6 compares the specific activities students are involved in. A comparison within the institutions shows that all institutions do cleaning of streets, parks, and roads; help in natural disasters; sent out medical brigades; present seminars to the community; give away food, clothes, and medicines; help in building or rebuilding; and care for sick people. Also the school leaders said there was not much variation from one year to the next in the activities performed by the schools, as told by their leaders.

Table 6 also shows how Navojoa has the widest array of community service activities, followed by Montemorelos and lastly Linda Vista. Only Navojoa has its students and faculty give family life and legal orientation to the community, share Christian literature, and offer a puppet show or sketch for the children. Leaders from Navojoa said that their service was so varied due to the demands of the community expressed by the government agencies they interact with. Of all activities, only Montemorelos teaches music or arts classes to the community.

A relationship between the type of community service activity and the academic discipline of the students exists. Schools tend to implement those projects where the students can apply their knowledge and skills gained in classes. Still, there are activities with no relationship to any academic discipline in the schools. Perhaps the nature of these tasks did not require much expertise by the participants.

Table 6

Specific Activities of Community Service in Three Mexican Educational Institutions

Activities	Institution		
	LVU	UM	UNAV
Cleaning streets, parks, and roads	x	x	x
Help during natural disasters	x	x	x
Medical brigades	x	x	x
Seminars and community instruction	x	x	x
Technology/computer classes		x	x
Computer repairing		x	x
Food display and cooking instruction		x	x
Hair cutting		x	x
Family life orientation			x
Legal orientation			x
Christian literature delivery			x
Christian songs and music performance	x		x
Puppet show and sketches			x
Food, clothes and medicines delivery	x	x	x
Building/rebuilding	x	x	x
Music/art classes		x	
Caring for sick people	x	x	x

Note. LVU=Linda Vista University; UM=University of Montemorelos; UNAV=University of Navojoa.

People and Roles in Community Service

In the area of people involved in community service and their roles, all institutions in this study include administrators, faculty members, and students.

These three groups represent the fundamental human groups necessary for the operation of community service. However, concerning the way other human and material resources blend to develop a more structured organization of community service, case studies show considerable diversity.

Regardless of the existence of any written guidelines for the operation of community service projects, all the universities in this study spelled out processes for selecting their working sites. In this matter, the selected institutions differ among themselves, and even among the different schools within a given university. Sites can be selected as a result of the assessment of needs made by the students and faculty to the assigned area, like in Montemorelos, or by the perception of an urgent need in the area without doing any assessment, like in Linda Vista, or through the request or suggestion of local authorities or because of the institutional interest to make an impact in a particular city or area of a city, like in Navojoa.

Table 7 presents a sketch of the differences among case studies with regard to the degree of sophistication in the structure of the selected institutions, which includes eight categories. By far, the most structured campus with regard to community service is Montemorelos, followed by Navojoa and Linda Vista. Differences were also found on the issue of financing community service projects. Administration may either vote a budget for the year and let the community service department manage it, as it is in Montemorelos, or vote financial aid to any individual project that requests funding, as it is in Linda Vista. There are instances where community service projects rely on external financial support, either fully or partially. In Linda Vista, some projects are financed through the students' own means; however, in Navojoa other agencies participate, usually the government.

Table 7

Community Service Structure in Three Mexican Educational Institutions

Elements of structure	Institutions		
	LVU	UM	UNAV
Institutional department or committee		x	x
Guidelines or manuals		x	
Network of individuals in charge of community service for each school under an institutional supervisor		x	
Budget approved by the board		x	
Tools and equipment		x	x
Media and advertising		x	x
Files and records	x	x	
Written reports	x	x	x

Note. LVU=Linda Vista University; UM=University of Montemorelos; UNAV=University of Navojoa.

The study revealed an array of possibilities for advertising community service. Although some of these strategies are not necessarily related to media, they served well for the purposes of communicating the importance and value of service. For example, Montemorelos uses billboards, chapels, assemblies, printed newsletters, electronic newsletters, radio reports, video reports, posters, and the institutional calendar and agenda. Navojoa relies more on chapels, assemblies, word of mouth, and its institutional agenda. Linda Vista does not seem to have purposed to advertise community service.

In all three institutions, I was able to perceive how administrators screen out the participating personnel for the voluntary projects. Faculty members who participate in voluntary community service projects are those who are closely linked to youth organizations, people who show willingness and enthusiasm for student activities, and who

model a committed Christian life. The profile of students who volunteer for community service projects is very similar: They are usually young people who lead or actively participate in youth organizations and who have manifested prompt willingness to participate in institutional co-curricular activities.

Impact of Community Service on the Students

Only Montemorelos has performed empirical procedures to collect data either from students or faculty regarding community service, but these attempts were oriented towards appraising the participants' degree of satisfaction and not the degree of attainment of the goals for involving students in community service. However, all three institutions showed interest in researching developmental traits mostly on the prosocial and spiritual sphere of students.

Interviews and focus groups, however, attested to several mechanisms leaders and, especially, faculty of the three institutions employ to encourage prosocial and spiritual development of students. Among those mechanisms are the modeling faculty and staff display before students, faculty's direct intervention with students, faculty and leaders reflecting with participants before or after finishing the service project, reflection on spiritual or social matters as part of a video report, faculty or leaders drawing spiritual or social lessons in a meeting with students after rendering a report, and faculty reflecting with students in class.

Summary

This chapter had the intention of responding to Research Question 1 which reads, How is community service implemented in each of the three Mexican Seventh-day Adventist higher-learning institutions?

All three schools have stated commitment to service. At the same time, all schools have developed an institutional atmosphere that conveys to students to some degree the

importance and value of service. Further, most of the community service projects are common among institutions. All schools rely heavily on faculty and students to lead and perform service to the community.

However, the implementation of community service varies from required to voluntary participation among institutions. There is also variation in the way service is managed and the structure that institutions adopt to carry out service. Besides, there is an evident lack of empirical study of the impact community service involvement has had on participants.

Data obtained from the case studies helped me to prepare a written survey. Data obtained from this survey are presented in Chapter 5.

CHAPTER 5

QUANTITATIVE DATA ANALYSIS AND DISCUSSION

Introduction

This chapter presents the data resulting from the quantitative part of this dissertation. The main intent of the current chapter is to answer Research Questions 2 through 10 of this study, which investigate relationships between community service involvement and diverse student outcomes, the way these relationships depend on demographic variables and the students' background regarding community service, and the combination of community service involvement, students' background regarding community service, and demographic variables that predict student outcomes.

In order to answer those questions and to test the hypotheses of this study, a survey questionnaire was developed and given to a sample of 202 students from the three boarding Seventh-day Adventist higher-learning institutions in Mexico during the 2005-2006 school year.

The remainder of this chapter is divided into three main sections: descriptive statistics of the sample; statistical relationships, interactions, combinations, and predictions; and summary of the chapter.

Descriptive Statistics of the Sample

In this section, I will summarize and describe the sample according to the demographic, independent, and dependent variables of the study.

Demographic Variables

The survey included three demographic variables: Gender, Amount of Work in College, and Years in Residence Halls. Table 8 shows the distribution of the demographic variables.

Table 8

Descriptive Statistics of Sample's Demographic Variables

Demographic variables		<i>N</i>	%
Gender		200	
	Female	108	53.46
	Male	92	45.54
Work in college		202	
	Does not work	53	26.23
	Up to 3 hours	20	9.90
	Up to 4 hours	69	34.15
	Five or more hours	60	29.70
Years in residence halls		202	
	0 years	67	33.16
	1 year	25	12.37
	2 to 3 years	49	24.25
	4 years or more	61	30.19

Note. *N*=202, but Gender had 2 missing responses.

A typical student in the sample worked 4 hours or more a day in a typical semester, and lived 2 years or more in the university's residence halls. There are 8% more females than males.

Independent Variables

This study has nine independent variables which were divided into 2 groups: community service involvement and students' background regarding community service.

Community Service Involvement

The study included seven variables of community service involvement: Satisfaction

Derived from Involvement in Community Service (Satisfaction), Leadership Role Played During Community Service (Leadership Role), Intensity of Community Service Involvement (Intensity), Learning Derived from Community Service Involvement (Learning), Required Community Service (Required), Additional Time Volunteered for Community Service (Additional Time), and Involvement in Church-related Community Service (Church-related).

Students could become involved in 10 specific community service action areas, which were divided into three categories: service projects where the student had to deal directly with those being helped (direct service), service projects where the student did not have a direct contact with those being helped (indirect service), and service projects where the student instructed in groups those being helped (instructional service).

Table 9 describes the students' participation in community service. Students had the most involvement in direct service projects, and the least involvement in indirect service projects. However, the three community service projects with the most involvement are found in each of the three categories. As an individual student could participate in any number of activities, N's do not add up to the total number of respondents, which was 202.

Respondents indicated the level of Satisfaction they derived when participating in each of the community service projects. In this study, Satisfaction means how much students liked to participate in the selected community service projects.

The three community service projects that were rated as providing high Satisfaction by the highest percentage of participants (nursing the sick; health brigades; giving away food, clothes, or toys to poor families) are categorized as direct service, as shown in Table 10.

Table 9

Frequencies of Community Service Involvement According to Action Areas

Action areas	<i>N</i>	%
Direct service		
Food, clothes, or toys given away to poor families	128	63.37
Health brigades	55	27.23
Nursing the sick	42	20.79
Hair grooming	31	15.35
Indirect service		
Cleaning houses, yards, and streets	87	43.07
Building or rebuilding projects	71	35.15
Instructional service		
Seminars on health, family, or education topics	101	50.00
Cooking classes	42	20.79
Music/arts classes to children	41	20.30
Training courses to adults	38	18.81

Table 10

Frequencies of Satisfaction According to Community Service Activities

Community service activities	<i>N</i>	Liked it very much	Liked it	Did not like it
		%	%	%
Nursing the sick	42	61.91	38.09	0.00
Health brigades	55	60.00	40.00	0.00
Food, clothes, or toys given away to poor families	128	59.37	38.28	2.35
Cooking classes	42	57.14	40.47	2.39
Music/arts classes to children	41	56.09	43.91	0.00
Seminars on health, family, or education topics	101	52.47	44.56	2.97
Training courses to adults	38	44.74	52.63	2.63
Building or rebuilding projects	71	39.43	52.12	8.45
Cleaning houses, yards, and streets	87	35.64	54.02	10.34
Hair grooming	31	29.03	58.07	12.90

Responses to survey question “How did you like to participate?” could be “did not like at all,” “like it,” and “like it very much,” which led to a 1 to 3 scale. A Satisfaction score for each student was computed by computing the mean of all items selected by the student. Table 11 presents the frequency distribution of Satisfaction. In preparation for further analyses of variance, scores for Satisfaction were divided into four groups, which can be seen in Table 12.

Table 11

Frequencies of Satisfaction

Values	<i>N</i>	%
1.00	3	1.50
1.33	1	0.50
1.50	4	2.00
1.60	1	0.50
1.67	1	0.50
2.00	60	30.00
2.14	1	0.50
2.17	1	0.50
2.20	4	2.00
2.25	8	4.00
2.29	1	0.50
2.33	13	6.50
2.40	4	2.00
2.43	1	0.50
2.50	15	7.50
2.60	4	2.00
2.67	9	4.50
2.75	5	2.50
2.78	1	0.50
2.80	3	1.50
2.83	1	0.50
2.86	1	0.50
2.88	1	0.50
3.00	57	28.50
Total	200	100.00

Table 12

Frequencies of Satisfaction Groups

Values	<i>N</i>	%
Low (1.00-2.00)	70	35.00
Moderate (2.14-2.43)	33	16.50
High (2.50-2.88)	40	20.00
Very high (3.00-3.00)	57	28.50

Respondents stated the Leadership Role they played during each community service activity marked as having been involved in at least twice. Answers to this question could be “overall leader,” “small group leader,” or “participant” of a given community service activity, which led to a 1 to 3 scale. Overall leader means the respondent was in charge of a whole service project either of one or several schools, which could entail coordinating dozens of students, whereas small group leader means being in charge of 12 or fewer students.

As can be observed in Table 13, most respondents played the role of overall leader, followed by small group leader and, finally, participants. These results might be explained by the fact that respondents were seniors, who seem to be more eligible to be in charge of groups due to their age and maturation.

Most activities have around 70% of respondents playing the role of overall leaders, with the exception of training courses to adults (57.89%), seminars on health, family, or education topics (55.45%), and music/arts classes to children (46.34%). Apparently, students do not play leadership roles when performing most teaching tasks.

The score for each student for Leadership Role was computed by calculating the means of all items selected by the student. Table 14 presents the frequency distribution of this measure. In preparation for further analyses of variance, scores for Leadership Role were divided into four groups, which can be seen in Table 15.

Table 13

Frequencies of Leadership Role According to Community Service Activities

Community service activities	N	Overall leader	Group leader	Participant
		%	%	%
Cleaning houses, yards and streets	87	80.46	16.09	3.45
Building or rebuilding projects	71	77.47	18.31	4.22
Food, clothes, or toys given away to poor families	128	75.78	20.31	3.91
Health brigades	55	74.55	20.00	5.45
Hair grooming	31	74.19	19.36	6.45
Cooking classes	42	73.81	21.43	4.76
Nursing the sick	42	71.43	21.43	7.14
Training courses to adults	38	57.89	28.95	13.16
Seminars on health, family or education topics	101	55.45	31.68	12.87
Music/arts classes to children	41	46.34	36.59	17.07

Intensity refers to the degree to which students involved themselves in community service projects, as reported in the questionnaire. Answers to this element could be “intensely involved,” “moderately involved,” to “slightly involved,” which led to a 1 to 3 scale. Frequencies can be observed in Table 16.

The community service activities with the highest proportion of intensely involved respondents were hair grooming (32.26%), health brigades (25.45%), and cleaning houses, yards, and streets (22.99%), 2 of which are defined as direct service projects. Community service activities with the highest proportion of slightly involved respondents were seminars on health, family, or education topics (43.57%), music/arts classes to children (41.46%), nursing the sick (40.47%), and health brigades (38.18%), the first 2 being instructional service projects, the third one an instructional service project, and the last one a direct service project.

Table 14

Frequencies of Leadership Role

Values	N	%
1.00	92	46.00
1.10	1	0.50
1.11	1	0.50
1.20	7	3.50
1.25	10	5.00
1.30	1	0.50
1.33	15	7.50
1.40	4	2.00
1.43	2	1.00
1.44	1	0.50
1.50	17	8.50
1.57	2	1.00
1.60	6	3.00
1.63	1	0.50
1.67	6	3.00
1.75	1	0.50
1.80	2	1.00
1.83	2	1.00
2.00	13	6.50
2.20	1	0.50
2.25	1	0.50
2.33	5	2.50
2.40	1	0.50
2.50	3	1.50
3.00	5	2.50
Total	200	100.00

Table 15

Frequencies of Leadership Role Groups

Values	N	%
Low (1.00-1.00)	92	46.00
Moderate (1.10-1.33)	35	17.50
High (1.40-1.63)	33	16.50
Very high (1.67-3.00)	40	20.00

Table 16

Frequencies of Intensity According to Community Service Activities

Community service activities	N	Intense	Moderate	Slight
		%	%	%
Hair grooming	31	32.26	41.94	25.80
Health brigades	55	25.45	36.37	38.18
Cleaning houses, yards and streets	87	22.99	43.68	33.33
Nursing the sick	42	21.43	38.10	40.47
Training courses to adults	38	21.05	57.90	21.05
Music/arts classes to children	41	19.52	39.02	41.46
Seminars on health, family or education topics	101	15.84	40.59	43.57
Food, clothes, or toys given away to poor families	128	15.62	56.25	28.13
Building or rebuilding projects	71	15.49	45.07	39.44
Cooking classes	42	11.91	59.52	28.57

Moderate involvement was the highest rate in six of the 10 community service activities, whereas slight involvement was rated the highest in the other four activities. Intense involvement never was the most frequent response in any community service activity. Moreover, in three of the 10 activities the number of slightly involved and moderately involved participants differed only for one frequency. So, in general, Intensity can be categorized as moderate. The score for each student for Intensity was computed by calculating the means of all items selected by the student. Table 17 presents the frequency distribution of this measure. In preparation for further analyses of variance, scores for Intensity were divided into four groups, which can be seen in Table 18.

Students had to state what learning they derived from their participation in every community service project. In this case, learning means any profitable knowledge or experience gotten from involvement in community service. Responses could be “learned a lot,” “learned a little,” to “nothing,” which led to a 1 to 3 scale. (See Table 19.)

Table 17

Frequencies of Intensity

Values	<i>N</i>	%
1.00	16	8.00
1.33	3	1.50
1.40	1	0.50
1.50	9	4.50
1.67	6	3.00
1.71	1	0.50
1.75	4	2.00
1.78	1	0.50
1.80	2	1.00
2.00	59	29.50
2.17	2	1.00
2.20	4	2.00
2.25	4	2.00
2.29	1	0.50
2.33	15	7.50
2.40	3	1.50
2.43	2	1.00
2.50	16	8.00
2.60	5	2.50
2.67	6	3.00
2.75	3	1.50
2.80	2	1.00
3.00	35	17.50
Total	200	100.00

Table 18

Frequencies of Intensity Groups

Values	<i>N</i>	%
Low (1.00-1.80)	43	21.50
Moderate (2.00-2.00)	59	29.50
High (2.17-2.60)	52	26.00
Very high (2.67-3.00)	46	23.00

Table 19

Frequencies of Learning According to Community Service Activities

Community service activities	N	A lot	A little	Nothing
		%	%	%
Nursing the sick	42	80.95	16.67	02.38
Seminars on health, family or education topics	101	79.21	17.82	02.97
Health brigades	55	78.18	18.18	03.64
Training courses to adults	38	76.32	21.05	02.63
Music/arts classes to children	41	75.61	21.95	02.44
Food, clothes, or toys given away to poor families	128	74.22	19.53	06.25
Cooking classes	42	73.81	23.81	02.38
Building or rebuilding projects	71	63.38	29.58	07.04
Hair grooming	31	61.29	22.58	16.13
Cleaning houses, yards and streets	87	51.72	39.08	09.20

Frequencies (displayed in Table 19) showed that all community service activities except three had a percentage of “Learning a lot” of 70% or higher. Further, the lowest percentage of “Learning a lot” was close to 52%, which suggests that students’ Learning is considerably high.

The three community service activities from which respondents learned the most correspond to 2 of the categories of community service: direct and instructional. The highest percentages of learning come from nursing the sick (80.95%), seminars on health, family, or education topics (79.21), and health brigades (78.18%). Two of these three activities relate to direct service whereas one relates to instructional service.

The score for each student for Learning was computed by calculating the means of all items selected by the student. Table 20 presents the frequency distribution of this measure.

Table 20

Frequencies of Learning

Values	<i>N</i>	%
1.00	7	3.50
1.40	1	0.50
1.50	4	2.00
1.75	2	1.00
1.80	1	0.50
2.00	22	11.00
2.25	3	1.50
2.33	12	6.00
2.40	5	2.50
2.43	1	0.50
2.50	18	9.00
2.60	1	0.50
2.67	8	4.00
2.71	1	0.50
2.75	6	3.00
2.78	1	0.50
2.80	5	2.50
2.83	2	1.00
2.86	1	0.50
2.89	1	0.50
3.00	98	49.00
Total	200	100.00

In preparation for further analyses of variance, scores for Learning were divided into four groups, which can be seen in Table 21. Students had to report if their participation in community service was required (extrinsic motivation or locus of control) or participation was a volunteer activity (intrinsic motivation or locus of control) for them, which turned into a 1 to 2 scale. Most students participated because they chose to do so, as seen in Table 22. In all service activities, the percentage of voluntary participation was higher than the percentage of required participation. Voluntary locus of control goes from 78.95% to 64.29%, with instructional activities having the highest voluntary participation.

Table 21

Frequencies of Learning Groups

Values	<i>N</i>	%
Low (1.00-2.00)	37	18.50
Moderate (2.25-2.50)	39	19.50
High (2.60-2.89)	25	12.50
Very high (3.00-3.00)	99	49.50

Table 22

Frequencies of Required According to Community Service Activities

Community service activities	<i>N</i>	Voluntary	Required
		%	%
Training courses to adults	38	78.95	21.05
Music/arts classes to children	41	75.61	24.39
Seminars on health, family, or education topics	101	74.26	25.74
Health brigades	55	72.73	27.27
Cleaning houses, yards, and streets	87	70.11	29.89
Cooking classes	42	69.05	30.95
Food, clothes, or toys given away to poor families	128	67.97	32.03
Building or rebuilding projects	71	66.20	33.80
Hair grooming	31	64.52	35.48
Nursing the sick	42	64.29	35.71

The score for each student for Required was computed by calculating the means of all items selected by the student. Table 23 presents the frequency distribution of this measure. In preparation for further analyses of variance, scores for Required were divided into four groups, which can be seen in Table 24.

In the questionnaire, students reported the additional time they volunteered for community service, which means the amount of time spent while involved in community service projects besides what they were typically required to do. Answers to this item consisted of “some additional time” and “no additional time,” which led to a 1 to 2 scale. Table 25 indicates the Additional Time reported by participants in each project.

Table 23

Frequencies of Required

Values	<i>N</i>	%
1.00	111	55.50
1.11	1	0.50
1.14	1	0.50
1.20	2	1.00
1.25	2	1.00
1.30	1	0.50
1.33	10	5.00
1.38	1	0.50
1.40	5	2.50
1.43	1	0.50
1.44	1	0.50
1.50	20	10.00
1.57	1	0.50
1.60	3	1.50
1.67	8	4.00
1.75	5	2.50
1.80	3	1.50
1.86	1	0.50
2.00	23	11.50
Total	200	100.00

Table 24

Frequencies of Required Groups

Values	<i>N</i>	%
Low (1.00-1.00)	111	55.50
Moderate (1.11-1.44)	25	12.50
High (1.50-1.67)	32	16.00
Very high (1.75-3.00)	32	16.00

Table 25

Frequencies of Additional Time According to Community Service Activities

Community service activities	N	Additional time	No additional time
		%	%
Nursing the sick	42	59.52	40.48
Health brigades	55	56.36	43.64
Music/arts classes to children	41	56.10	43.90
Hair grooming	31	54.84	45.16
Cooking classes	42	52.38	47.62
Food, clothes, or toys given away to poor families	128	50.78	49.22
Building or rebuilding projects	71	50.70	49.30
Seminars on health, family, or education topics	101	49.50	50.50
Training courses to adults	38	42.11	57.89
Cleaning houses, yards, and streets	87	36.78	63.22

In general, participants tend to volunteer more time to community service than what they are required to do. Activities where students volunteered additional time the most include nursing the sick (59.52%), health brigades (56.36%), and music/arts classes to children. Students volunteered less than 50% extra time to three activities: seminars on health, family, or education topics (49.50%), training courses to adults (42.11%), and cleaning houses, yards, and streets (36.78%). The percentage of students volunteering Additional Time to community service can be considered as moderate.

The score from each student for Additional Time was computed by calculating the means of all items selected by the student. Table 26 presents the frequency distribution of this measure. In preparation for further analyses of variance, scores for Additional Time were divided into four groups, which can be seen in Table 27.

Lastly, students were asked about their participation in Church-related community service activities. Responses ranged from “never,” to “very frequently,” which can be seen in Table 28.

Table 26

Frequencies of Additional Time

Values	<i>N</i>	%
1.00	63	31.50
1.14	1	0.50
1.20	3	1.50
1.25	5	2.50
1.29	1	0.50
1.33	12	6.00
1.38	1	0.50
1.40	2	1.00
1.44	2	1.00
1.50	26	13.00
1.60	10	5.00
1.67	11	5.50
1.71	2	1.00
1.75	6	3.00
1.80	2	1.00
2.00	53	26.50
Total	200	100.00

Table 27

Frequencies of Additional Time Groups

Values	<i>N</i>	%
Low (1.00-1.00)	63	31.50
Moderate (1.14-1.50)	53	26.50
High (1.60-1.80)	31	15.50
Very high (2.00-2.00)	53	26.50

Table 28

Frequencies of Church-related Community Service

Responses	<i>N</i>	%
Never	31	15.50
Seldom	75	37.50
Frequently	70	35.00
Very frequently	24	12.00
Total	200	100.00

Note. *N*=200.

As this item is already a 1 to 4 scale, it was considered ready for further analyses of variance.

Students' Background Regarding Community Service

Students' background regarding community service was investigated using the variables Parents' Experience Regarding Community Service (Parents' Experience) and Student's Experience Regarding Community Service (Student's Experience), referring to the student's pre-college involvement. Table 29 indicates that, by far, the most frequent response both in the student's and parents' background regarding community service involvement is slight involvement.

Table 29

Students' Background Regarding Community Service

Background element	<i>N</i>	%
Parents' experience concerning community service	200	
No experience in community service	43	21.50
Slight involvement in community service	94	47.00
Intense involvement in community service	63	31.50
Student's experience concerning community service	202	
No prior experience in community service	40	19.80
Slight involvement in community service	123	60.90
Intense involvement in community service	39	19.30

Dependent Variables

The dependent variables for this study fall into three categories: Prosocial Development, Spiritual Development, and Personal Development.

Prosocial Development

Prosocial Development includes five variables: Social Empathy, Prosocial Growth, Civic Involvement, Political Involvement, and Prosocial Apathy. The Social Empathy scale measures attitudes that express awareness of other people's needs and commitment to do something for the benefit of others. The scale is comprised of nine survey items using a 5-point Likert scale. Items with related statistics are listed in Table 30. The mean for the Social Empathy scale is 3.90 with a standard deviation of 0.61.

The Prosocial Growth scale measures the respondents' perceived developmental impact that involvement in community service had on their interest to help other people and their appreciation of diversity. This scale has seven survey items, all of which use a 5-point Likert scale. Items with related statistics are listed in Table 31. The mean for the Prosocial Growth scale is 4.25 with a standard deviation of 0.75.

The Civic Involvement scale measures the degree of involvement in activities that identify the respondent as someone engaged in the benefit of the community. The scale is comprised of five survey items that use a 4-point Likert scale. Items with related statistics are listed in Table 32. The mean for the Civic Involvement scale is 2.26 with a standard deviation of 0.76.

The Political Involvement scale measures the degree of involvement in activities where the respondent demonstrates political opinions or engages in election processes. The scale is comprised of 2 survey items both of which use a 4-point Likert scale. Items with related statistics are listed in Table 33. The mean for the Political Involvement scale is 1.24 with a standard deviation of 0.56.

Table 30

Descriptive Statistics of Items From Social Empathy Scale

Items	SD	D	N	A	SA	Mean
	%	%	%	%	%	
I am easily moved by the needs of other people.	1.0	1.6	11.0	36.6	49.7	4.32
Political leaders and organizations can do a lot to get help for the needy people.	3.6	2.1	15.0	24.4	54.9	4.25
I can relate very well with people from other cultural background.	1.0	1.0	12.0	47.4	38.5	4.21
I try to do my best to help in other people's needs.	0.5	2.1	13.5	48.4	35.4	4.16
I frequently tutor fellow students in academic tasks.	1.6	1.6	23.8	51.8	21.2	3.90
I believe I can do something to change the social patterns towards a more equal society.	2.6	6.2	22.8	45.1	23.3	3.80
I see myself as someone engaged in the community.	3.1	3.6	35.8	33.2	24.4	3.72
I have purposed to have a very active civic life.	3.1	9.8	44.6	26.9	15.5	3.42
I have interest in political activities tending to the acquisition of material benefits for others like food, clothes or education.	9.8	12.9	31.4	24.7	21.1	3.35

Note. SD=Strongly disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly agree. N=193.

Table 31

Descriptive Statistics of Items From Prosocial Growth Scale

Items	SD	D	N	A	SA	Mean
	%	%	%	%	%	
My gained experience in community service aroused in me interest to assist the needs of others.	0.5	2.5	2.5	27.0	67.5	4.59
My gained experience in community service developed awareness in me of community needs.	1.0	3.0	1.0	28.4	66.5	4.56
My gained experience in community service helped me to appreciate sociocultural diversity.	1.0	3.5	12.5	33.0	50.0	4.28
My gained experience in community service developed civic skills and deepened citizenship in me.	5.0	2.5	13.9	33.8	44.8	4.11
I would like to continue being involved in community service after graduation.	5.2	2.6	17.0	27.8	47.4	4.10
My gained experience in community service caused me to give of myself.	6.1	4.5	12.6	29.3	47.5	4.08
My gained experience in community service empowered in me a sense of doing something to reverse social inequality.	6.1	5.6	10.7	34.2	43.4	4.03

Note. SD=Strongly disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly agree. N=198.

Table 32

Descriptive Statistics of Items From Civic Involvement Scale

Items	N	S	F	VF	Mean
	%	%	%	%	
How many friends do you have from cultural backgrounds that differ from yours?	6.0	38.5	28.5	27.0	3.35
How frequently have you been involved in activities tending towards the protection of natural resources?	34.8	46.3	15.4	3.5	2.17
How frequently have you been involved in activities tending towards the exercise of solidarity, especially in situations where human lives were at risk?	39.3	40.8	15.9	4.0	2.13
How frequently do you participate with groups that pursue social equality in the community?	48.8	36.8	12.9	1.5	1.89
How frequently have you been involved in activities tending towards the attainment of peace?	51.7	41.8	5.0	1.5	1.75

Note. N=Never; S=Seldom; F=Frequently; VF=Very frequently. N=201.

Table 33

Descriptive Statistics of Items From Political Involvement Scale

Items	N	S	F	VF	Mean
	%	%	%	%	
How many times have you participated in political rallies?	84.1	13.9	1.0	1.0	1.25
How many times have you assisted in any civic election process?	85.0	13.5	1.0	0.5	1.23

Note. N=Never; S=Seldom; F=Frequently; VF=Very frequently. N=201.

The Prosocial Apathy scale measures attitudes that express the respondent’s lack of interest in community service and prosocial involvement. The scale is comprised of three survey items, all of which use a 5-point Likert scale. The items, with related statistics, are listed in Table 34. The mean for the Prosocial Apathy scale is 2.65 with a standard deviation of 0.83.

Table 34

Descriptive Statistics of Items From Prosocial Apathy Scale

Items	SD	D	N	A	SA	Mean
	%	%	%	%	%	
I don’t like to be distracted from my classes or leisure time to do community service.	12.9	28.4	32.0	14.4	12.4	2.85
I don’t contribute financially to charities.	15.5	25.3	33.0	21.6	4.6	2.75
Participating in community service is not important for me.	29.0	34.7	17.1	11.9	7.3	2.34

Note. SD=Strongly disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly agree. N=194.

Spiritual Development

Spiritual development includes 2 variables: Spiritual Growth scale and Spiritual Apathy scale.

The Spiritual Growth scale measures the respondents’ perceived developmental impact that involvement in community service had on their spirituality. The scale is comprised of four survey items, all of which use a 5-point Likert scale. Items with related statistics are listed in Table 35. The mean for the Spiritual Growth scale is 4.32, with a standard deviation of 0.75.

Table 35

Descriptive Statistics of Items From Spiritual Growth Scale

Items	SD	D	N	A	SA	Mean
	%	%	%	%	%	
My gained experience in community service developed in me an orientation towards mercy and generosity.	1.5	2.5	7.0	26.1	62.8	4.46
Involvement in community service draws me nearer to God.	2.1	2.1	10.8	25.8	59.3	4.38
My gained experience in community service caused me to testify for Christ and win souls.	2.0	5.0	10.1	28.1	54.8	4.29
My gained experience in community service increased my spirituality.	5.0	5.5	10.5	27.5	51.5	4.15

Note. SD=Strongly disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly agree. N=199.

The Spiritual Apathy scale measures attitudes that express the respondent's lack of interest in becoming involved in spiritual matters. The scale consists of 2 survey items, both of which use a 5-point Likert scale. The items with related statistics are listed in Table 36. The mean for the Spiritual Apathy scale is 2.41, and standard deviation is 1.08.

Table 36

Descriptive Statistics of Items From Spiritual Apathy Scale

Items	SD	D	N	A	SA	Mean
	%	%	%	%	%	
I don't like to participate in witnessing activities.	24.7	24.7	26.8	14.9	8.8	2.58
I think leadership in the church or other settings is not for me	33.7	31.6	19.7	7.8	7.3	2.23

Note. SD=Strongly disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly agree. N=194.

Personal Development

Personal development includes the Personal Growth scale and the Religious Leadership item. The Personal Growth scale measures the respondents' perceived developmental impact that involvement in community service had on their self-worth and career formation. The scale is comprised of six survey items, all of which use a 5-point Likert scale. Items with related statistics are listed in Table 37. The mean for the Personal Growth scale is 3.98, with a standard deviation of 0.83.

Table 37

Descriptive Statistics of Items From Personal Growth Scale

Items	SD	D	N	A	SA	Mean
	%	%	%	%	%	
My gained experience in community service promoted in me the exploration and adoption of values.	2.0	4.0	7.0	27.6	59.3	4.38
Involvement in community service makes me feel better about myself.	1.5	0.5	13.4	31.4	53.1	4.34
My gained experience in community service intensified my self-esteem and self-confidence.	4.0	4.0	12.5	26.5	53.0	4.21
My gained experience in community service improved my leadership qualities.	4.0	5.5	12.0	30.5	48.0	4.13
My gained experience in community service enhanced my academic learning.	10.6	4.0	16.2	33.3	35.9	3.80
My gained experience in community service fostered my career choice.	28.1	9.7	16.8	21.4	24.0	3.04

Note. SD=Strongly disagree; D=Disagree; N=Neutral; A=Agree; SA=Strongly agree. N=199.

The Religious Leadership item measures the frequency of respondents' engagement in their local church as leaders of programs or departments. The only survey item uses a 4-point Likert scale. The item with related statistics appears listed in Table 38. The mean for the Religious Leadership item is 2.73, and standard deviation is 1.40.

Table 38

Descriptive Statistics of Religious Leadership Item

Item	N	S	F	VF	Mean
	%	%	%	%	
How frequently do you engage in the church's leadership?	28.5	29.5	26.0	16.0	2.73

Note. N=Never; S=Seldom; F=Frequently; VF=Very frequently. N=200.

Statistical Relationships

The quantitative stage of this dissertation deals with Research Questions 2-10.

Research Question 2

Research Question 2 asks: What is the relationship between community service involvement and the prosocial development of students? The null hypothesis for Research Question 2 is: There is no relationship between community service involvement and prosocial development of students. To answer this research question, listwise Pearson correlations were performed between the seven variables of community service involvement and the five variables of prosocial development. Correlations between community service involvement and prosocial development are found in Table 39.

Table 39

Correlations Between Community Service Involvement and Prosocial Development

Community service involvement	Prosocial development				
	Social empathy	Prosocial growth	Civic involvement	Political involvement	Prosocial apathy
Satisfaction	0.318*	0.493*	0.259*	0.041	-0.091
Leadership role	0.094	0.234*	0.244*	-0.010	-0.111
Intensity	0.306*	0.372*	0.126	-0.073	-0.215*
Learning	0.276*	0.566*	0.197*	0.010	0.008
Required	-0.092	-0.102	0.078	0.101	-0.032
Additional time	0.281*	0.275*	0.155*	-0.006	-0.005
Church-related	0.428*	0.312*	0.295*	-0.021	-0.236*

Note. N=190.

* $p < 0.05$.

Six of the seven variables of community service involvement correlated significantly with two to four prosocial variables. Required did not correlate with any prosocial development measure.

Four of the five prosocial variables correlated with two to six variables of community service involvement. Political Involvement did not correlate with any variables of community service involvement.

The significant correlations ranged from $r = 0.566$ to $r = 0.155$. The highest correlations of the matrix are found between Learning and Prosocial Growth ($r = 0.566$), Satisfaction and Prosocial Growth ($r = 0.493$), and Additional Time and Social Empathy ($r = 0.428$). All significant correlations were positive, except 2: Prosocial Apathy with Church-related ($r = -0.236$), and with Intensity ($r = -0.215$).

Because six out of seven variables of community service involvement are correlated in some degree to variables of prosocial development, I rejected the null hypothesis for this research question.

Research Question 3

Research Question 3 asks: What is the relationship between community service involvement and the spiritual development of students?

The null hypothesis for Research Question 3 is: There is no relationship between community service involvement and spiritual development of students.

To answer this research question, listwise Pearson correlations were performed between seven variables of community service involvement and 2 variables of spiritual development.

Correlations between community service and spiritual development are found in Table 40.

Table 40

Correlations Between Community Service Involvement and Spiritual Development

Community service involvement	Spiritual development	
	Spiritual growth	Spiritual apathy
Satisfaction	0.482*	-0.287*
Leadership role	0.182*	-0.198*
Intensity	0.322*	-0.263*
Learning	0.526*	-0.092
Required	-0.060	0.040
Additional time	0.340*	-0.129
Church-related	0.428*	-0.370*

Note. $N=192$.

* $p < 0.05$.

Four variables of community service involvement correlated significantly with both spiritual variables, and 2 variables of community service involvement correlated significantly with one spiritual measure. Required did not correlate with either spiritual measure.

Significant correlations between community service involvement and spiritual variables ranged from $r = 0.526$ to $r = 0.182$. The highest correlations were found between Learning and Spiritual Growth ($r = 0.526$), Satisfaction and Spiritual Growth ($r = 0.482$), Additional Time and Spiritual Growth ($r = 0.428$), and Additional Time and Spiritual Apathy ($r = 0.370$). Negative correlations were found between Spiritual Apathy and four characteristics of community service, ranging from $r = -0.370$ to $r = -0.198$.

Because all but one measure of community service involvement are significantly correlated to individual variables of spiritual development, I rejected the null hypothesis for this research question.

Research Question 4

Research Question 4 asks: What is the relationship between community service involvement and the personal development of students?

The null hypothesis for Research Question 4 is: There is no relationship between

community service involvement and personal development of students.

To answer this research question, listwise Pearson correlations were performed between seven variables of community service involvement and 2 variables of personal development. Correlations between variables of community service involvement and spiritual development variables are found in Table 41.

Table 41

Correlations Between Community Service Involvement and Personal Development

Community service involvement	Personal development	
	Personal growth	Religious leadership
Satisfaction	0.408*	0.175*
Leadership role	0.210*	0.253*
Intensity	0.260*	0.177*
Learning	0.568*	0.063
Required	-0.051	0.132
Additional time	0.255*	0.126
Church-related	0.330*	0.717*

Note. $N=197$.

* $p < 0.05$.

Four of the seven variables of community service involvement correlated significantly with both personal development variables. Two variables of community service involvement—Learning and Additional Time—correlated significantly with one personal development measure. Required did not correlate with either personal development variables.

Significant correlations between variables of community service involvement and personal development variables ranged from $r = 0.717$ to $r = 0.175$. The highest correlations were found between Additional Time and Religious Leadership ($r = 0.717$), Learning and Personal Growth ($r = 0.568$), and Satisfaction and Personal Growth ($r = 0.408$).

Because all but one measure of community service involvement significantly

correlate with individual variables of personal development, I rejected the null hypothesis for this research question.

Main Effects of Community Service Involvement

The main analyses for Research Questions 5-7 were two-way ANOVAs. The interaction effects in each analysis are interpreted as the extent to which the main effect for the first independent variable (involvement in community service) is consistent across the levels of the second independent variable (other involvement in community service, student's background, or demographic variable). This interpretation is based on the difference in means between the groups of the first independent variable. Also included in the analyses is a main effect for the first independent variable. But this main effect is different for each of the two-way ANOVAs that are done.

To assist in this interpretation it is helpful to examine the main effect of this variable in a one-way ANOVA in which none of the other variables is considered. This main effect tests the same hypothesis as was tested in Research Questions 2-4 where correlations were done. In Research Questions 5-7 dependent and independent variables were grouped to allow easier interpretation of interaction using means.

Prosocial Development

Social empathy

One-way analysis of variance tests were run to test the effects of the seven variables of community service involvement on Social Empathy (see Table 42). All variables of community service involvement except Required had a significant positive effect on Social Empathy.

Table 42

Tests of Significance and Means of Community Service Involvement on Social Empathy

Community service involvement	Significance			Social empathy means			
	<i>df</i>	<i>F</i>	<i>p</i>	Low	Moderate	High	Very high
Satisfaction	3, 187	6.477	0.000	2.058	2.400	2.703	2.909
Leadership role	3, 187	3.054	0.030	2.213	2.667	2.719	2.757
Intensity	3, 187	8.491	0.000	1.881	2.315	2.700	3.000
Learning	3, 187	7.352	0.000	1.971	2.103	2.417	2.849
Required	3, 187	0.322	0.810	2.453	2.696	2.500	2.406
Additional time	3, 187	5.836	0.001	2.117	2.294	2.839	2.898
Church-related	3, 189	18.638	0.000	1.600	2.167	2.925	3.292

Results show an increasing pattern in the means of Social Empathy across the levels of all six independent variables where there was a significant effect. These results indicate that the higher students scored on each measure of community service involvement, the higher they scored on Social Empathy.

Prosocial growth

One-way analysis of variance tests were run to test the effects of seven variables of community service involvement on Prosocial Growth (see Table 43). All variables of community service involvement except Required had a significant positive effect on Social Empathy.

Results show an increasing pattern in the means of Prosocial Growth across the levels of all six independent variables where there was a significant effect. These results indicate that the higher students scored on each measure of community service involvement, the higher they scored on Prosocial Growth.

Table 43

Tests of Significance and Means of Community Service Involvement on Prosocial Growth

Community service involvement	Significance			Prosocial growth means			
	<i>df</i>	<i>F</i>	<i>p</i>	Low	Moderate	High	Very high
Satisfaction	3, 194	14.574	0.000	1.957	2.438	2.800	3.105
Leadership role	3, 194	4.020	0.008	2.272	2.571	2.781	2.923
Intensity	3, 194	7.172	0.000	2.095	2.328	2.654	3.065
Learning	3, 194	17.704	0.000	1.622	2.308	2.500	2.980
Required	3, 194	0.952	0.417	2.555	2.833	2.406	2.375
Additional time	3, 194	5.399	0.001	2.194	2.404	2.710	2.962
Church-related	3, 193	9.435	0.000	2.000	2.240	2.841	3.167

Civic involvement

One-way analysis of variance tests were run to test the effects of seven variables of community service involvement on Civic Involvement (see Table 44). All variables of community service involvement except Intensity and Required had a significant positive effect on Civic Involvement.

Table 44

Tests of Significance and Means of Community Service Involvement on Civic Involvement

Community service involvement	Significance			Civic involvement means			
	<i>df</i>	<i>F</i>	<i>p</i>	Low	Moderate	High	Very high
Satisfaction	3, 195	4.765	0.003	2.129	2.750	2.725	2.737
Leadership role	3, 195	7.552	0.000	2.141	2.771	2.969	2.825
Intensity	3, 195	1.630	0.184	2.405	2.322	2.654	2.739
Learning	3, 195	4.329	0.006	1.973	2.513	2.542	2.727
Required	3, 195	0.657	0.580	2.468	2.792	2.438	2.594
Additional time	3, 195	4.072	0.008	2.127	2.692	2.742	2.698
Church-related	3, 196	7.702	0.000	2.097	2.253	2.814	3.125

Results show a less consistent increasing pattern in the means of Civic Involvement across most levels of the six independent variables where there was a significant effect. However, these results indicate that, in general, the higher students scored on each measure of community service involvement, the higher they scored on Civic Involvement.

Political involvement

One-way analysis of variance tests were run to test the effects of seven variables of community service involvement on Political Involvement (see Table 45). None of the variables of community service involvement had a significant positive effect on Political Involvement. Since no significant effects were found, no means are reported.

Table 45

Tests of Significance of Community Service Involvement on Political Involvement

Community service involvement	Significance		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction	3, 195	0.756	0.520
Leadership role	3, 195	0.350	0.789
Intensity	3, 195	0.463	0.708
Learning	3, 195	0.679	0.566
Required	3, 195	0.278	0.841
Additional time	3, 195	1.287	0.280
Church-related	3, 196	1.403	0.243

Prosocial apathy

One-way analysis of variance tests were run to test the effects of seven variables of community service involvement on Prosocial Apathy (see Table 46). Only Church-related Community Service had a significant positive effect on Prosocial Apathy. Results show a decreasing pattern in the means of Prosocial Apathy across all levels of Church-related, indicating that the higher students involve in Church-related, the lower their score on Prosocial Apathy.

Table 46

Tests of Significance and Means of Community Service Involvement on Prosocial Apathy

Community service involvement	Significance			Prosocial apathy means			
	<i>df</i>	<i>F</i>	<i>p</i>	Low	Moderate	High	Very high
Satisfaction	3, 188	1.817	0.145	2.406	2.467	2.027	2.125
Leadership role	3, 188	1.697	0.169	2.382	2.364	1.937	2.158
Intensity	3, 188	1.946	0.124	2.500	2.382	2.080	2.089
Learning	3, 188	0.336	0.799	2.286	2.128	2.208	2.319
Required	3, 188	0.555	0.646	2.336	2.087	2.133	2.250
Additional time	3, 188	0.142	0.935	2.250	2.216	2.226	2.340
Church-related	3, 190	5.284	0.002	2.600	2.479	2.030	1.792

Spiritual Development

Spiritual growth

One-way analysis of variance tests were run to test the effects of seven variables of community service involvement on Spiritual Growth (see Table 47). All variables of community service involvement except Required had a positive significant effect on Spiritual Growth.

Table 47

Tests of Significance and Means of Variables of Community Service Involvement on Spiritual Growth

Source	Significance			Levels			
	<i>df</i>	<i>F</i>	<i>p</i>	Low	Moderate	High	Very high
Satisfaction	3, 195	12.226	0.000	2.186	2.688	2.900	3.281
Leadership role	3, 195	3.872	0.010	2.457	2.771	3.031	3.050
Intensity	3, 195	4.406	0.005	2.310	2.627	2.808	3.130
Learning	3, 195	13.941	0.000	1.811	2.615	2.875	3.071
Required	3, 195	2.100	0.102	2.680	3.250	2.630	2.590
Additional time	3, 195	11.333	0.000	2.206	2.596	3.065	3.264
Church-related	3, 194	18.907	0.000	1.833	2.440	3.130	3.500

Results show an increasing pattern in the means of Spiritual Growth across the levels of all six independent variables where there was a significant effect. These results suggest that the higher students scored on each measure of community service involvement, the higher they scored on Spiritual Growth.

Spiritual apathy

One-way analysis of variance tests were run to test the effects of seven variables of community service involvement on Spiritual Apathy (see Table 48). Three variables of community service involvement reduced Spiritual Apathy.

Table 48

Tests of Significance and Means of Variables of Community Service Involvement on Spiritual Apathy

Source	Significance			Levels			
	<i>df</i>	<i>F</i>	<i>p</i>	Low	Moderate	High	Very high
Satisfaction	3, 188	5.226	0.002	2.855	2.600	2.189	2.268
Leadership role	3, 188	2.393	0.070	2.700	2.545	2.340	2.210
Intensity	3, 188	4.777	0.003	2.905	2.673	2.240	2.267
Learning	3, 188	0.744	0.527	2.660	2.590	2.630	2.400
Required	3, 188	0.243	0.866	2.510	2.391	2.630	2.500
Additional time	3, 188	1.008	0.391	2.680	2.529	2.420	2.360
Church-related	3, 190	14.095	0.000	2.600	2.479	2.030	1.792

These results suggest that the higher students scored on Satisfaction, Intensity, and Church-related, the lower they scored on Spiritual Apathy.

Personal Development

Personal growth

One-way analysis of variance tests were run to test the effects of seven variables of community service involvement on Personal Growth (see Table 49).

Table 49

Tests of Significance and Means of Community Service Involvement on Personal Growth

Source	Significance			Levels			
	<i>df</i>	<i>F</i>	<i>p</i>	Low	Moderate	High	Very high
Satisfaction	3, 194	7.762	0.000	2.029	2.125	2.500	2.857
Leadership role	3, 194	4.762	0.003	2.099	2.429	2.563	2.800
Intensity	3, 194	4.250	0.006	1.952	2.322	2.462	2.733
Learning	3, 194	18.199	0.000	1.432	2.179	2.625	2.745
Required	3, 194	2.501	0.061	2.330	2.917	2.220	2.280
Additional time	3, 194	6.994	0.000	2.032	2.173	2.806	2.731
Church-related	3, 194	10.358	0.000	1.645	2.227	2.609	3.000

All variables of community service involvement had a positive significant effect on Personal Growth. Results show an increasing pattern in the scores of Personal Growth across the levels of basically all six independent variables where there was a significant effect. These results suggest that the higher students scored on all variables of community service involvement, the higher they scored on Personal Growth.

Religious leadership

One-way analysis of variance tests were run to test the effects of seven variables of community service involvement on Religious Leadership (see Table 50). Three variables of community service involvement had a significant positive effect on Religious Leadership.

Table 50

Tests of Significance and Means of Community Service Involvement on Religious Leadership

Source	Significance			Levels			
	<i>df</i>	<i>F</i>	<i>p</i>	Low	Moderate	High	Very high
Satisfaction	3, 194	1.593	0.193	2.120	2.187	2.500	2.420
Leadership role	3, 194	6.653	0.000	1.957	1.957	2.486	2.594
Intensity	3, 194	2.335	0.075	2.000	2.203	2.520	2.420
Learning	3, 194	0.178	0.911	2.190	2.282	2.290	2.340
Required	3, 194	2.432	0.066	2.130	2.500	2.630	2.380
Additional time	3, 194	4.489	0.005	1.968	1.968	2.481	2.710
Church-related	3, 196	74.404	0.000	1.258	1.258	1.867	2.671

Results show an increasing pattern in the means of Religious Leadership basically throughout all levels of the three significant factors. These results suggest that the higher students were involved in the three significant variables, the higher they scored on Religious Leadership. The null hypothesis is rejected for 9 of the 14 main effects tested.

Research Question 5

Research Question 5 asks: How do effects of community service involvement on the prosocial development of students vary depending on the community service involvement itself, the students' background regarding community service involvement, and selected demographic variables?

To answer Research Question 5, 280 tests of analysis of variance were run as described in Table 51. Since three groups of analyses of variance were run to answer this research question, a hypothesis for every group is presented in its respective section.

Table 51

ANOVA Tests run to Answer Research Question 5

Type of test	Independent variables (number of variables)	Dependent variables (number of variables)	Tests
Two-way ANOVA	Community service involvement (7) Demographic variables (3)	Prosocial development (5)	105
	Community service involvement (7) Other variables of community service involvement (0-6)*	Prosocial development (5)	105
	Community service involvement (7) Student's background (2)	Prosocial development (5)	70

*This tests the interaction of every measure of community service involvement interacting with each of the other variables. The first measure is tested against variables 2-7. The second measure is tested against variables 3-7 (since it has already been tested against measure 2), etc.

Interaction Effects of Community Service Involvement and Demographic Variables on Prosocial Development

The effects of community service involvement on prosocial development could differ across demographic groups. For the two-way ANOVAs in Research Questions 5-7, where cell N's were less than 1 making it impossible to estimate a mean for such levels, no analysis was done. This excluded Required interacting with Years in Residence Halls from the set of two-way analyses. In the end, 100 two-way analyses of variance instead of 105 were run (20 for each dependent variable). The main effects from the two-way analyses of variance will be discussed only when they are different from the same effects reported in the one-way analyses under the Main Effects of Community Service Involvement section of this chapter.

The null hypothesis of this section is that there are no significant interaction effects between community service involvement and demographic variables on the prosocial development of students. To test this hypothesis, two-way ANOVA's were run. Each of the seven main effects (Satisfaction, Leadership Role, etc.) was tested in 3 two-way ANOVAs, interacting with Gender, Work in College, and Years in Residence Halls, resulting in 20 two-way ANOVAs (excluding Required interacting with Years in Residence Halls on all five prosocial development variables).

Social empathy

Leadership Role, when interacting with Years in Residence Halls, did not have a significant main effect on Social Empathy ($F_{(3, 175)} = 2.593, p = 0.054$). However, the pattern of means of Leadership Role in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Work in College and Gender. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

There was only one significant interaction effect in the 20 two-way analyses shown in Table 52. However, Table 53 shows that the relationship between involvement in Church-related community service and Social Empathy in all groups of Years in Residence Halls is positive; the stronger the Church-related community service involvement of subjects, the higher the Social Empathy. However, because this was the only significant analysis in 20 attempts, I consider it to be due to random variation.

Table 52

Interaction Effects of Community Service Involvement and Demographic Variables on Social Empathy

Interaction of community service & demographic variables	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Work in College	9, 175	0.808	0.609
Satisfaction & Years in Residence Halls	9, 175	1.137	0.339
Satisfaction & Gender	3, 181	0.072	0.975
Leadership Role & Work in College	9, 175	1.503	0.150
Leadership Role & Years in Residence Halls	9, 175	1.076	0.383
Leadership Role & Gender	3, 181	0.208	0.891
Intensity & Work in College	9, 175	1.338	0.220
Intensity & Years in Residence Halls	9, 175	0.851	0.570
Intensity & Gender	3, 181	0.236	0.871
Learning & Work in College	9, 175	0.546	0.839
Learning & Years in Residence Halls	9, 175	0.631	0.770
Learning & Gender	3, 181	0.054	0.983
Required & Work in College	9, 175	1.617	0.113
Required & Gender	3, 181	0.265	0.850
Additional Time & Work in College	9, 175	0.903	0.524
Additional Time & Years in Residence Halls	9, 175	0.685	0.722
Additional Time & Gender	3, 181	1.052	0.371
Church-related & Work in College	9, 177	0.742	0.670
Church-related & Years in Residence Halls	9, 177	1.986	0.043
Church-related & Gender	3, 183	1.189	0.315

Table 53

Means of Social Empathy for Interaction Between Church-related and Years in Residence Halls

Years in residence halls	Church-related			
	Low	Moderate	High	Very high
None	1.750	2.619	2.500	3.167
One year	1.800	1.684	3.200	3.125
Two to three years	1.333	1.750	2.833	4.000
Four or more years	1.167	2.292	3.278	3.444

Prosocial growth

There was one significant interaction effect on Prosocial Growth as shown in Table 54. Table 55 shows that the relationship between involvement in Church-related community service and Prosocial Growth is positive in students who lived in the community or lived 2 years or more years in the dormitories; the stronger the involvement in Church-related community service, the higher the Prosocial Growth. The relationship between involvement in Church-related community service and Prosocial Growth for students who stayed 1 year in the dormitory is not linear; students with moderate level of involvement in Church-related community service had the lowest score on Prosocial Growth. In addition, as this was the only significant interaction effect found in the analyses, this result might be due to random variation.

Civic involvement

There were three significant interaction effects on Civic Involvement that can be seen in Table 56. As Table 57 depicts, only females showed consistently a positive effect, which is that more Satisfaction is associated with higher Civic Involvement. Males, however, show a non-linear pattern with higher scores of Civic Involvement at the moderate and high levels of Satisfaction.

Table 54

Interaction Effects of Community Service Involvement and Demographic Variables on Prosocial Growth

Interaction of community service & demographic variables	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Work in College	9, 182	0.549	0.837
Satisfaction & Years in Residence Halls	9, 182	1.220	0.285
Satisfaction & Gender	3, 188	0.350	0.789
Leadership Role & Work in College	9, 182	1.023	0.424
Leadership Role & Years in Residence Halls	9, 182	0.861	0.561
Leadership Role & Gender	3, 188	1.216	0.305
Intensity & Work in College	9, 182	0.912	0.516
Intensity & Years in Residence Halls	9, 182	1.066	0.390
Intensity & Gender	3, 188	0.729	0.536
Learning & Work in College	9, 182	1.000	0.442
Learning & Years in Residence Halls	9, 182	0.469	0.894
Learning & Gender	3, 188	0.919	0.433
Required & Work in College	9, 182	0.409	0.929
Required & Gender	3, 188	0.680	0.565
Additional Time & Work in College	9, 182	0.329	0.965
Additional Time & Years in Residence Halls	9, 182	1.597	0.119
Additional Time & Gender	3, 188	1.439	0.233
Church-related & Work in College	9, 181	1.250	0.267
Church-related & Years in Residence Halls	9, 181	2.023	0.039
Church-related & Gender	3, 187	0.791	0.500

Table 55

Means of Prosocial Growth for Interaction Between Church-related and Years in Residence Halls

Years in residence halls	Church-related			
	Low	Moderate	High	Very high
None	2.067	2.522	2.524	2.667
One year	2.750	1.526	2.813	3.000
Two to three years	1.667	2.375	3.077	4.000
Four or more years	1.571	2.480	3.053	3.556

Table 56

Interaction Effects of Community Service Involvement and Demographic Variables on Civic Involvement

Interaction of community service & demographic variables	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Work in College	9, 183	0.896	0.530
Satisfaction & Years in Residence Halls	9, 183	0.517	0.861
Satisfaction & Gender	3, 189	3.051	0.030
Leadership Role & Work in College	9, 183	1.051	0.401
Leadership Role & Years in Residence Halls	9, 183	0.771	0.643
Leadership Role & Gender	3, 189	0.833	0.477
Intensity & Work in College	9, 183	1.529	0.140
Intensity & Years in Residence Halls	9, 183	1.035	0.414
Intensity & Gender	3, 189	0.926	0.429
Learning & Work in College	9, 183	1.952	0.047
Learning & Years in Residence Halls	9, 183	0.649	0.754
Learning & Gender	3, 189	1.843	0.141
Required & Work in College	9, 183	1.044	0.407
Required & Gender	3, 189	1.033	0.379
Additional Time & Work in College	9, 183	1.041	0.409
Additional Time & Years in Residence Halls	9, 183	0.238	0.988
Additional Time & Gender	3, 189	3.386	0.019
Church-related & Work in College	9, 184	1.096	0.368
Church-related & Years in Residence Halls	9, 184	1.321	0.229
Church-related & Gender	3, 190	0.983	0.402

Table 57

Means of Civic Involvement for Interaction Between Satisfaction Derived from Community Service and Gender

Gender	Satisfaction			
	Low	Moderate	High	Very high
Male	2.419	3.000	2.778	2.444
Female	1.865	2.556	2.682	3.000

As Table 58 shows, those who did not work, or worked up to 3 hours a day, present more strongly the same effect which is that more Learning is associated with higher Civic Involvement. Students who worked 4 hours a day or more show non-linear patterns, having their highest score of Civic Involvement at the moderate or very high levels of Learning.

Table 58

Means of Civic Involvement for Interaction Between Learning and Work in College

Work in college	Learning			
	Low	Moderate	High	Very high
Does not work	1.667	1.600	2.714	2.828
Up to three hours a day	2.333	2.250	3.000	2.900
Up to four hours a day	2.091	2.625	2.167	2.814
More than four hours a day	1.941	3.059	2.500	2.235

Table 59 displays the mean scores of Civic Involvement from males and females at the different levels of Additional Time. Only females showed a positive pattern, which is that more Additional Time is associated with higher Civic Involvement. Males show a non-linear pattern in their scores of Civic Involvement with their highest mean at the high level of Additional Time.

Table 59

Means of Civic Involvement for Interaction Between Additional Time and Gender

Gender	Additional Time			
	Low	Moderate	High	Very high
Male	2.250	2.955	3.000	2.318
Female	2.000	2.500	2.385	3.000

Political involvement

Required was the only variable that had a significant interaction effect with Work in College on Political Involvement, as shown in Table 60.

Table 60

Interaction Effects of Community Service Involvement and Demographic Variables on Political Involvement

Interaction of community service & demographic variables	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Work in College	9, 183	1.209	0.292
Satisfaction & Years in Residence Halls	9, 183	1.877	0.058
Satisfaction & Gender	3, 189	0.950	0.418
Leadership Role & Work in College	9, 183	0.770	0.645
Leadership Role & Years in Residence Halls	9, 183	1.320	0.229
Leadership Role & Gender	3, 189	1.113	0.345
Intensity & Work in College	9, 183	0.659	0.745
Intensity & Years in Residence Halls	9, 183	0.780	0.635
Intensity & Gender	3, 189	2.538	0.058
Learning & Work in College	9, 183	1.200	0.297
Learning & Years in Residence Halls	9, 183	0.882	0.542
Learning & Gender	3, 189	0.515	0.672
Required & Work in College	9, 183	2.214	0.023
Required & Gender	3, 189	1.787	0.151
Additional Time & Work in College	9, 183	1.456	0.167
Additional Time & Years in Residence Halls	9, 183	0.503	0.871
Additional Time & Gender	3, 189	1.566	0.199
Church-related & Work in College	9, 184	1.344	0.217
Church-related & Years in Residence Halls	9, 184	0.524	0.856
Church-related & Gender	3, 190	1.079	0.359

As Table 61 shows, there is no definite pattern in the means of Political Involvement for students who did not work or worked up to 4 hours a day. Those who worked up to 3 hours a day showed an inconsistent pattern with higher scores of Political Involvement at the moderate and very high levels of Work in College but *N*'s in those cells

were the smallest of the sample. Also, students who worked more than 4 hours a day had an unusually higher score on Political Involvement at the high level of Required due to a small *n*. Then, as there is no definite pattern in the means and this being the only significant interaction in 20 analyses, I take it as being very likely the result of random variation.

Table 61

Means of Political Involvement for Interaction Between Required and Work in College

Work in college	Required			
	Low	Moderate	High	Very high
Does not work	1.222	1.143	1.125	1.200
Up to three hours a day	1.250	2.000	1.000	1.750
Up to four hours a day	1.130	1.125	1.133	1.000
More than four hours a day	1.200	1.250	1.500	1.154

Prosocial apathy

There were two significant interaction effects on Prosocial Apathy as shown in Table 62. As Table 63 shows, students who lived in the community had a non-linear pattern in the relationship between Additional Time and Prosocial Apathy with highest scores on Prosocial Apathy at the low and very high levels of Additional Time; students who stayed 1 year in the dormitories had a consistently negative pattern, meaning that the higher the additional time, the lower the prosocial apathy; students who stayed between 2 and 3 years in the dormitory had a non-linear pattern with highest scores of Prosocial Apathy at the moderate and high levels of Additional Time; students who stayed 4 years or more at the residence halls had a positive pattern in their scores of Prosocial Apathy, meaning that the higher the additional time, the higher the prosocial apathy.

Table 62

Interaction Effects of Community Service Involvement and Demographic Variables on Prosocial Apathy

Interaction of community service & demographic variables	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Work in College	9, 176	0.913	0.515
Satisfaction & Years in Residence Halls	9, 176	0.307	0.972
Satisfaction & Gender	3, 182	0.303	0.823
Leadership Role & Work in College	9, 176	1.066	0.390
Leadership Role & Years in Residence Halls	9, 176	1.795	0.072
Leadership Role & Gender	3, 182	0.357	0.784
Intensity & Work in College	9, 176	1.345	0.217
Intensity & Years in Residence Halls	9, 176	0.801	0.616
Intensity & Gender	3, 182	1.976	0.119
Learning & Work in College	9, 176	0.848	0.573
Learning & Years in Residence Halls	9, 176	0.378	0.945
Learning & Gender	3, 182	1.040	0.376
Required & Work in College	9, 176	0.581	0.811
Required & Gender	3, 182	0.122	0.947
Additional Time & Work in College	9, 176	0.241	0.988
Additional Time & Years in Residence Halls	9, 176	2.015	0.040
Additional Time & Gender	3, 182	1.142	0.334
Church-related & Work in College	9, 178	0.519	0.860
Church-related & Years in Residence Halls	9, 178	2.633	0.007
Church-related & Gender	3, 184	1.509	0.214

Table 63

Means of Prosocial Apathy for Interaction Between Additional Time and Years in Residence Halls

Years in residence halls	Additional Time			
	Low	Moderate	High	Very high
None	2.385	1.952	1.857	3.100
One year	2.571	2.385	2.125	1.917
Two to three years	2.000	2.750	2.500	2.000
Four or more years	1.786	2.111	2.417	2.318

As Table 64 shows, subjects who lived in the community show a negative pattern of more Church-related associated with lower scores on Prosocial Apathy. Students who stayed 1 year in the dormitory had a non-linear pattern with their lowest scores of Prosocial Apathy when they reported moderate and very high levels of involvement in Church-related community service. Only those who stayed 2 or 3 years in the residence halls showed a non-linear pattern in the relationship between Church-related and Prosocial Apathy, as their higher scores on Prosocial Apathy were found at the moderate and very high levels of Church-related. However, observing the cell size at the very high level of Church-related, a small n was found leading me to retain the negative pattern of more Church-related associated with lower scores on Prosocial Apathy across levels of Years in Residence Halls. Students who stayed 4 or more years in the dormitory had a non-linear pattern with their highest scores of Prosocial Apathy when they reported moderate and high levels of involvement in Church-related community service.

The null hypothesis is rejected for eight of the 100 interaction effects tested.

Table 64

Means of Prosocial Apathy for Interaction Between Church-related and Years in Residence Halls

Years in residence halls	Church-related			
	Low	Moderate	High	Very high
None	2.750	2.727	1.727	1.500
One year	2.800	2.000	2.600	2.000
Two to three years	2.667	2.750	1.833	4.000
Four or more years	2.000	2.542	2.056	1.556

Interaction Effects Among Variables of Community Service Involvement on Prosocial Development

The effects of community service involvement on prosocial development could differ when these variables of community service involvement interact with each other.

The null hypothesis for this section of the research question is that there are no interaction effects among the variables of community service involvement on the prosocial development of students.

To test this hypothesis, two-way ANOVAs were run. Each of the seven main effects (Satisfaction, Leadership Role, etc.) previously tested in the one-way ANOVAs was tested interacting with each of the other main effects, resulting in 21 two-way ANOVAs.

The following interactions were not analyzed because they had some cells with an *N* of 0: Satisfaction and Learning; Learning and Required, and Learning and Additional Time. In the end, 90 two-way analyses of variance instead of 105 were run to respond to this part of the research question (18 for each dependent variable).

Social empathy

Satisfaction when interacting with Required ($F_{(3, 175)} = 2.527, p = 0.059$), and with Additional Time ($F_{(3, 175)} = 2.334, p = 0.076$) did not have a significant main effect on Social Empathy. However, the pattern of means of Satisfaction in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Leadership Role, Intensity and Church-related. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Leadership Role when interacting with Satisfaction ($F_{(3, 175)} = 2.529, p = 0.059$), Intensity ($F_{(3, 175)} = 1.737, p = 0.161$), Learning ($F_{(3, 175)} = 2.513, p = 0.060$), Additional Time ($F_{(3, 175)} = 1.546, p = 0.204$), and Church-related ($F_{(3, 175)} = 0.257, p = 0.857$) did not have main effects on Social Empathy. However, the pattern of means of Leadership Role in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Required. Therefore, the interpretation given earlier about the simple analyses of variance

is retained.

Additional Time when interacting with Satisfaction ($F_{(3, 175)} = 2.375, p = 0.072$) and Learning ($F_{(3, 175)} = 1.449, p = 0.230$) did not have main effects on Social Empathy. However, the pattern of means of Additional Time in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Leadership Role, Intensity, Required and Church-related. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Only Leadership Role when interacting with Required had significant interaction effects on Social Empathy, as shown in Table 65.

Table 65

Interaction Effects Among Variables of Community Service Involvement on Social Empathy

Interaction of community service	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Leadership Role	9, 175	0.555	0.833
Satisfaction & Intensity	9, 175	1.369	0.206
Satisfaction & Required	9, 175	0.474	0.891
Satisfaction & Additional Time	9, 175	1.168	0.318
Satisfaction & Church-related	9, 175	1.202	0.296
Leadership Role & Intensity	9, 175	0.365	0.950
Leadership Role & Learning	9, 175	0.563	0.826
Leadership Role & Required	9, 175	1.936	0.050
Leadership Role & Additional Time	9, 175	0.701	0.708
Leadership Role & Church-related	9, 175	0.585	0.808
Intensity & Learning	9, 175	1.094	0.370
Intensity & Required	9, 175	0.424	0.921
Intensity & Additional Time	9, 175	1.845	0.063
Intensity & Church-related	9, 175	0.849	0.572
Learning & Additional Time	9, 175	0.663	0.742
Required & Additional Time	9, 175	0.699	0.709
Required & Church-related	9, 175	0.879	0.546
Additional Time & Church-related	9, 175	1.712	0.089

As Table 66 suggests, the relationship between Leadership Role and Social Empathy for students for whom the level of requirement for their community service was low or moderate was positive; the stronger the Leadership Role, the higher the Social Empathy. However, the relationship between Leadership Role and Social Empathy for students for whom the level of requirement for their community service was high or very high was not linear; students with a moderate or high Leadership Role had more Social Empathy than those with a low or very high Leadership Role. Since this was the only significant interaction effect found in 20 analyses, this can also be due to random variation.

Table 66

Means of Social Empathy for Interaction Between Leadership Role and Required

Required	Leadership role			
	Low	Moderate	High	Very high
Low	2.382	2.250	2.545	2.708
Moderate	2.143	2.333	3.000	4.000
High	1.818	3.250	3.000	2.571
Very high	1.938	3.571	2.333	2.333

Prosocial growth

Leadership Role when interacting with Satisfaction ($F_{(3, 182)} = 1.500, p = 0.216$), Intensity ($F_{(3, 182)} = 1.787, p = 0.151$), Learning ($F_{(3, 182)} = 2.475, p = 0.063$), Additional Time ($F_{(3, 182)} = 1.401, p = 0.244$), and Church-related ($F_{(3, 181)} = 1.438, p = 0.233$) did not have main effects on Prosocial Growth. However, the pattern of means of Leadership Role in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Required. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Additional Time when interacting with Satisfaction ($F_{(3, 182)} = 0.665, p = 0.575$)

and Learning ($F_{(3, 182)} = 0.870, p = 0.458$) did not have main effects on Prosocial Growth. However, the pattern of means of Additional Time in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Leadership Role, Intensity, Required, and Church-related. Therefore, the interpretation given earlier about the simple analyses of variance is retained. There were three significant interaction effects in these 18 two-way analyses, as shown in Table 67. As Table 68 suggests, students with low, moderate, or high levels of Required showed the same effect of more levels of Leadership Role being associated with higher Prosocial Growth. There was no relationship between leadership role and prosocial growth for students with a very high level of required community service.

Table 67

Interaction Effects Among Variables of Community Service Involvement on Prosocial Growth

Interactions of community service	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Leadership Role	9, 182	0.703	0.705
Satisfaction & Intensity	9, 182	1.604	0.117
Satisfaction & Required	9, 182	0.890	0.535
Satisfaction & Additional Time	9, 182	0.506	0.869
Satisfaction & Church-related	9, 181	0.765	0.649
Leadership Role & Intensity	9, 182	0.342	0.960
Leadership Role & Learning	9, 182	1.239	0.274
Leadership Role & Required	9, 182	3.069	0.002
Leadership Role & Additional Time	9, 182	1.133	0.341
Leadership Role & Church-related	9, 181	0.820	0.598
Intensity & Learning	9, 182	2.226	0.022
Intensity & Required	9, 182	1.331	0.224
Intensity & Additional Time	9, 182	1.816	0.068
Intensity & Church-related	9, 181	1.712	0.089
Learning & Additional Time	9, 182	0.573	0.818
Required & Additional Time	9, 182	0.991	0.449
Required & Church-related	9, 181	0.669	0.736
Additional Time & Church-related	9, 181	2.437	0.012

Table 68

Means of Prosocial Growth for Interaction Between Leadership Role and Required

Required	Leadership role			
	Low	Moderate	High	Very high
Low	2.509	2.313	2.727	2.731
Moderate	2.571	2.571	3.000	3.667
High	1.917	1.800	3.000	3.000
Very high	1.563	3.714	2.333	3.667

As Table 69 suggests, the relationship between Intensity and Prosocial Growth for students who reported moderate levels of Learning was positive; the stronger the Intensity, the higher the Prosocial Growth. The relationship between Intensity and Prosocial Growth for students who reported a low level of Learning was not linear; students with a moderate or high Intensity had more Prosocial Growth than those with low or very high Intensity. However, the *N* for students with low Learning and very high Intensity was very small, so this is interpreted to mean that the relationship between Intensity and Prosocial Growth from students with a low level of Learning is positive; the stronger the Intensity, the higher the Prosocial Growth. The relationship between Intensity and Prosocial Growth for students who reported a high level of Learning was not linear; students with low and very high levels of Intensity had more Prosocial Growth than those with a moderate or high Intensity. However, the *N* for students who reported very high Learning and very high Intensity was very small, so still the non-linear pattern is retained. The relationship between Intensity and Prosocial Growth for students who reported very high levels of Learning was not linear; students with low and very high levels of Intensity had more Prosocial Growth than those with a moderate or high Intensity.

Table 69

Means of Prosocial Growth for Interaction Between Intensity and Learning

Learning	Intensity			
	Low	Moderate	High	Very high
Low	1.235	1.556	2.625	1.333
Moderate	2.200	2.000	2.500	2.750
High	2.800	2.200	2.091	4.000
Very high	3.100	2.667	3.105	3.167

As Table 70 suggests, the relationship between Church-related and Prosocial Growth for students who volunteered low levels of Additional Time was positive; the stronger their involvement in Church-related community service, the higher the Prosocial Growth. The relationship between Church-related and Prosocial Growth for students who volunteered moderate levels of Additional Time remained basically unchanged across levels of Church-related. The relationship between Church-related and Prosocial Growth for students who volunteered high levels of Additional Time was not linear; students with moderate levels of Church-related had the lowest scores of Prosocial Growth. The relationship between Church-related and Prosocial Growth for students who volunteered very high levels of Additional Time was not linear; students with moderate and very high levels of Church-related had higher scores of Prosocial Growth than those with low and high levels of Church-related.

Table 70

Means of Prosocial Growth for Interaction Between Additional Time and Church-related

Additional Time	Church-related			
	Low	Moderate	High	Very high
Low	1.588	2.143	2.500	3.667
Moderate	2.217	2.187	2.385	2.217
High	2.824	2.286	3.000	3.389
Very high	2.000	3.375	3.000	3.750

Civic involvement

Satisfaction when interacting with Leadership Role ($F_{(3, 183)} = 1.500, p = 0.355$), Required ($F_{(3, 183)} = 1.718, p = 0.165$), and Additional Time ($F_{(3, 183)} = 0.916, p = 0.435$) did not have main effects on Civic Involvement. However, the pattern of means of Satisfaction in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Intensity and Church-related. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Learning when interacting with Leadership Role ($F_{(3, 183)} = 1.886, p = 0.134$) and Additional Time ($F_{(3, 183)} = 1.738, p = 0.161$) did not have main effects on Civic Involvement. However, the pattern of means of Learning in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Intensity. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Additional Time when interacting with Satisfaction ($F_{(3, 183)} = 1.447, p = 0.231$), Leadership Role ($F_{(3, 183)} = 1.232, p = 0.299$), and Learning ($F_{(3, 183)} = 2.320, p = 0.077$) did not have main effects on Civic Involvement. However, the pattern of means of Additional Time in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Intensity, Required, and Church-related. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Intensity when interacting with Required ($F_{(3, 183)} = 3.309, p = 0.021$) did have main effects on Civic Involvement. However, the pattern of means of Intensity in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Satisfaction, Leadership Role, Learning, Additional Time, and Church-related. Therefore, the

interpretation given earlier about the simple analyses of variance is retained.

There was one significant interaction effect in these 18 two-way analyses, as shown in Table 71.

Table 71

Interaction Effects Among Variables of Community Service Involvement on Civic Involvement

Interaction of community service	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Leadership Role	9, 183	1.111	0.357
Satisfaction & Intensity	9, 183	1.446	0.171
Satisfaction & Required	9, 183	0.969	0.467
Satisfaction & Additional Time	9, 183	1.004	0.438
Satisfaction & Church-related	9, 182	1.354	0.212
Leadership Role & Intensity	9, 183	0.614	0.784
Leadership Role & Learning	9, 183	0.673	0.733
Leadership Role & Required	9, 183	0.648	0.755
Leadership Role & Additional Time	9, 183	0.685	0.722
Leadership Role & Church-related	9, 182	1.109	0.359
Intensity & Learning	9, 183	1.332	0.223
Intensity & Required	9, 183	0.828	0.592
Intensity & Additional Time	9, 183	1.113	0.356
Intensity & Church-related	9, 182	1.597	0.119
Learning & Additional Time	9, 183	0.886	0.539
Required & Additional Time	9, 183	1.080	0.380
Required & Church-related	9, 182	0.632	0.768
Additional Time & Church-related	9, 182	2.227	0.022

As Table 72 indicates, the relationship between Additional Time and Civic Involvement for students who reported low or moderate levels of involvement in Church-related community service was not linear; students with moderate or high levels of Additional Time had higher scores on Civic Involvement than those with a low or very high Additional Time. The relationship between Additional Time and Civic Involvement for students who reported high levels of involvement in Church-related community service

was not linear; students with moderate or low levels of Additional Time had higher scores on Civic Involvement than those with a low or very high Additional Time. There was no relationship between Additional Time and Civic Involvement for students who reported very high levels of involvement in Church-related community service. As this was the only significant interaction effect found in the 18 analyses, this result might be taken to be due to random variation.

Table 72

Means of Civic Involvement for Interaction Between Additional Time and Church-related

Church-related	Additional Time			
	Low	Moderate	High	Very high
Low	1.611	2.857	4.000	2.000
Moderate	2.043	2.625	2.308	2.174
High	2.706	2.429	2.923	3.278
Very high	2.400	3.375	3.000	3.375

Political involvement

Intensity when interacting with Leadership Role ($F_{(3, 183)} = 2.664, p = 0.049$) did have main effects on Political Involvement. However, the pattern of means of Intensity in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Satisfaction, Learning, Required, Additional Time, and Church-related. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

There was one significant interaction effect in these 18 two-way analyses, as shown in Table 73. As Table 74 indicates, the relationship between Leadership Role and Political Involvement for students whose Intensity level is low was positive; the stronger the leadership role, the higher the Political Involvement. The relationship between Leadership Role and Political Involvement for students whose Intensity levels were

moderate or high was not linear; students with a moderate or high Leadership Role had more Political Involvement than those with a low or very high Leadership Role. The relationship between Leadership Role and Political Involvement for students whose Intensity is very high was not linear; students with moderate and high Leadership Role had lower Political Involvement than those with low or very high Leadership Role. Since this was the only significant interaction effect found in the 18 analyses, it might have been due to random variation.

Table 73

Interaction Effects Among Variables of Community Service Involvement on Political Involvement

Interaction of community service	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Leadership Role	9, 183	0.784	0.631
Satisfaction & Intensity	9, 183	1.012	0.432
Satisfaction & Required	9, 183	1.166	0.319
Satisfaction & Additional Time	9, 183	1.605	0.117
Satisfaction & Church-related	9, 182	1.855	0.061
Leadership Role & Intensity	9, 183	2.803	0.004
Leadership Role & Learning	9, 183	1.154	0.327
Leadership Role & Required	9, 183	0.462	0.898
Leadership Role & Additional Time	9, 183	1.340	0.219
Leadership Role & Church-related	9, 182	0.791	0.625
Intensity & Learning	9, 183	0.832	0.588
Intensity & Required	9, 183	1.589	0.121
Intensity & Additional Time	9, 183	0.850	0.571
Intensity & Church-related	9, 182	0.913	0.515
Learning & Additional time	9, 183	1.135	0.340
Required & Additional time	9, 183	1.824	0.666
Required & Church-related	9, 182	1.304	0.238
Additional Time & Church-related	9, 182	0.822	0.597

Table 74

Means of Political Involvement for Interaction Between Leadership Role and Intensity

Intensity	Leadership Role			
	Low	Moderate	High	Very high
Low	1.222	1.000	1.500	2.000
Moderate	1.152	1.444	1.125	1.111
High	1.250	1.308	1.313	1.000
Very high	1.110	1.000	1.000	1.278

Prosocial apathy

Leadership Role when interacting with Learning ($F_{(3, 176)} = 3.731, p = 0.012$) did have main effects on Prosocial Apathy. However, the pattern of means of Leadership Role in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Satisfaction, Intensity, Required, Additional Time, and Church-related. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

There was one significant interaction effect in these 18 two-way analyses, as shown in Table 75. As Table 76 indicates, the relationship between Satisfaction and Prosocial Apathy for students with moderate or high levels of Leadership Role was not linear: Students with moderate Leadership Role and moderate and low levels of Satisfaction obtained higher Prosocial Apathy scores than those with high and very high Satisfaction; students with a high level of Leadership Role and moderate and high levels of Satisfaction obtained lower scores on Prosocial Apathy than those with high and very high Satisfaction. There was no relationship between Satisfaction and Prosocial Apathy for students with low and very high levels of Leadership Role. Since this was the only significant interaction effect found in the 18 analyses, it might have been the result of random variation. The null hypothesis is rejected for 7 of the 90 tested interaction effects.

Table 75

Interaction Effects Among Variables of Community Service Involvement on Prosocial Apathy

Interaction of community service	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Leadership Role	9, 176	2.093	0.032
Satisfaction & Intensity	9, 176	1.041	0.410
Satisfaction & Required	9, 176	0.897	0.529
Satisfaction & Additional Time	9, 176	1.072	0.385
Satisfaction & Church-related	9, 176	0.611	0.787
Leadership Role & Intensity	9, 176	0.953	0.481
Leadership Role & Learning	9, 176	1.395	0.194
Leadership Role & Required	9, 176	0.965	0.471
Leadership Role & Additional Time	9, 176	1.770	0.077
Leadership Role & Church-related	9, 176	1.003	0.439
Intensity & Learning	9, 176	0.911	0.517
Intensity & Required	9, 176	0.664	0.740
Intensity & Additional Time	9, 176	1.000	0.442
Intensity & Church-related	9, 176	0.697	0.711
Learning & Additional Time	9, 176	0.784	0.631
Required & Additional Time	9, 176	0.473	0.891
Required & Church-related	9, 176	0.855	0.566
Additional Time & Church-related	9, 176	1.802	0.071

Table 76

Means of Prosocial Apathy for Interaction Between Satisfaction and Leadership Role

Leadership Role	Satisfaction			
	Low	Moderate	High	Very high
Low	2.500	2.750	1.800	2.276
Moderate	2.444	3.000	2.125	1.500
High	2.200	1.429	1.700	2.600
Very high	2.250	1.000	2.556	1.938

Interaction Effects of Community Service Involvement and Student's Background Regarding Community Service Involvement on Prosocial Development

The effects of community service involvement on prosocial development could differ across groups with diverse backgrounds regarding community service involvement. The null hypothesis for this section of the research question is that there are no interaction effects between the variables of community service involvement and the student's background regarding community service involvement on the prosocial development of students.

To test this hypothesis, two-way ANOVAs were run. Each of the seven main effects (Satisfaction, Leadership Role, etc.) previously tested in the one-way ANOVAs was tested in 2 two-way ANOVAs interacting with Parents' Experience and Student's Experience, resulting in 14 two-way ANOVAs.

Social empathy

Satisfaction when interacting with Student's Experience ($F_{(3, 179)} = 2.228, p = 0.087$) did not have main effects on Social Empathy. However, the pattern of means of Satisfaction in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Parents' Experience. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Leadership Role when interacting with Student's Experience ($F_{(3, 179)} = 2.492, p = 0.062$) and with the Parents' Experience ($F_{(3, 177)} = 2.077, p = 0.105$) did not have a main effect on Social Empathy. However, the pattern of means of Leadership Role in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance, which was significant. Therefore, the interpretation given earlier about the simple

analyses of variance is retained.

There were two significant interaction effects in these 14 two-way analyses, as shown in Table 77. Except for these two significant interactions found, the effects of variables of community service involvement on Social Empathy were for students regardless of their experience concerning community service or their Parents' Experience.

Table 77

Interaction Effects of Community Service Involvement and Student's Background on Social Empathy

Interaction of community service & student's background	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Student's Experience	6, 179	1.314	0.253
Satisfaction & Parents' Experience	6, 177	0.782	0.585
Leadership Role & Student's Experience	6, 179	2.591	0.020
Leadership Role & Parents' Experience	6, 177	0.626	0.709
Intensity & Student's Experience	6, 179	0.747	0.612
Intensity & Parents' Experience	6, 177	2.328	0.035
Learning & Student's Experience	6, 179	0.788	0.581
Learning & Parents' Experience	6, 177	0.695	0.654
Required & Student's Experience	6, 179	0.612	0.721
Required & Parents' Experience	6, 177	1.749	0.112
Additional Time & Student's Experience	6, 179	0.184	0.981
Additional Time & Parents' Experience	6, 177	0.834	0.545
Church-related & Student' Experience	6, 181	1.231	0.292
Church-related & Parents' Experience	6, 179	0.524	0.789

As Table 78 indicates, the relationship between Leadership Role and Social Empathy for students with no experience regarding community service was not linear; students with high and very high Leadership Role had more Social Empathy than those with low and moderate Leadership Role. There was no relationship between Leadership Role and Social Empathy for students with slight or intense experience regarding community service. These results indicate that there is no evident pattern in the interaction to interpret.

Table 78

Means of Social Empathy for Interaction Between Leadership Role and Student's Experience

Student's experience	Leadership Role			
	Low	Moderate	High	Very high
No experience	1.900	2.286	3.333	2.833
Slight experience	2.107	3.000	2.417	2.714
Intense experience	3.154	2.333	3.800	2.800

As Table 79 indicates, Intensity of Community Service Involvement is positively related to Social Empathy only for students whose parents had slight experience concerning community service, which means that the higher the Intensity, the stronger the Social Empathy. There was no relationship between Intensity and Social Empathy for students whose parents had intense or no experience concerning community service.

Table 79

Means of Social Empathy for Interaction Between Intensity and Parents' Experience

Parents' experience	Intensity			
	Low	Moderate	High	Very high
No experience	1.714	2.667	2.000	3.286
Slight experience	1.600	2.320	2.520	2.842
Intense experience	2.875	2.211	3.294	3.056

Prosocial growth

There were three significant interaction effects in these 14 two-way analyses, as shown in Table 80. As Table 81 indicates, the relationship between Leadership Role and Prosocial Growth for students who had no experience concerning community service is not linear; students had highest Prosocial Growth when their Leadership Role was high. However, the *N* of this cell was found small, so I interpret this result to mean that the relationship was linear and positive; the stronger the Leadership Role, the higher the

Prosocial Growth. There was no relationship between Prosocial Growth and Leadership Role for students whose experience concerning community service was slight or intense. As Table 82 indicates, the relationship between Intensity and Prosocial Growth was positive for students whose parents had no or slight experience concerning community service; the stronger the Intensity, the higher the Prosocial Growth. The relationship between Intensity and Prosocial Growth was not linear for students whose parents' experience concerning community service was intense; students with moderate or high Intensity had lower Prosocial Growth than those with low or very high Intensity.

Table 80

Interaction Effects of Community Service Involvement and Student's Background on Prosocial Growth

Interaction of community service & student's background	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Student's Experience	6, 186	0.735	0.622
Satisfaction & Parents' Experience	6, 184	0.431	0.858
Leadership Role & Student's Experience	6, 186	2.734	0.014
Leadership Role & Parents' Experience	6, 184	0.273	0.949
Intensity & Student's Experience	6, 186	0.790	0.579
Intensity & Parents' Experience	6, 184	3.045	0.007
Learning & Student's Experience	6, 186	0.643	0.696
Learning & Parents' Experience	6, 184	0.682	0.664
Required & Student's Experience	6, 186	1.196	0.310
Required & Parents' Experience	6, 184	2.278	0.038
Additional Time & Student's Experience	6, 186	0.641	0.698
Additional Time & Parents' Experience	6, 184	0.826	0.551
Church-related & Student's Experience	6, 185	0.912	0.487
Church-related & Parents' Experience	6, 183	1.120	0.353

Table 81

Means of Prosocial Growth for Interaction Between Leadership Role and Student's Experience

Student's experience	Leadership Role			
	Low	Moderate	High	Very high
No experience	1.900	2.222	4.000	2.667
Slight experience	2.276	2.882	2.417	2.727
Intense experience	2.786	2.333	3.800	3.455

Table 82

Means of Prosocial Growth for Interaction Between Intensity and Parents' Experience

Parents' experience	Intensity			
	Low	Moderate	High	Very high
No experience	1.429	2.500	2.200	3.000
Slight experience	2.100	2.444	2.760	2.789
Intense experience	3.250	2.100	2.765	3.500

As Table 83 indicates, the relationship between Required and Prosocial Growth for students whose parents had no experience concerning community service was not linear; students with moderate levels of Required had higher Prosocial Growth than all other groups. However, the n for students in that cell was small, so this is interpreted to mean that the relationship between Required and Prosocial Growth for these students is negative; the stronger the Required, the lower the Prosocial Growth. The relationship between Required and Prosocial Growth for students whose parents had slight experience regarding community service was not linear; students with low and very high Required obtained higher scores of Prosocial Growth than those with moderate and high Required. The relationship between Required and Prosocial Growth for students whose parents had intense experience regarding community service was not linear; students with moderate and high levels of Required had higher Prosocial Growth than those with low and very high Required.

Table 83

Means of Prosocial Growth for Interaction Between Required and Parents' Experience

Parents' experience	Required			
	Low	Moderate	High	Very high
No experience	2.320	2.667	2.143	1.429
Slight experience	2.729	2.200	2.176	2.500
Intense experience	2.543	3.455	3.125	2.889

Civic involvement

Satisfaction when interacting with Student's Experience ($F_{(3, 187)} = 2.608, p = 0.053$) and with the Parents' Experience ($F_{(3, 185)} = 2.119, p = 0.099$) did not have main effects on Civic Involvement. However, the pattern of means of Satisfaction in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Learning when interacting with Student's Experience ($F_{(3, 187)} = 0.910, p = 0.437$) did not have a main effect on Civic Involvement. However, the pattern of means of Learning in this two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Parents' Experience. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Additional Time when interacting with Student's Experience ($F_{(3, 187)} = 2.065, p = 0.106$) did not have a main effect on Civic Involvement. However, the pattern of means of Additional Time in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Parents' Experience. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Additional Time when interacting with Student's Experience ($F_{(3, 188)} = 2.450, p =$

0.065) did not have a main effect on Civic Involvement. However, the pattern of means of Additional Time in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Parents' Experience. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

There were two significant interaction effects in these 14 two-way analyses, as shown in Table 84.

Table 84

Interaction Effects of Community Service Involvement and Student's Background About Community Service on Civic Involvement

Interaction of community service & student's background	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Student's Experience	6, 187	2.148	0.050
Satisfaction & Parents' Experience	6, 185	0.433	0.856
Leadership Role & Student's Experience	6, 187	1.455	0.196
Leadership Role & Parents' Experience	6, 185	2.526	0.023
Intensity & Student's Experience	6, 187	0.476	0.826
Intensity & Parents' Experience	6, 185	1.097	0.366
Learning & Student's Experience	6, 187	1.133	0.345
Learning & Parents' Experience	6, 185	1.418	0.210
Required & Student's Experience	6, 187	0.907	0.491
Required & Parents' Experience	6, 185	1.252	0.282
Additional Time & Student's Experience	6, 187	1.656	0.134
Additional Time & Parents' Experience	6, 185	1.942	0.076
Church-related & Student's Experience	6, 188	1.470	0.190
Church-related & Parents' Experience	6, 186	0.591	0.737

As Table 85 indicates, there was no relationship between Satisfaction and Civic Involvement for students who reported no experience regarding community service. The relationship between Satisfaction and Civic Involvement for students with slight experience concerning community service is positive; the stronger the satisfaction, the higher the Civic Involvement. The relationship between Satisfaction and Civic

Involvement for students with intense experience concerning community service is not linear; students who reported high Satisfaction had higher Civic Involvement than those with low, moderate, or very high satisfaction.

As Table 86 indicates, the relationship between Leadership Role and Civic Involvement for students whose parents did not have experience regarding community service was not linear; students who played a very high Leadership Role had lower scores on Civic Involvement than students with low, moderate, or high Leadership Role. However, a small *n* was found in the very high Leadership Role cell, so this is interpreted to mean that the relationship between Leadership Role and Civic Involvement was positive; the higher the Leadership Role, the stronger the Civic Involvement. The relationship between Leadership Role and Civic Involvement for students whose parents had slight or intense experience regarding community service was positive; the stronger the Leadership Role, the highest the Civic Involvement. All these results suggest that there is no evident pattern in the interaction, which leads me to believe that this interaction effect is very likely due to random variation.

Table 85

Means of Civic Involvement for Interaction Between Satisfaction and Student's Experience Concerning Community Service

Student's experience concerning community service	Satisfaction			
	Low	Moderate	High	Very high
No experience	1.842	1.667	1.700	1.286
Slight experience	2.233	2.792	2.864	3.031
Intense experience	2.250	3.200	3.625	2.778

Table 86

Means of Civic Involvement for Interaction Between Leadership Role and Parents' Experience

Parents' experience	Leadership Role			
	Low	Moderate	High	Very high
No experience	1.591	2.750	3.500	2.100
Slight experience	1.902	2.824	2.889	3.063
Intense experience	2.926	2.700	3.000	3.071

Political involvement

There was one significant interaction effect in these 14 two-way analyses, as shown in Table 87. As Table 88 indicates, the relationship between Church-related and Political Involvement for students who reported no experience regarding community service was not linear; students with high involvement in Church-related community service had more Political Involvement than all the other groups.

Table 87

Interaction Effects of Community Service Involvement and Student's Background on Political Involvement

Interaction of community service & student's background	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Student's Experience	6, 187	0.834	0.545
Satisfaction & Parents' Experience	6, 185	1.901	0.083
Leadership Role & Student's Experience	6, 187	1.184	0.316
Leadership Role & Parents' Experience	6, 185	0.639	0.699
Intensity & Student's Experience	6, 187	0.321	0.925
Intensity & Parents' Experience	6, 185	1.310	0.255
Learning & Student's Experience	6, 187	2.018	0.065
Learning & Parents' Experience	6, 185	1.010	0.420
Required & Student's Experience	6, 187	0.923	0.480
Required & Parents' Experience	6, 185	1.605	0.282
Additional Time & Student's Experience	6, 187	1.576	0.156
Additional Time & Parents' Experience	6, 185	0.804	0.568
Church-related & Student's Experience	6, 188	2.354	0.032
Church-related & Parents' Experience	6, 186	0.784	0.583

Table 88

Means of Political Involvement for Interaction Between Church-related and Student's Experience

Student's experience	Church-related			
	Low	Moderate	High	Very high
No experience	1.000	1.190	1.333	1.000
Slight experience	1.150	1.356	1.146	1.063
Intense experience	1.000	1.000	1.250	1.429

The relationship between Church-related and Political Involvement for students who reported slight experience regarding community service was not linear; students obtained the highest score on Political Involvement when they were involved moderately on Church-related community service. The relationship between Church-related and Political Involvement for students who reported intense experience regarding community service was not linear; for a small margin students obtained the highest score on Political Involvement at the very high level of Church-related. These results, however, do not indicate a definite pattern in the interaction, which makes me interpret them to be very likely due to random variation.

Prosocial apathy

Satisfaction when interacting with Student's Experience ($F_{(3, 180)} = 4.051, p = 0.008$) did have significant main effects on Prosocial Apathy. However, the pattern of means of Satisfaction in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Parents' Experience concerning Community Service. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Intensity when interacting with Student's Prior Experience in Community Service ($F_{(3, 180)} = 3.511, p = 0.016$) did have significant main effects on Prosocial Apathy. However, the pattern of means of Intensity in this two-way analysis of variance was the

same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Parents' Experience. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

There were three significant interaction effects in these 14 two-way analyses, as shown in Table 89.

Table 89

Interaction Effects of Community Service Involvement and Student's Background on Prosocial Apathy

Interaction of community service & Student's background	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Student's Experience	6, 180	2.236	0.042
Satisfaction & Parents' Experience	6, 178	0.401	0.878
Leadership Role & Student's Experience	6, 180	2.289	0.037
Leadership Role & Parents' Experience	6, 178	1.489	0.184
Intensity & Student's Experience	6, 180	2.344	0.033
Intensity & Parents' Experience	6, 178	1.325	0.248
Learning & Student's Experience	6, 180	0.240	0.963
Learning & Parents' Experience	6, 178	0.837	0.543
Required & Student's Experience	6, 180	1.035	0.404
Required & Parents' Experience	6, 178	0.537	0.780
Additional Time & Student's Experience	6, 180	0.731	0.625
Additional Time & Parents' Experience	6, 178	0.845	0.537
Church-related & Student's Experience	6, 182	0.335	0.918
Church-related & Parents' Experience	6, 180	0.373	0.895

As Table 90 indicates, the relationship between Satisfaction and Prosocial Apathy for students who reported no experience regarding community service was not linear; students had their lowest score on Prosocial Apathy when they reported moderate or high satisfaction. The relationship between Satisfaction and Prosocial Apathy for students who reported slight experience regarding community service was negative; the stronger the Satisfaction, the lower the Prosocial Apathy. The relationship between Satisfaction and Prosocial Apathy for students who reported intense experience regarding community

service was not linear; students with high or very high Satisfaction had less Prosocial Apathy than those with a low or moderate Satisfaction.

As Table 91 indicates, the relationship between Leadership Role and Prosocial Apathy for students who reported no experience regarding community service was not linear; students with a moderate or high Leadership Role had less Prosocial Apathy than those with a low or very high Leadership Role. There was no relationship between Leadership Role and Prosocial Apathy for students who reported slight experience regarding community service. The relationship between Leadership Role and Prosocial Apathy for students who reported intense experience regarding community service was negative; the stronger the Leadership Role, the lower the Prosocial Apathy.

Table 90

Means of Prosocial Apathy for Interaction Between Satisfaction and Student's Experience

Student's experience	Satisfaction			
	Low	Moderate	High	Very high
No experience	2.444	2.333	1.500	2.429
Slight experience	2.256	2.500	2.409	2.094
Intense experience	3.125	2.400	1.429	2.059

Table 91

Means of Prosocial Apathy for Interaction Between Leadership Role and Student's Experience

Student's experience	Leadership Role			
	Low	Moderate	High	Very high
No experience	2.250	2.143	1.333	2.667
Slight experience	2.339	2.412	1.958	2.409
Intense experience	2.769	2.444	2.200	1.300

As Table 92 indicates, there was no relationship between Intensity and Prosocial Apathy for students who reported no experience regarding community service. The relationship between Intensity and Prosocial Apathy for students who reported a slight or intense experience regarding community service was negative; the stronger the Intensity, the lower the Prosocial Apathy. The null hypothesis is rejected for 11 of the 70 interaction effects tested.

Table 92

Means of Prosocial Apathy for Interaction Between Intensity and Student's Experience

Student's experience	Intensity			
	Low	Moderate	High	Very high
No experience	1.909	3.000	1.714	2.125
Slight experience	2.667	2.143	2.235	2.130
Intense experience	3.000	2.600	1.778	2.000

Research Question 6

Research Question 6 asks: How do effects of community service involvement on the spiritual development of students vary depending on the community service involvement itself, the students' background regarding community service involvement, and selected demographic variables?

To answer Research Question 6, 126 tests of analysis of variance were run as described in Table 93. Since four groups of analyses of variance were run to answer this research question, a hypothesis for every group is presented in its respective section.

Table 93

ANOVA Tests Run to Answer Research Question 6

Type of test	Independent variables (number of variables)	Dependent variables (number of variables)	Tests
Two-way ANOVA	Community service involvement (7) Demographic variables (3)	Spiritual development (2)	42
	Community service involvement (7) Other variables of community service involvement (0-6)*	Spiritual development (2)	42
	Community service involvement (7) Student's background (2)	Spiritual development (2)	28

*This tests the interaction of every measure of community service involvement interacting with each of the other variables. The first measure is tested against variables 2-7. The second measure is tested against variables 3-7 (since it has already been tested against measure 2), etc.

Interaction Effects of Community Service Involvement and Demographic Variables on Spiritual Development

Community service involvement could differ across demographic groups. The null hypothesis of this section is that there are no significant interaction effects between community service involvement and demographic variables on the spiritual development of students.

To test this hypothesis, two-way ANOVAs were run. Each of the seven main effects (Satisfaction, Leadership Role, etc.) was tested in 3 two-way ANOVAs interacting with Gender, Work in College, and Years in Residence Halls resulting in 21 two-way ANOVAs.

After running the two-way analyses of variance, some cells were found with *N*'s of less than 1. This excluded Required interacting with Years in Residence Halls from the set of two-way analyses. In the end, 40 two-way analyses of variance instead of 42 were run to respond to this part of the research question (20 for each dependent variable).

Spiritual growth

Leadership Role did not have main effects on Spiritual Growth when interacting with Work in College ($F_{(3, 183)} = 1.639, p = 0.182$). However, the pattern of means of Leadership Role in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Years in Residence Halls and Gender. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Intensity did not have main effects on Spiritual Growth when interacting with Work in College ($F_{(3, 183)} = 2.411, p = 0.068$). However, the pattern of means of Intensity in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Years in Residence Halls and Gender. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

There were 2 significant interaction effects on Spiritual Growth after these analyses, as can be seen in Table 94. Table 95 shows that there was a relationship between Leadership Role and Spiritual Growth only for males, which means that the stronger Leadership Role, the higher the Spiritual Growth.

As Table 96 shows, the relationship between Church-related and Spiritual Growth for students who lived in the community and those who stayed 2 years or more in the dormitories was positive; the stronger the Church-related, the higher the Spiritual Growth. The relationship between Church-related and Spiritual Growth for students who lived 1 year in the dormitory was not linear; students with a moderate involvement in Church-related community service had the lowest Spiritual Growth than the other groups.

Table 94

Interaction Effects of Community Service Involvement and Demographic Variables on Spiritual Growth

Interaction of community service & demographic variables	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Work in College	9, 183	0.330	0.964
Satisfaction & Years in Residence Halls	9, 183	0.631	0.770
Satisfaction & Gender	3, 189	0.582	0.628
Leadership Role & Work in College	9, 183	0.338	0.961
Leadership Role & Years in Residence Halls	9, 183	0.987	0.453
Leadership Role & Gender	3, 189	2.972	0.033
Intensity & Work in College	9, 183	0.833	0.587
Intensity & Years in Residence Halls	9, 183	0.799	0.618
Intensity & Gender	3, 189	1.348	0.260
Learning & Work in College	9, 183	0.578	0.814
Learning & Years in Residence Halls	9, 183	1.445	0.172
Learning & Gender	3, 189	0.170	0.916
Required & Work in College	9, 183	0.879	0.545
Required & Gender	3, 189	1.219	0.304
Additional Time & Work in College	9, 183	0.656	0.747
Additional Time & Years in Residence Halls	9, 183	0.799	0.617
Additional Time & Gender	3, 189	2.014	0.113
Church-related & Work in College	9, 182	0.764	0.650
Church-related & Years in Residence Halls	9, 182	1.931	0.050
Church-related & Gender	3, 188	1.096	0.352

Table 95

Means of Spiritual Growth for Interaction Between Leadership Role and Gender

Gender	Leadership Role			
	Low	Moderate	High	Very high
Male	2.556	2.350	3.286	3.100
Female	2.393	3.333	2.833	3.056

Table 96

Means of Spiritual Growth for Interaction Between Church-related and Years in Residence Halls

Years in residence halls	Church-related			
	Low	Moderate	High	Very high
None	1.867	2.609	2.667	3.000
One year	2.200	1.895	3.437	3.375
Two to three years	2.000	2.500	3.154	4.000
Four or more years	1.429	2.680	3.368	3.889

Spiritual apathy

Additional Time when interacting with Work in College had main effects on Spiritual Apathy ($F_{(3, 176)} = 2.837, p = 0.040$). However, the pattern of means of Additional Time in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Years in Residence Halls and Gender. Therefore, results make me keep the interpretation given earlier that the simple analyses of variance be retained.

In addition, there were three significant interaction effects on Spiritual Apathy after these analyses, as shown in Table 97. As Table 98 shows, the relationship between Intensity and Spiritual Apathy for students who lived in the community was not linear; students with a low or moderate Intensity had higher Spiritual Apathy than students with a high or very high Intensity. The relationship between Intensity and Spiritual Apathy for students who lived 1 year in the dormitory was not linear; students with a low or moderate Intensity had higher Spiritual Apathy than students with a high or very high Intensity. The relationship between Intensity and Spiritual Apathy for students who lived up to 3 years in the dormitory was not linear; students with a low or high Intensity had higher Spiritual Apathy than those with a moderate or very high Intensity. The relationship between Intensity and Spiritual Apathy for students who lived 4 years or more in the dormitory was negative; the stronger the Intensity, the lower the Spiritual Apathy.

Table 97

Interaction Effects of Community Service Involvement and Demographic Variables on Spiritual Apathy

Interaction of community service & demographic variables	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Work in College	9, 176	0.956	0.478
Satisfaction & Years in Residence Halls	9, 176	1.240	0.274
Satisfaction & Gender	3, 182	1.104	0.349
Leadership Role & Work in College	9, 176	0.717	0.693
Leadership Role & Years in Residence Halls	9, 176	1.332	0.224
Leadership Role & Gender	3, 182	2.399	0.069
Intensity & Work in College	9, 176	0.318	0.968
Intensity & Years in Residence Halls	9, 176	2.249	0.021
Intensity & Gender	3, 182	1.356	0.258
Learning & Work in College	9, 176	0.575	0.817
Learning & Years in Residence Halls	9, 176	0.992	0.448
Learning & Gender	3, 182	0.284	0.837
Required & Work in College	9, 176	2.012	0.032
Required & Gender	3, 182	0.850	0.468
Additional Time & Work in College	9, 176	1.926	0.051
Additional Time & Years in Residence Halls	9, 176	1.869	0.059
Additional Time & Gender	3, 182	2.039	0.110
Church-related & Work in College	9, 178	0.826	0.593
Church-related & Years in Residence Halls	9, 178	2.074	0.034
Church-related & Gender	3, 184	0.989	0.399

Table 98

Means of Spiritual Apathy for Interaction Between Intensity and Years in Residence Halls

Years in residence halls	Intensity			
	Low	Moderate	High	Very high
None	2.813	2.870	2.444	2.714
One year	3.000	2.467	1.385	2.222
Two to three years	3.000	1.667	3.333	2.556
Four or more years	2.900	2.786	2.308	2.000

As Table 99 shows, the relationship between Required and Spiritual Apathy for students who did not work was negative; the stronger the Required, the lower the Spiritual Apathy. There was no relationship between Required and Spiritual Apathy for students who worked up to 2 hours a day. The relationship between Required and Spiritual Apathy for students who worked up to 3 hours a day was not linear; students with a low or very high Required had higher Spiritual Apathy than those with a moderate or high Required. The relationship between Required and Spiritual Apathy for students who worked 4 hours or more a day was not linear; students who had a moderate or high Required had higher Spiritual Apathy than those with a low or moderate Required.

Table 99

Means of Spiritual Apathy for Interaction Between Required and Work in College

Work in college	Required			
	Low	Moderate	High	Very high
Did not work	2.519	2.667	2.143	2.300
Up to two hours a day	2.125	1.000	3.500	3.250
Up to three hours a day	2.721	1.875	2.333	2.600
Four hours or more	2.310	2.875	2.750	2.385

As Table 100 shows, the relationship between Church-related and Spiritual Apathy for students who lived in the community, those who lived 1 or 4 years or more in the dormitories was negative; the stronger the involvement in Church-related community service, the lower the Spiritual Apathy. The relationship between Church-related and Spiritual Apathy for students who lived 2 or 3 years in the dormitories was not linear; students with a very high or moderate involvement in Church-related community service had higher Spiritual Apathy than those with a low or high Church-related. However, the cell sizes of those with a low and very high involvement in Church-related community service were small, so this is interpreted to mean that the relationship between Church-

related and Spiritual Apathy is negative; the stronger the Church-related, the lower the Spiritual Apathy. Since there is no defined pattern in these analyses, the results are taken to be very likely the result of random variation. The null hypothesis is rejected for five of the 40 interaction effects tested.

Table 100

Means of Spiritual Apathy for Interaction Between Church-related and Years in Residence Halls

Years in residence halls	Church-related			
	Low	Moderate	High	Very high
None	3.063	3.091	2.227	2.167
One year	3.200	2.421	2.333	1.000
Two to three years	2.333	2.875	2.667	4.000
Four or more years	3.500	2.667	2.222	1.444

Interaction Effects Among Variables of Community Service Involvement on Spiritual Development

Community service involvement could differ when the variables of community service involvement interact among themselves. The null hypothesis for this section of the research question is that there are no interaction effects among the variables of community service involvement on the spiritual development of students.

To test this hypothesis, two-way ANOVAs were run. Each of the seven main effects (Satisfaction, Leadership Role, etc.) previously tested in the one-way ANOVAs was tested interacting with each of the other main effects resulting in 21 two-way ANOVAs.

The following interactions were not analyzed because they had some cells with an *N* of 0: Required and Learning. In the end, 40 two-way analyses of variance instead of 42 were run to respond to this part of the research question (20 for each dependent variable).

Spiritual growth

Leadership Role when interacting with Additional Time ($F_{(3, 183)} = 1.134, p = 0.337$) and Church-related ($F_{(3, 182)} = 0.736, p = 0.532$) did not have main effects on Spiritual Growth. However, the pattern of means of Leadership Role in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Satisfaction, Intensity, Learning, and Required. Therefore, the interpretation I gave earlier about the simple analyses of variance is retained.

Intensity when interacting with Satisfaction ($F_{(3, 183)} = 2.164, p = 0.094$), Leadership Role ($F_{(3, 183)} = 2.345, p = 0.074$), Learning ($F_{(3, 183)} = 0.668, p = 0.573$), and Additional Time ($F_{(3, 183)} = 1.315, p = 0.271$) did not have main effects on Spiritual Growth. However, the pattern of means of Intensity in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Required and Church-related. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Required ($F_{(3, 182)} = 3.093, p = 0.028$) did have main effects on Spiritual Growth when interacting with Leadership Role. However, the pattern of means Required in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Satisfaction, Intensity, Additional Time, and Church-related. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

There were three significant interaction effects in these 18 two-way analyses, as shown in Table 101. As Table 102 suggests, the relationship between Satisfaction and Spiritual Growth for students for whom the Leadership Role was low, moderate, or high was positive; the stronger the Satisfaction, the higher the Prosocial Growth. The relationship between Satisfaction and Spiritual Growth for students for whom the

Leadership Role was very high was not linear; students with a low or very high Satisfaction had more Spiritual Growth than those with a moderate or high Satisfaction. The cell size of those who reported moderate Satisfaction was found to be small. I conclude that there is no relationship between Satisfaction and Spiritual Growth for students with very high Leadership Role.

Table 101

Interaction Effects Among Variables of Community Service Involvement on Spiritual Growth

Interaction of community service	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Leadership Role	9, 183	2.552	0.009
Satisfaction & Intensity	9, 183	3.472	0.001
Satisfaction & Learning	9, 183	0.656	0.748
Satisfaction & Required	9, 183	0.667	0.738
Satisfaction & Additional Time	9, 183	0.635	0.766
Satisfaction & Church-related	9, 182	0.373	0.947
Leadership Role & Intensity	9, 183	0.580	0.813
Leadership Role & Learning	9, 183	1.066	0.390
Leadership Role & Required	9, 183	2.841	0.004
Leadership Role & Additional Time	9, 183	1.603	0.117
Leadership Role & Church-related	9, 182	0.698	0.711
Intensity & Learning	9, 183	1.282	0.249
Intensity & Required	9, 183	0.793	0.623
Intensity & Additional Time	9, 183	1.192	0.303
Intensity & Church-related	9, 182	1.862	0.060
Learning & Additional Time	9, 183	0.481	0.886
Learning & Church-related	9, 182	0.662	0.743
Required & Additional time	9, 183	1.180	0.310
Required & Church-related	9, 182	0.551	0.835
Additional Time & Church-related	9, 182	0.889	0.536

As Table 103 suggests, the relationship between Satisfaction and Spiritual Growth for students with a low Intensity was not linear; students with a high Satisfaction had the highest Spiritual Growth. The relationship between Satisfaction and Spiritual Growth for students with a moderate Intensity was positive; the stronger the Satisfaction, the higher

the Spiritual Growth. The relationship between Satisfaction and Spiritual Growth for students with a high Intensity was not linear; students with a low or very high Satisfaction had more Spiritual Growth than those with a moderate or high Satisfaction. The relationship between Satisfaction and Spiritual Growth for students with a very high Intensity was not linear; students with a moderate or high Satisfaction had more Spiritual Growth than those with a low or very high Satisfaction.

Table 102

Means of Spiritual Growth for Interaction Between Satisfaction and Leadership Role

Leadership Role	Satisfaction			
	Low	Moderate	High	Very high
Low	1.789	2.357	2.909	3.207
Moderate	2.333	2.800	2.600	3.667
High	2.200	3.429	3.200	3.800
Very high	3.231	1.000	2.889	3.118

Table 103

Means of Spiritual Growth for Interaction Between Satisfaction and Intensity

Intensity	Satisfaction			
	Low	Moderate	High	Very high
Low	1.619	2.600	3.600	3.167
Moderate	2.077	2.556	3.000	3.462
High	2.692	2.636	2.444	3.800
Very high	3.000	4.000	3.500	3.036

As Table 104 suggests, the relationship between Leadership Role and Spiritual Growth for students with a low level of requirement for their community service was not linear; students with a low or very high Leadership Role had more Spiritual Growth than those with a moderate or high Leadership Role. The relationship between Leadership Role and Spiritual Growth for students with a moderate level of requirement for their

community service was positive; the stronger the Leadership Role, the higher the Spiritual Growth. The relationship between Leadership Role and Spiritual Growth for students with a high level of requirement for their community service was not linear; students with a high or very high Leadership Role had more Spiritual Growth than those with a low or moderate Leadership Role. The relationship between Leadership Role and Spiritual Growth for students with a very high level of requirement for their community service was not linear; students who reported moderate and high levels of Leadership Role obtained higher Spiritual Growth than those who reported low to very high Leadership Role.

Table 104

Means of Spiritual Growth for Interaction Between Leadership Role and Required

Required	Leadership Role			
	Low	Moderate	High	Very high
Low	2.649	2.437	2.455	2.963
Moderate	2.857	3.000	3.571	4.000
High	2.250	2.000	3.250	3.000
Very high	1.750	3.857	3.167	3.000

Spiritual apathy

Leadership Role when interacting with Satisfaction ($F_{(3, 176)} = 3.128, p = 0.027$) and with Required ($F_{(3, 176)} = 3.550, p = 0.016$) did have main effects on Spiritual Apathy. However, the pattern of means of Leadership Role in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Intensity, Learning, Additional Time, and Church-related. So, the interpretation given earlier about the simple analyses of variance is retained. One significant interaction effect was found in these 20 two-way analyses, as shown in Table 105.

Table 105

Interaction Effects Among Variables of Community Service Involvement on Spiritual Apathy

Interaction of community service	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Leadership Role	9, 176	1.651	0.104
Satisfaction & Intensity	9, 176	0.720	0.690
Satisfaction & Learning	9, 176	0.836	0.583
Satisfaction & Required	9, 176	0.949	0.484
Satisfaction & Additional Time	9, 176	0.381	0.943
Satisfaction & Church-related	9, 176	1.075	0.384
Leadership Role & Intensity	9, 176	0.775	0.640
Leadership Role & Learning	9, 176	0.731	0.680
Leadership Role & Required	9, 176	1.126	0.347
Leadership Role & Additional time	9, 176	3.544	0.000
Leadership Role & Church-related	9, 176	0.594	0.800
Intensity & Learning	9, 176	0.791	0.625
Intensity & Required	9, 176	0.449	0.906
Intensity & Additional Time	9, 176	0.580	0.812
Intensity & Church-related	9, 176	0.698	0.710
Learning & Additional Time	9, 176	0.696	0.712
Learning & Church-related	9, 176	1.166	0.320
Required & Additional Time	9, 176	1.155	0.327
Required & Church-related	9, 176	0.897	0.529
Additional Time & Church-related	9, 176	1.171	0.316

As Table 106 suggests, there was no relationship between Leadership Role and Spiritual Apathy for students with a low Additional Time. The relationship between Leadership Role and Spiritual Apathy for students with a moderate level of Additional Time was not linear; students with a low or moderate Leadership Role had more Spiritual Apathy than those with high or very high Leadership Role. However, the cell size of students with a very high Leadership Role was very small. This is interpreted to mean that the relationship between Leadership Role and Spiritual Apathy for students with a moderate level of Additional Time was negative; the stronger the Additional Time, the lower the Spiritual Apathy. The relationship between Leadership Role and Spiritual

Apathy for students with a high level of Additional Time was not linear; students with a low or moderate Leadership Role had more Spiritual Apathy than those with a high or very high Leadership Role. However, the cell size of students with low level of Additional Time was very small. This is interpreted to mean that the relationship between Leadership Role and Spiritual Apathy for students with a high level of Additional Time was negative; the stronger the Additional Time, the lower the Spiritual Apathy. The relationship between Leadership Role and Spiritual Apathy for students with a very high level of Additional Time was not linear; students with a high or very high Leadership Role had more Spiritual Apathy than those with low or moderate Leadership Role. However, as this was the only significant interaction effect found in the 20 analyses, it is very likely that this result is due to random variation. The null hypothesis is rejected for four of the 40 interaction effects tested.

Table 106

Means of Spiritual Apathy for Interaction Between Leadership Role and Additional Time

Additional Time	Leadership Role			
	Low	Moderate	High	Very high
Low	2.943	2.200	2.818	1.778
Moderate	2.955	2.462	1.900	2.167
High	2.200	3.182	2.143	1.750
Very high	2.259	1.500	2.500	2.733

Interaction Effects of Community Service Involvement and Student's Background Regarding Community Service Involvement on Spiritual Development

Community service involvement might differ across groups with diverse backgrounds regarding community service involvement. The null hypothesis for this section of the research question is that there are no interaction effects between the

variables of community service involvement and the student's background regarding community service involvement on the spiritual development of students.

To test this hypothesis, two-way ANOVAs were run. Each of the seven main effects (Satisfaction, Leadership Role, etc.) previously tested in the one-way ANOVAs was tested in 2 two-way ANOVAs interacting with Parents' Experience and Student's Experience resulting in 14 two-way ANOVAs.

Spiritual growth

There were no significant interaction effects on Spiritual Growth in these 14 two-way analyses, as can be observed in Table 107.

Table 107

Interaction Effects of Community Service Involvement and Student's Background on Spiritual Growth

Interaction of community service & student's background	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Student's Experience	6, 187	1.421	0.209
Satisfaction & Parents' Experience	6, 185	0.900	0.496
Leadership Role & Student's Experience	6, 187	0.844	0.538
Leadership Role & Parents' Experience	6, 185	0.771	0.593
Intensity & Student's Experience	6, 187	1.600	0.149
Intensity & Parents' Experience	6, 185	2.101	0.055
Learning & Student's Experience	6, 187	0.848	0.534
Learning & Parents' Experience	6, 185	0.783	0.584
Required & Student's Experience	6, 187	0.574	0.751
Required & Parents' Experience	6, 185	1.026	0.410
Additional Time & Student's Experience	6, 187	0.516	0.796
Additional Time & Parents' Experience	6, 185	0.893	0.501
Church-related & Student's Experience	6, 186	0.427	0.860
Church-related & Parents' Experience	6, 184	0.790	0.579

Spiritual apathy

Intensity did not have main effects on Spiritual Apathy when interacting with Student’s Experience ($F_{(3, 180)} = 2.509, p = 0.060$). However, the pattern of means of Intensity in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Parents’ Experience. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

There were no significant interaction effects in these 14 two-way analyses, as can be observed in Table 108. The null hypothesis failed to reject for all the 28 interaction effects tested.

Table 108

Interaction Effects of Community Service Involvement and Student’s Background on Spiritual Apathy

Interaction of community service & student’s background	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Student’s Experience	6, 180	0.849	0.533
Satisfaction & Parents’ Experience	6, 178	0.305	0.934
Leadership Role & Student’s Experience	6, 180	1.061	0.388
Leadership Role & Parents’ Experience	6, 178	1.098	0.366
Intensity & Student’s Experience	6, 180	0.236	0.964
Intensity & Parents’ Experience	6, 178	0.885	0.507
Learning & Student’s Experience	6, 180	0.319	0.927
Learning & Parents’ Experience	6, 178	0.229	0.967
Required & Student’s Experience	6, 180	0.550	0.769
Required & Parents’ Experience	6, 178	0.680	0.666
Additional Time & Student’s Experience	6, 180	1.443	0.200
Additional Time & Parents’ Experience	6, 178	0.409	0.873
Church-related & Student’s Experience	6, 182	0.892	0.502
Church-related & Parents’ Experience	6, 180	0.755	0.606

Research Question 7

Research Question 7 asks: How do effects of community service involvement on the personal development of students vary depending on the community service involvement itself, the students' background regarding community service involvement, and selected demographic variables?

To answer Research Question 7, 126 tests of analysis of variance were run as described in Table 109. Since four groups of analyses of variance were run to answer this research question, a hypothesis for every group is presented in its respective section.

Table 109

ANOVA Tests Run to Answer Research Question 7

Type of test	Independent variables (number of variables)	Dependent variables (number of variables)	Tests
Two-way ANOVA	Community service involvement (7) Demographic variables (3)	Personal development (2)	42
	Community service involvement (7) Other variables of community service involvement (0-6)*	Personal development (2)	42
	Community service involvement (7) Student's background (2)	Personal development (2)	28

*This tests the interaction of every measure of community service involvement interacting with each of the other variables. The first measure is tested against variables 2-7. The second measure is tested against variables 3-7 (since it has already been tested against measure 2), etc.

Interaction Effects of Community Service Involvement and Demographic Variables on Personal Development

Community service involvement might differ across demographic groups. The null hypothesis of this section is that there are no significant interaction effects between community service involvement and demographic variables on the personal development of students.

To test this hypothesis, two-way ANOVAs were run. Each of the seven main

effects (Satisfaction, Leadership Role, etc.) was tested in 3 two-way ANOVAs, interacting with Gender, Work in College, and Years in Residence Halls, resulting in 21 two-way ANOVAs.

After running the two-way analyses of variance, some cells were found with N 's of less than 1. This excluded Required interacting with Years in Residence Halls from the set of two-way analyses. In the end, 40 two-way analyses of variance instead of 42 were run to respond to this part of the research question (20 for each dependent variable).

Personal growth

Leadership Role did not have main effects on Personal Growth when interacting with Work in College ($F_{(3, 182)} = 2.162, p = 0.094$). However, the pattern of means of Leadership Role in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Years in Residence Halls and Gender. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

There was one significant interaction effect on Personal Growth after these analyses, as can be seen in Table 110.

As Table 111 shows, the relationship between involvement in Church-related community service and Personal Growth for students who lived in the community was not linear; students with a moderate or very high involvement in Church-related community service had more Personal Growth than those with a low or high involvement in Church-related community service. The relationship between involvement in Church-related community service and Personal Growth for students who lived 1 year in the dormitory was not linear; students with a high or very high involvement in Church-related community service had more Personal Growth than those with a low or moderate involvement in Church-related community service. The relationship between involvement in Church-related community service and Personal Growth for students who lived 2 years

or more in the dormitories was positive; the stronger the involvement in Church-related community service, the higher the Personal Growth. However, as this was the only significant interaction effect found in the 20 analyses, it is very likely that this result is due to random variation.

Religious leadership

Intensity had interaction effects on Religious Leadership when interacting with Years in Residence Halls, as can be seen in Table 112.

Table 110

Interaction Effects of Community Service Involvement and Demographic Variables on Personal Growth

Interaction of community service & demographic variables	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Work in College	9, 182	0.185	0.995
Satisfaction & Years in Residence Halls	9, 182	0.709	0.700
Satisfaction & Gender	3, 188	0.443	0.723
Leadership Role & Work in College	9, 182	0.770	0.645
Leadership Role & Years in Residence Halls	9, 182	1.026	0.421
Leadership Role & Gender	3, 188	1.085	0.357
Intensity & Work in College	9, 182	0.637	0.765
Intensity & Years in Residence Halls	9, 182	0.733	0.678
Intensity & Gender	3, 188	0.982	0.403
Learning & Work in College	9, 182	0.730	0.681
Learning & Years in Residence Halls	9, 182	0.512	0.864
Learning & Gender	3, 188	0.161	0.923
Required & Work in College	9, 182	0.823	0.596
Required & Gender	3, 188	0.394	0.757
Additional Time & Work in College	9, 182	0.714	0.695
Additional Time & Years in Residence Halls	9, 182	1.332	0.223
Additional Time & Gender	3, 188	0.224	0.880
Church-related & Work in College	9, 182	1.033	0.416
Church-related & Years in Residence Halls	9, 182	3.271	0.001
Church-related & Gender	3, 188	0.903	0.441

Table 111

Means of Personal Growth for Interaction Between Church-related and Years in Residence Hall

Years in residence halls	Church-related			
	Low	Moderate	High	Very high
None	1.625	2.565	2.286	2.500
One year	2.200	1.368	2.937	2.750
Two to three years	1.667	2.375	2.538	4.000
Four or more years	1.286	2.520	2.737	3.500

Table 112

Interaction Effects of Community Service Involvement and Demographic Variables on Religious Leadership

Interaction of community service & demographic variables	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Work in college	9, 182	0.966	0.470
Satisfaction & Years in Residence Halls	9, 182	0.395	0.936
Satisfaction & Gender	3, 188	1.028	0.381
Leadership Role & Work in College	9, 182	1.279	0.251
Leadership Role & Years in Residence Halls	9, 182	1.051	0.401
Leadership Role & Gender	3, 188	0.587	0.624
Intensity & Work in College	9, 182	0.764	0.650
Intensity & Years in Residence Halls	9, 182	1.959	0.046
Intensity & Gender	3, 188	0.442	0.723
Learning & Work in College	9, 182	0.365	0.950
Learning & Years in Residence Halls	9, 182	0.061	0.394
Learning & Gender	3, 188	0.390	0.760
Required & Work in College	9, 182	1.390	0.195
Required & Gender	3, 188	0.420	0.739
Additional Time & Work in College	9, 182	0.551	0.836
Additional Time & Years in Residence Halls	9, 182	0.413	0.927
Additional Time & Gender	3, 188	1.993	0.117
Church-related & Work in College	9, 184	0.791	0.625
Church-related & Years in Residence Halls	9, 184	0.786	0.629
Church-related & Gender	3, 190	1.540	0.206

As Table 113 shows, the relationship between Intensity and Religious Leadership for students who lived in the community was not linear; students with a moderate or high Intensity had more Religious Leadership than those with a low or very high Intensity. The relationship between Intensity and Religious Leadership for students who lived 1 year in the dormitory was not linear; students with a moderate or high Intensity had more Religious Leadership than those with a low or very high Intensity. There was no relationship between Intensity and Religious Leadership for students who lived 2 or 3 years in the dormitory. The relationship between Intensity and Religious Leadership for students who lived 4 or more years in the dormitory was not linear; students with a low or very high Intensity had more Religious Leadership than those with a moderate or high Intensity. Since there is no definite pattern in the means of Religious Leadership and since this was the only significant interaction effect in 20 analyses, this result is very likely due to random variation. The null hypothesis is rejected for 2 of the 40 interaction effects tested.

Table 113

Means of Religious Leadership for Interaction Between Intensity and Years in Residence Halls

Years in residence halls	Intensity			
	Low	Moderate	High	Very high
None	1.875	2.087	2.579	1.857
One year	1.900	2.438	3.154	2.111
Two to three years	2.000	2.500	1.667	2.111
Four or more years	2.300	2.063	2.214	2.900

Interaction Effects Among Variables of Community Service Involvement on Personal Development

Community service involvement might differ when the variables of community service involvement interact among themselves. The null hypothesis for this section of the

research question is that there are no interaction effects among the variables of community service involvement on the personal development of students.

To test this hypothesis, two-way ANOVAs were run. Each of the seven main effects (Satisfaction, Leadership Role, etc.) previously tested in the one-way ANOVAs was tested interacting with each of the other main effects resulting in 21 two-way ANOVAs.

The following interactions were not analyzed because they had some cells with an N of 0: Required and Learning. In the end, 40 two-way analyses of variance instead of 42 were run to respond to this part of the research question (20 for each dependent variable).

Personal growth

Satisfaction did not have main effects on Personal Growth when interacting with Learning ($F_{(3, 182)} = 1.928, p = 0.127$). However, the pattern of means of Satisfaction in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Leadership, Intensity, Required, Additional Time, and Church-related. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Leadership Role when interacting with Satisfaction ($F_{(3, 182)} = 1.858, p = 0.138$), Learning ($F_{(3, 182)} = 1.685, p = 0.172$), Additional Time ($F_{(3, 182)} = 1.281, p = 0.282$), and Church-related ($F_{(3, 181)} = 1.975, p = 0.119$) did not have main effects on Personal Growth. However, the pattern of means of Leadership Role in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Intensity and Required. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Intensity when interacting with Satisfaction ($F_{(3, 182)} = 1.735, p = 0.161$), Leadership Role ($F_{(3, 182)} = 2.353, p = 0.074$), Learning ($F_{(3, 182)} = 1.597, p = 0.192$), Additional Time ($F_{(3, 182)} = 1.258, p = 0.290$), and Additional Time ($F_{(3, 181)} = 2.485, p =$

0.062) did not have main effects on Personal Growth. However, the pattern of means of Intensity in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Required. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Additional Time when interacting with Learning ($F_{(3, 182)} = 2.499, p = 0.061$) did not have main effects on Personal Growth. However, the pattern of means of Additional Time in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Satisfaction, Leadership Role, Intensity, Required, and Church-related. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Required did have main effects on Personal Growth when interacting with Satisfaction ($F_{(3, 182)} = 2.788, p = 0.042$), Leadership Role ($F_{(3, 182)} = 3.987, p = 0.009$), and Intensity ($F_{(3, 182)} = 3.066, p = 0.029$). However, the pattern means of Required in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Additional Time and Church-related. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

There were three significant interaction effects in these 18 two-way analyses, as shown in Table 114. As Table 115 suggests, the relationship between Satisfaction and Personal Growth for students who had a low level of Intensity was not linear; those with high or very high Satisfaction had more Personal Growth than those with a low or moderate Satisfaction. However, the cell size of those who derived high Satisfaction was too small, so this is interpreted to mean that the relationship is positive; the more Satisfaction students derive, the higher their Personal Growth. The relationship between Satisfaction and Personal Growth for students with a moderate Intensity was positive; the

stronger the Satisfaction, the higher the Personal Growth. The relationship between Satisfaction and Personal Growth for students with a high Intensity was not linear; those with a low or very high Satisfaction had more Personal Growth than those with a moderate or high Satisfaction. The relationship between Satisfaction and Personal Growth for students with a very high Intensity was not linear; those with a moderate or high level of Satisfaction had more Personal Growth than those with a low or very high Satisfaction. However, the cell size of those who reported moderate Satisfaction was too small, so this relationship is interpreted as positive; the stronger the Satisfaction, the higher the Personal Growth.

Table 114

Interaction Effects Among Variables of Community Service Involvement on Personal Growth

Interaction of community service	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Leadership Role	9, 182	1.105	0.362
Satisfaction & Intensity	9, 182	2.867	0.003
Satisfaction & Learning	9, 182	0.762	0.652
Satisfaction & Required	9, 182	0.325	0.966
Satisfaction & Additional Time	9, 182	0.893	0.533
Satisfaction & Church-related	9, 181	1.231	0.279
Leadership Role & Intensity	9, 182	0.850	0.571
Leadership Role & Learning	9, 182	1.417	0.184
Leadership Role & Required	9, 182	2.218	0.023
Leadership Role & Additional Time	9, 182	1.220	0.285
Leadership Role & Church-related	9, 181	0.976	0.461
Intensity & Learning	9, 182	1.153	0.328
Intensity & Required	9, 182	1.334	0.222
Intensity & Additional Time	9, 182	1.311	0.234
Intensity & Church-related	9, 181	1.716	0.088
Learning & Additional Time	9, 182	0.470	0.893
Learning & Church-related	9, 181	1.120	0.351
Required & Additional Time	9, 182	0.508	0.867
Required & Church-related	9, 181	0.882	0.543
Additional Time & Church-related	9, 181	2.289	0.019

Table 115

Means of Personal Growth for Interaction Between Satisfaction and Intensity

Intensity	Satisfaction			
	Low	Moderate	High	Very high
Low	1.476	1.900	3.000	2.833
Moderate	1.923	2.111	2.818	2.846
High	2.692	2.091	2.056	3.300
Very high	2.600	3.500	2.833	2.704

As Table 116 suggests, the relationship between Leadership Role and Personal Growth for students for whom the level of requirement for their community service was low was positive; the stronger the Leadership Role, the higher the Personal Growth. The relationship between Leadership Role and Personal Growth for students for whom the level of requirement for their community service was moderate was positive in spite of a small n at the very high cell; the stronger the Leadership Role, the higher the Personal Growth. The relationship between Leadership Role and Personal Growth for students with a high level of requirement for their community service was not linear; those with a high or very high Leadership Role had more Personal Growth than those with a low or moderate Leadership Role. The relationship between Leadership Role and Personal Growth for students for whom the level of requirement for their community service was very high was not linear; students with a moderate or very high level of Leadership Role had more Personal Growth than those with a low or high level of Leadership Role. However, the sample size of those whose Leadership Role was very high was small; still, the relationship is not linear, so I keep the same interpretation.

Table 116

Means of Personal Growth for Interaction Between Leadership Role and Required

Required	Leadership Role			
	Low	Moderate	High	Very high
Low	2.250	2.125	2.273	2.630
Moderate	2.571	2.857	2.857	4.000
High	1.917	1.600	2.500	2.857
Very high	1.500	3.286	2.833	3.000

As Table 117 suggests, the relationship between Additional Time and Personal Growth for students with a low involvement in Church-related community service was positive, in spite of a small n found in those reporting high Additional Time; the stronger the Additional Time, the higher the Personal Growth. The relationship between Additional Time and Personal Growth for students with a moderate involvement in Church-related community service was not linear; students with a moderate or high level of Additional Time had more Personal Growth than those with a low or very high level of Additional Time. The relationship between Additional Time and Personal Growth for students with a high involvement in Church-related community service was not linear; students with a high or very high Additional Time had more Personal Growth than those with a low or moderate Additional Time. The relationship between Additional Time and Personal Growth for students with a very high involvement in Church-related community service was not linear; students with a high or very high Additional Time had more Personal Growth than those with a low or moderate Additional Time. However, a small n was found in those who reported high Additional Time, so this is interpreted to mean that the relationship is positive; the stronger the Additional Time, the higher the Personal Growth.

Table 117

Means of Personal Growth for Interaction Between Additional Time and Church-related

Church-related	Additional Time			
	Low	Moderate	High	Very high
Low	1.500	1.429	2.000	3.000
Moderate	2.174	2.312	2.308	2.174
High	2.471	2.095	3.154	2.944
Very high	1.800	2.750	4.000	3.714

Religious leadership

Leadership Role when interacting with Church-related ($F_{(3, 182)} = 1.868, p = 0.137$) did not have main effects on Religious Leadership. However, the pattern of means of Leadership Role in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Satisfaction, Intensity, Learning, Required, and Additional Time. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Additional Time when interacting with Required ($F_{(3, 182)} = 1.064, p = 0.366$) and with Church-related ($F_{(3, 182)} = 1.690, p = 0.171$) did not have main effects on Religious Leadership. However, the pattern of means of Additional Time in these two-way analyses of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Satisfaction, Leadership Role, Intensity, and Learning. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

Required when interacting with Intensity ($F_{(3, 182)} = 2.821, p = 0.040$) did have main effects on Religious Leadership. However, the pattern of means of Required in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Satisfaction, Leadership, Additional Time, and Church-related. Therefore, the interpretation given

earlier about the simple analyses of variance is retained.

There were no significant interaction effects in these 20 two-way analyses, as shown in Table 118. The null hypothesis is rejected for three of the 40 interaction effects tested.

Table 118

Interaction Effects Among Variables of Community Service Involvement on Religious Leadership

Interaction of community service	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Leadership Role	9, 182	1.816	0.068
Satisfaction & Intensity	9, 182	1.331	0.224
Satisfaction & Learning	9, 182	0.492	0.879
Satisfaction & Required	9, 182	0.995	0.445
Satisfaction & Additional Time	9, 182	1.061	0.394
Satisfaction & Church-related	9, 182	0.288	0.977
Leadership Role & Intensity	9, 182	1.574	0.126
Leadership Role & Learning	9, 182	0.649	0.754
Leadership Role & Required	9, 182	0.422	0.922
Leadership Role & Additional Time	9, 182	0.909	0.519
Leadership Role & Church-related	9, 182	0.458	0.901
Intensity & Learning	9, 182	1.282	0.249
Intensity & Required	9, 182	1.180	0.310
Intensity & Additional Time	9, 182	1.113	0.355
Intensity & Church-related	9, 182	0.901	0.526
Learning & Additional Time	9, 182	0.845	0.576
Learning & Church-related	9, 182	0.981	0.458
Required & Additional Time	9, 182	1.655	0.103
Required & Church-related	9, 182	0.238	0.988
Additional Time & Church-related	9, 182	0.631	0.770

Interaction Effects of Community Service Involvement and Student's Background Regarding Community Service Involvement on Personal Development

Community service involvement might differ across groups with diverse backgrounds regarding community service involvement. The null hypothesis for this

section of the research question is that there are no interaction effects between the variables of community service involvement and the student's background regarding community service involvement on the personal development of students.

To test this hypothesis, two-way ANOVAs were run. Each of the seven main effects (Satisfaction, Leadership Role, etc.) previously tested in the one-way ANOVAs was tested in 2 two-way ANOVAs interacting with Parents' Experience and Student's Experience resulting in 14 two-way ANOVAs.

After running the two-way analyses of variance, some cells were found with small *n*. This prevented me from including the following interactions into the analyses: Additional Time and Student's Experience on Personal Growth. In the end, 27 two-way analyses of variance instead of 28 were run to respond to this part of the research question (13 for Personal Growth and 14 for Religious Leadership).

Personal growth

Satisfaction when interacting with Student's Experience ($F_{(3, 186)} = 1.894, p = 0.132$) did not have main effects on Personal Growth. However, the pattern of means of Satisfaction in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Parents' Experience. Therefore, the interpretation given earlier about the simple analyses of variance is retained.

There were 2 significant interaction effects in these 13 two-way analyses, as can be observed in Table 119. As Table 120 suggests, the relationship between Satisfaction and Personal Growth for students who reported no experience concerning community service was not linear; students with a low or very high Satisfaction had more Personal Growth than those with a moderate or high Satisfaction. The relationship between Satisfaction and Personal Growth for students who reported a slight experience concerning community service was positive; the stronger the Satisfaction, the higher the Personal Growth. The

relationship between Satisfaction and Personal Growth for students who reported an intense experience concerning community service was not linear; students with a low or high Satisfaction had more Personal Growth than those with a moderate or very high Satisfaction.

Table 119

Interaction Effects of Community Service Involvement and Student's Background on Personal Growth

Interaction of community service & student's background	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Student's Experience	6, 186	2.435	0.027
Satisfaction & Parents' Experience	6, 184	0.698	0.651
Leadership Role & Student's Experience	6, 186	2.240	0.041
Leadership Role & Parents' Experience	6, 184	0.675	0.670
Intensity & Student's Experience	6, 186	1.242	0.287
Intensity & Parents' Experience	6, 184	1.553	0.163
Learning & Student's Experience	6, 186	1.674	0.129
Learning & Parents' Experience	6, 184	1.089	0.370
Required & Student's Experience	6, 186	1.219	0.298
Required & Parents' Experience	6, 184	1.086	0.372
Additional Time & Student's Experience	6, 186	0.406	0.874
Additional Time & Parents' Experience	6, 184	0.805	0.567
Church-related & Parents' Experience	6, 184	1.070	0.382

Table 120

Means of Personal Growth for Interaction Between Satisfaction and Student's Experience

Student's experience	Satisfaction			
	Low	Moderate	High	Very high
No experience	2.053	2.000	1.800	2.500
Slight experience	1.860	2.000	2.500	3.000
Intense experience	2.875	2.800	3.375	2.722

As Table 121 suggests, the relationship between Leadership Role and Personal Growth for students who reported no experience concerning community service was not linear; students with a high or very high Leadership Role had more Personal Growth than those with a low or moderate Leadership Role. However, a small n was found in those who reported high Leadership Role, so this is interpreted to mean that the relationship is positive; the stronger the Leadership Role, the higher the Personal Growth. There was no relationship between Leadership Role and Personal Growth for students who reported slight experience concerning community service. The relationship between Leadership Role and Personal Growth for students who reported an intense experience concerning community service was not linear; students with a low, high, and very high Leadership Role had more Personal Growth than those with a moderate Leadership Role.

Table 121

Means of Personal Growth for Interaction Between Leadership Role and Student's Experience

Student's experience	Leadership Role			
	Low	Moderate	High	Very high
No experience	1.684	1.889	3.333	2.714
Slight experience	2.017	2.765	2.375	2.636
Intense experience	3.000	2.333	3.000	3.182

Religious leadership

Required did have main effects on Religious Leadership when interacting with Student's Experience ($F_{(3, 186)} = 2.832, p = 0.040$).

However, the pattern of means of Required in this two-way analysis of variance was the same as the pattern found in the simple analyses of variance which was significant, and the pattern when interacting with Parents' Experience.

Therefore, the interpretation given earlier about the simple analyses of variance is

retained.

There were no significant interaction effects in these 14 two-way analyses, as can be observed in Table 122. The null hypothesis is rejected for 2 of the 27 interaction effects tested.

Table 122

Interaction Effects of Community Service Involvement and Student's Background on Religious Leadership

Interaction of community service & student's background	Interaction effects		
	<i>df</i>	<i>F</i>	<i>p</i>
Satisfaction & Student's Experience	6, 186	0.451	0.843
Satisfaction & Parents' Experience	6, 184	0.588	0.740
Leadership Role & Student's Experience	6, 186	1.082	0.375
Leadership Role & Parents' Experience	6, 184	0.690	0.658
Intensity & Student's Experience	6, 186	0.814	0.560
Intensity & Parents' Experience	6, 184	0.870	0.518
Learning & Student's Experience	6, 186	1.089	0.371
Learning & Parents' Experience	6, 184	0.376	0.894
Required & Student's Experience	6, 186	0.505	0.804
Required & Parents' Experience	6, 184	0.921	0.481
Additional Time & Student's Experience	6, 186	0.610	0.722
Additional Time & Parents' Experience	6, 184	0.868	0.519
Church-related & Student's Experience	6, 188	0.373	0.896
Church-related & Parents' Experience	6, 186	0.985	0.437

Research Question 8

Research Question 8 asks: What combination of community service involvement, students' background regarding community service, and selected demographic variables predicts the prosocial formation of students?

To answer Research Questions 8-10, multiple regression analyses were conducted for each of the five variables of prosocial development. Forward and backward stepwise regression procedures provided potential models with smaller number of variables. To select the final model for each section of this and the next 2 research questions, I looked at

these criteria: (a) each variable in the model needed to be significant ($p < 0.05$), (b) each variable in the model needed to uniquely explain at least 1% of the variance (R^2 change > 0.01), and (c) each variable was a good predictor by itself or in the combined model including all independent variables.

Predictions About Prosocial Development Variables

Five series of multiple regression analyses were run. Each procedure was run using the listwise procedure for dealing with missing data. One hundred eighty-six of the 202 students provided complete data for these analyses.

Social empathy

The null hypothesis for this section of the study is that variables of community service involvement, the student's background regarding community service, and demographic variables do not explain variation in the Social Empathy scale.

Seven of the 12 predictor variables were significantly correlated with Social Empathy ($p = 0.05$). The highest correlations with Social Empathy were found for Church-related ($r = 0.418$), Satisfaction ($r = 0.330$), Intensity ($r = 0.301$), Learning ($r = 0.293$), and Additional Time ($r = 0.280$).

The combination of all 12 predictors was significant ($F_{12,174} = 6.268, p = 0.000$), explaining 30.2% of the variance of Social Empathy ($R^2 = 0.302$). Church-related was the only significant predictor variable (Beta = .363, $p = 0.000$).

Forward and backward stepwise regressions were used to examine models with a smaller number of predictors. I selected a model ($F_{2,184} = 28.943, p = 0.000$; $R^2 = 0.239$) with the variables shown in Table 123.

Table 123

Prediction Model for Social Empathy

Predictor variable	<i>b</i>	<i>Beta</i>	<i>p</i>
Constant	2.579		0.000
Church-related	0.187	0.367	0.000
Satisfaction	0.322	0.253	0.000

Students are high in Social Empathy when they have experienced Involvement in Church-related Community Service and derived Satisfaction from Involvement in Community Service. The null hypothesis is rejected.

Prosocial growth

The null hypothesis for this section of the study is that scores from variables of community service involvement, the student's background regarding community service, and demographic variables do not explain the variation of the Prosocial Growth scale.

Eight of the 12 predictor variables were significantly correlated with Prosocial Growth ($p = 0.05$). The highest correlations with Prosocial Growth were found for Learning ($r = 0.587$), Satisfaction ($r = 0.492$), Intensity ($r = 0.376$), Parents' Experience ($r = 0.324$), Church-related ($r = 0.316$), and Additional Time ($r = 0.301$).

A combination of all predictors was significant ($F_{12,180} = 11.325$, $p = 0.000$). All variables together explained 43.0% of the variance of Social Empathy ($R^2 = 0.430$). There were three significant predictor variables in the analysis: Learning (Beta = 0.363, $p = 0.000$), Satisfaction (Beta = 0.210, $p = 0.006$), and Church-related (Beta = 0.150, $p = 0.020$).

Forward and backward stepwise regressions were used to examine models with a smaller number of predictors. I selected a significant model ($F_{3,189} = 42.947$, $p = 0.000$; $R^2 = 0.405$) with the variables shown in Table 124.

Students are high in Prosocial Growth when they derive Learning and Satisfaction from their involvement in community service, and when they become involved in Church-related Community Service. The null hypothesis is rejected.

Civic involvement

The null hypothesis for this section of the study is that scores from variables of community service involvement, the student's background regarding community service, and demographic variables do not explain the variation of the Civic Involvement scale.

Table 124

Prediction Model for Prosocial Growth

Predictor variable	<i>b</i>	<i>Beta</i>	<i>p</i>
Constant	1.500		0.000
Learning	0.601	0.415	0.000
Satisfaction	0.361	0.230	0.001
Church-related	0.106	0.167	0.004

Seven of the 12 predictor variables were significantly correlated with Civic Involvement ($p = 0.05$). The highest correlations with Civic Involvement were found for Church-related ($r = 0.300$), Student's Experience ($r = 0.300$), Parents' Experience ($r = 0.264$), Satisfaction ($r = 0.248$), Leadership Role ($r = 0.222$), and Learning ($r = 0.214$). A combination of all predictors was significant ($F_{12,181} = 4.745$, $p = 0.000$). All variables together explained 23.9% of the variance of Civic Involvement ($R^2 = 0.239$). There were 2 significant predictor variables in the analysis: Student's Experience (Beta = 0.220, $p = 0.002$), and Church-related (Beta = 0.181, $p = 0.014$).

Forward and backward stepwise regression were used to examine models with a smaller number of predictors. I selected a significant model ($F_{3,190} = 15.403$, $p = 0.000$; $R^2 = 0.196$) with the variables shown in Table 125.

Table 125

Prediction Model for Civic Involvement

Predictor variable	<i>b</i>	<i>Beta</i>	<i>p</i>
Constant	0.584		0.044
Student's experience	0.305	0.246	0.000
Church-related	0.143	0.222	0.001
Satisfaction	0.266	0.165	0.015

Students are high in Civic Involvement when they had experience concerning community service before entering college, were involved in Church-related Community Service, and derived Satisfaction from their involvement in community service. The null hypothesis is rejected.

Political involvement

The null hypothesis for this section of the study is that scores from variables of community service involvement, the student's background regarding community service, and demographic variables do not explain the variation of the Political Involvement scale.

None of the 12 predictor variables were significantly correlated with Political Involvement ($p = 0.05$). As expected, a combination of all predictors was found to be non-significant ($F_{12,181} = 0.807, p = 0.643$). The same was true when forward and backward stepwise regression analyses were run.

The null hypothesis is retained.

Prosocial apathy

The null hypothesis for this section of the study is that scores from variables of community service involvement, the student's background regarding community service, and demographic variables do not explain the variation of the Prosocial Apathy scale.

Two of the 12 predictor variables were significantly correlated with Prosocial

Apathy ($p = 0.05$). The highest correlations with Prosocial Apathy were found for Church-related ($r = -0.247$), and Intensity ($r = -0.212$).

A combination of all predictors was significant ($F_{12,175} = 3.174, p = 0.000$). All variables together explained 17.9% of the variance of Prosocial Apathy ($R^2 = 0.179$). The four significant predictor variables were: Church-related (Beta = -0.285, $p = 0.000$), Learning (Beta = 0.229, $p = 0.010$), Gender (Beta = -0.177, $p = 0.014$), and Intensity (Beta = -0.205, $p = 0.015$).

Forward and backward stepwise regressions were used to examine models with a smaller number of predictors. I selected a significant model ($F_{4,183} = 7.948, p = 0.000; R^2 = 0.148$) with the variables shown in Table 126.

Table 126

Prediction Model for Prosocial Apathy

Predictor variable	<i>b</i>	<i>Beta</i>	<i>p</i>
Constant	3.614		0.000
Church-related	-0.181	-0.260	0.000
Intensity	-0.322	-0.222	0.004
Gender	-0.319	-0.191	0.006
Learning	0.294	0.184	0.016

Students are high in Prosocial Apathy when they are involved the least in Church-related Community Service, involved in community service with the least Intensity, derive Learning from their involvement, and when they are males. The null hypothesis is rejected.

Research Question 9

Research Question 9 asks: What combination of community service involvement, students' background regarding community service, and selected demographic variables predicts the spiritual development of students?

Predictions About Spiritual Development Variables

Two series of multiple regression analyses were run using the listwise procedure for dealing with missing data. One hundred eighty-eight of the 202 students provided complete data for these analyses.

Spiritual growth

The null hypothesis for this section of the study is that scores from variables of community service involvement, the student's background regarding community service, and demographic variables do not explain the variation of the Spiritual Growth scale.

Eight of the 12 predictor variables were significantly correlated with Spiritual Growth ($p = 0.05$). The highest correlations with Spiritual Growth were found for Learning ($r = 0.558$), Satisfaction ($r = 0.485$), Church-related ($r = 0.425$), Additional Time ($r = 0.355$), Intensity ($r = 0.334$), and Parents' Experience ($r = 0.304$).

A combination of all predictors was significant ($F_{12,181} = 13.153, p = 0.000$). All variables together explained 46.6% of the variance of Spiritual Growth ($R^2 = 0.466$). Learning (Beta = 0.357, $p = 0.000$), Church-related (Beta = 0.280, $p = 0.000$), and Satisfaction (Beta = 0.166, $p = 0.024$) were the significant predictor variables.

Forward and backward stepwise regressions were used to examine models with a smaller number of predictors. I selected a significant model ($F_{3,190} = 50.579, p = 0.000$; $R^2 = 0.444$) with the predictor variables shown in Table 127.

Students are high in Spiritual Growth when they derive Learning and Satisfaction from their involvement in community service, and are involved in Church-related community service. The null hypothesis is rejected.

Table 127

Prediction Model for Spiritual Growth

Predictor variable	<i>b</i>	<i>Beta</i>	<i>p</i>
Constant	1.517		0.000
Learning	0.552	0.380	0.000
Church-related	0.189	0.299	0.000
Satisfaction	0.337	0.213	0.001

Spiritual apathy

The null hypothesis for this section of the study is that scores from variables of community service involvement, the student's background regarding community service, and demographic variables do not explain the variation of the Spiritual Apathy scale.

Six of the 12 predictor variables were significantly correlated with Spiritual Apathy ($p = 0.05$). The highest correlations with Spiritual Apathy were found for Church-related ($r = -0.375$), Satisfaction ($r = -0.308$), Intensity ($r = -0.262$), Gender ($r = 0.227$), Leadership Role ($r = -0.214$), and Parents' Experience ($r = -0.158$).

A combination of all predictors was significant ($F_{12,175} = 5.495$, $p = 0.000$). All variables together explained 27.4% of the variance of Spiritual Apathy ($R^2 = 0.274$). There were four significant predictor variables in the analysis: Church-related (Beta = -0.308, $p = 0.000$), Satisfaction (Beta = -0.297, $p = 0.001$), Gender (Beta = 0.181, $p = 0.008$), and Learning (Beta = 0.170, $p = 0.041$).

Forward and backward stepwise regression were used to examine models with a smaller number of predictors. I selected a significant model ($F_{3,184} = 18.290$, $p = 0.000$; $R^2 = 0.230$) with the following variables shown in Table 128.

Table 128

Prediction Model for Spiritual Apathy

Predictor variable	<i>b</i>	<i>Beta</i>	<i>p</i>
Constant	3.907		0.000
Church-related Satisfaction	-0.273	-0.301	0.000
	-0.543	-0.241	0.001
Gender	0.409	0.188	0.004

Students are high in Spiritual Apathy when they are involved the least in Church-related Community Service, derive the least Satisfaction from their involvement in community service, and are females. The null hypothesis is rejected.

Research Question 10

Research Question 10 asks: What combination of community service involvement, students' background regarding community service, and selected demographic variables predicts the personal formation of students?

Predictions About Personal Development Variables

Two series of multiple regression analyses were run using the listwise procedure for dealing with missing data. One hundred ninety-three of the 202 students provided complete data for these analyses.

Personal growth

The null hypothesis for this section of the study is that scores from variables of community service involvement, the student's background regarding community service, and demographic variables do not explain the variation of the Personal Growth scale.

Eight of the 12 predictor variables were significantly correlated with Personal Growth ($p = 0.05$). The highest correlations with Personal Growth were found for

Learning ($r = 0.583$), Satisfaction ($r = 0.415$), Church-related ($r = 0.337$), Parents' Experience ($r = 0.286$), Additional Time ($r = 0.276$), and Intensity ($r = 0.267$).

A combination of all predictors was significant ($F_{12,180} = 10.880, p = 0.000$). All variables together explained 42.0% of the variance of Personal Growth ($R^2 = 0.420$). Learning (Beta = 0.461, $p = 0.000$) and Church-related (Beta = 0.197, $p = 0.003$) were the significant predictor variables.

Forward and backward stepwise regressions were used to examine models with a smaller number of predictors. I selected a significant model ($F_{2,190} = 60.596, p = 0.000$; $R^2 = 0.389$) with the variables shown in Table 129.

Table 129

Prediction Model for Personal Growth

Predictor variable	<i>b</i>	<i>Beta</i>	<i>p</i>
Constant	1.253		0.000
Learning	0.868	0.537	0.000
Church-related	0.160	0.226	0.000

Students are high in Personal Growth when they derive Learning from their involvement in community service, and are involved in Church-related community service. The null hypothesis is rejected.

Religious leadership

The null hypothesis for this section of the study is that scores from variables of community service involvement, the student's background regarding community service, and demographic variables do not explain the variation of the Religious Leadership scale.

Seven of the 12 predictor variables were significantly correlated with Religious Leadership ($p = 0.05$). The highest correlations with Religious Leadership were found for

Church-related ($r = 0.714$), Leadership Role ($r = 0.250$), Student's Experience ($r = 0.218$), Parents' Experience ($r = 0.192$), Gender ($r = 0.190$), and Intensity ($r = 0.182$).

A combination of all predictors was significant ($F_{12,181} = 18.527, p = 0.000$). All variables together explained 55.1% of the variance of Religious Leadership ($R^2 = 0.551$). There were two significant predictor variables in the analysis: Church-related (Beta = 0.668, $p = 0.000$) and Leadership Role (Beta = 0.131, $p = 0.017$).

Forward and backward stepwise regressions were used to examine models with the smaller number of predictors. I selected a significant model ($F_{2,191} = 104.267, p = 0.000$; $R^2 = 0.522$) with the variables shown in Table 130.

Table 130

Prediction Model for Religious Leadership

Predictor variable	<i>b</i>	<i>Beta</i>	<i>p</i>
Constant	0.830		0.006
Church-related	0.820	0.701	0.000
Gender	-0.321	-0.115	0.024

Students are high in Religious Leadership when they are involved in Church-related Community Service, and when they are males. The null hypothesis is rejected.

Summary

Tables 131 and 132 summarize the most important results found in the quantitative stage of this study.

Table 131 shows how variables of community service involvement are related to diverse student outcomes in the prosocial, spiritual, and personal domains. There were three statistical procedures used to examine each relationship: the simple correlation, the differences in means (effects) from ANOVA, and inclusion in a multiple regression model.

Table 131

Correlations, Main Effects, and Predictions of Community Service Involvement, Student's Background, and Demographic Variables on Student Outcomes

Community service involvement	Student outcomes																													
	SoEm			PrGr			CiIn			PoIn			PrAp			SpGr			SpAp			PeGr			ReLe					
	C	ME	MR	C	ME	MR	C	ME	MR	C	ME	MR	C	ME	MR	C	ME	MR	C	ME	MR	C	ME	MR	C	ME	MR			
Satisfaction	+	*	†	+	*	†	+	*	†							+	*	†	-	*	†	+	*		+					
Leadership role		*		+	*		+	*								+	*		-			+	*		+	*				
Intensity	+	*		+	*								-		†	+	*		-	*		+	*		+					
Learning	+	*		+	*	†	+	*							†	+	*	†				+	*	†						
Required																														
Additional time	+	*		+	*		+	*								+	*					+	*				*			
Church-related	+	*	†	+	*	†		*	†						†	-	*	†	+	*	†	-	*	†	+	*	†	+	*	†
Student's background			MR			MR			MR			MR			MR			MR			MR			MR			MR			
Parents' experience																														
Student's experience									†																					
Demographic variables			MR			MR			MR			MR			MR			MR			MR			MR			MR			
Work in college																														
Years in residence halls																														
Gender															†						†						†			

Note.

C = Correlation: (+) = Positive correlation, (-) = Negative correlation; ME = Main effect; MR = Multiple regression; SoEm = Social Empathy; PrGr = Prosocial Growth; CiIn = Civic Involvement; PoIn = Political Involvement; PrAp = Prosocial Apathy; SpGr = Spiritual Growth; SpAp = Spiritual Apathy; PeGr = Personal Growth; ReLe = Religious Leadership.

† = Found in multiple regression model.

*Main effect in ANOVA at $p = 0.05$.

Table 132

Interaction Effects of Community Service Involvement and Interacting Factors on Student Outcomes

Community service involvement	Interacting factors	Student outcomes									
		SE	PG	CI	PI	PA	SG	SA	PeG	RL	
CS1 Satisfaction	D1 Work in college										
	D2 Years in residence halls										
	D3 Gender			*							
	CS2 Leadership role					*	*				
	CS3 Intensity						*		*		
	CS4 Learning	†	†	†	†	†					
	CS5 Required										
	CS6 Additional time										
	CS7 Church-related										
	SB1 Parents' experience										
SB2 Student's experience			*		*			*			
CS2 Leadership role	D1 Work in college										
	D2 Years in residence halls										
	D3 Gender						*				
	CS1 Satisfaction				*						
	CS3 Intensity										
	CS4 Learning										
	CS5 Required	*	*				*		*		
	CS6 Additional time							*			
	CS7 Church-related										
	SB1 Parents' experience			*							
SB2 Student's experience	*	*			*			*			
CS3 Intensity	D1 Work in college										
	D2 Years in residence halls							*		*	
	D3 Gender										
	CS1 Satisfaction										
	CS2 Leadership role										
	CS4 Learning		*								
	CS5 Required										
	CS6 Additional time										
	CS7 Church-related										
	SB1 Parents' experience	*	*								
SB2 Student's experience					*						

Table 132–Continued.

Community service involvement			Student outcomes								
			SE	PG	CI	PI	PA	SG	SA	PeG	RL
CS4 Learning	D1	Work in college			*						
	D2	Years in residence halls									
	D3	Gender									
	CS1	Satisfaction									
	CS2	Leadership role									
	CS3	Intensity									
	CS5	Required	†	†	†	†	†				
	CS6	Additional time	†	†	†	†	†				
	CS7	Church-related									
	SB1	Parents' experience									
	SB2	Student's experience									
CS5 Required	D1	Work in college				*			*		
	D2	Years in residence halls	†	†	†	†	†	†	†	†	†
	D3	Gender									
	CS1	Satisfaction									
	CS2	Leadership role									
	CS3	Intensity									
	CS4	Learning						†	†	†	†
	CS6	Additional time									
	CS7	Church-related									
	SB1	Parents' experience		*							
	SB2	Student's experience									
CS6 Additional time	D1	Work in college					*				
	D2	Years in residence halls									
	D3	Gender			*						
	CS1	Satisfaction									
	CS2	Leadership role									
	CS3	Intensity									
	CS5	Learning									
	CS5	Required		*	*					*	
	CS7	Church-related									
	SB1	Parents' experience									
	SB2	Student's experience								†	

Table 132–Continued.

Community service involvement	Interacting factors	Student outcomes								
		SE	PG	CI	PI	PA	SG	SA	PeG	RL
CS7 Church-related	D1 Work in college									
	D2 Years in residence halls	*	*			*	*	*	*	
	D3 Gender									
	CS1 Satisfaction									
	CS2 Leadership role									
	CS3 Intensity									
	CS4 Learning									
	CS5 Required									
	CS6 Additional time									
	SB1 Parents' experience									
	SB2 Student's experience					*				

Note.

CS = Community service involvement measure; D = Demographic variable; SB = Student's background variable; SE = Social Empathy; PG = Prosocial Growth; CI = Civic Involvement; PI = Political Involvement; PA = Prosocial Apathy; SG = Spiritual Growth; SA = Spiritual Apathy; PeG = Personal Growth; RL = Religious Leadership.

† = Not included in ANOVAs due to small *n*.

*Significant at $p = 0.05$.

Six of the seven community service involvement variables (all but Required Community Service) showed significant relationships with most of the student outcome variables. Only Political Involvement was not related to any of the community service involvement variables. These findings indicate that, in general, the more students are involved in Church-related community service, derive Satisfaction from involvement in community service, play Leadership roles when involved in community service, involve intensely in community service, volunteer Additional time for community service, and derive Learning from community service involvement, the highest the prosocial, spiritual, and personal formation on students.

The most important student outcomes associated to community service involvement variables are Social Empathy, Prosocial Growth, Civic Involvement, Spiritual Growth, and Personal Growth. Evidently, community service involvement is associated with outcomes pertaining to all three developmental areas, as said in the previous

paragraph, but more to the prosocial development of students.

Each multiple regression model related to student outcome variables is formed by a combination of six of the 12 variables. The three variables that form part of most models are Church-related, Satisfaction, and Learning. Only one multiple regression model included Student's experience among other variables associated to any student outcome (Civic Involvement). Among the three demographic variables, only Gender pertains to multiple regression models associated to Prosocial Apathy, Spiritual Apathy, and Religious Leadership.

Table 132 shows how the relationship between community service involvement variables and student outcome variables in the prosocial, spiritual, and personal domains differs when other variables are considered. In order to understand the relationship between Satisfaction Derived from Involvement in Community Service and three student outcomes (Civic Involvement, Prosocial Apathy, and Personal Growth), it would be necessary to consider (or depends on) the Student's Experience Regarding Community Service. Also, in order to understand the relationship between Satisfaction Derived from Involvement in Community Service and 2 student outcomes (Spiritual Growth and Personal Growth), it would be necessary to take into account (or depends on) the Intensity of Community Service Involvement. In order to understand the relationship between Satisfaction Derived from Involvement in Community Service and 2 student outcomes (Prosocial Apathy and Spiritual Growth), it would be necessary to consider the Leadership Role Played During Community Service. Finally, in order to understand the relationship between Satisfaction Derived from Involvement in Community Service and Civic Involvement, it would be necessary to take into account the Gender of the student. All other relationships between Satisfaction Derived from Involvement in Community Service and student outcome variables do not depend on the scores of any other factor.

Leadership Role Played During Community Service was related to some student

outcomes. However, in order to understand the relationship between Leadership Role and four student outcomes (Social Empathy, Prosocial Growth, Prosocial Apathy, and Personal Growth), it would be necessary to consider if (or it depends on) the student had experience regarding community service or not. Also, in order to understand the relationship between Leadership Role and four student outcomes (Social Empathy, Prosocial Growth, Spiritual Growth, and Personal Growth), it would be necessary to consider if (or depends on) the involvement was required or voluntary. In order to understand the relationship between Leadership Role and 2 student outcomes (Prosocial Apathy and Spiritual Growth), it would be necessary to consider if (or depends on) the student derived Satisfaction from involvement in community service (these results also appear in the previous paragraph when I presented the relationship between Satisfaction and Prosocial Apathy, and between Satisfaction and Spiritual Growth). In order to understand the relationship between Leadership Role and Civic Involvement, it would be necessary to consider if (or depends on) the student's parents had experience regarding community service or not. In order to understand the relationship between Leadership Role and Spiritual Apathy, it would be necessary to consider (or depends on) whether the student volunteered additional time for community service. In order to understand the relationship between Leadership Role and Political Involvement, it would be necessary to consider (or depends on) the Intensity of Community Service Involvement of participants. In order to understand the relationship between Leadership Role and Spiritual Growth, it would be necessary to consider (or depends on) the Gender of the student. All other relationships between Leadership Role Played During Community Service and student outcome variables do not depend on the scores of any other factor.

Intensity of Community Service Involvement was related to some student outcome variables. However, in order to understand the relationship between Intensity and 2 student outcomes (Spiritual Apathy and Religious Leadership), it would be necessary to

consider (or depends on) the number of years the student spent in the residence halls. In order to understand the relationship between Intensity and 2 student outcomes (Spiritual Growth and Personal Growth), it would be necessary to consider (or depends on) whether the student derived Satisfaction from involvement in community service (these results appear in a previous paragraph where I presented the relationship between Satisfaction and Spiritual Growth, and between Satisfaction and Personal Growth). In order to understand the relationship between Intensity and 2 student outcomes (Social Empathy and Prosocial Growth), it would be necessary to consider (or depends on) whether the student's parents had experience concerning community service. In order to understand the relationship between Intensity and Prosocial Apathy, it would be necessary to consider (or depends on) whether the student had experience concerning community service. In order to understand the relationship between Intensity and Prosocial Growth, it would be necessary to consider (or depends on) whether the student derived learning from involvement in community service. In order to understand the relationship between Intensity and Political Involvement, it would be necessary to consider (or depends on) the Leadership Role the student played during community service involvement (this result appears in the previous paragraph where I presented the relationship between Leadership Role and Political Involvement). All other relationships between Intensity of Community Service Involvement and student outcome variables do not depend on the scores of any other factor.

In order to understand the relationship between Learning Derived from Community Service Involvement and Civic Involvement, it would be necessary to consider (or depends on) the number of hours the student worked while in college.

In order to understand the relationship between Required Community Service and 2 student outcomes (Political Involvement and Spiritual Apathy), it would be necessary to consider (or depends on) the number of hours the student worked while in college. In

order to understand the relationship between Required Community Service and Prosocial Growth, it would be necessary to consider (or depends on) whether the student's parents had experience concerning community service.

Additional Time Volunteered for Community Service is related to some student outcome variables. In order to understand the relationship between Additional Time and three student outcomes (Prosocial Growth, Civic Involvement, and Personal Growth), it would be necessary to consider (or depends on) whether the student had Involvement in Church-related Community Service. In order to understand the relationship between Additional Time and Civic Involvement, it would be necessary to consider (or depends on) the Gender of the student. In order to understand the relationship between Additional Time and Prosocial Apathy, it would be necessary to consider (or depends on) the number of years the student spent in the residence halls.

In order to understand the relationship between Involvement in Church-related Community Service and six student outcome variables (Social Empathy, Prosocial Growth, Prosocial Apathy, Spiritual Growth, Spiritual Apathy, and Personal Growth), it would be necessary to consider (or depends on) the number of years the student spent in the residence halls. In order to understand the relationship between Involvement in Church-related Community Service and Political Involvement, it would be necessary to consider (or depends on) whether the student had experience concerning community service.

Community service involvement variables with the largest number of interaction effects on student outcome variables are Leadership Role Played During Community Service, Intensity of Community Service Involvement, Satisfaction Derived from Involvement in Community Service, and Involvement in Church-related Community Service Involvement. These results are consistent with the most important community service variables that correlated with and had main effects on student outcomes as already

pointed out when interpreting Table 131.

The student outcomes with the largest number of interaction effects on the community service involvement variables are Prosocial Growth, Prosocial Apathy, Spiritual Growth, Personal Growth, and Civic Involvement. These results are consistent to those already described when interpreting Table 131.

In this chapter, I presented the data obtained after the quantitative stage of the study. I presented descriptive statistics of the sample, as well as the statistical relationships, interactions, and combinations of the different variables to make predictions which allowed me to respond to Research Questions 2 through 10. Chapter 6 presents the summary of results, discussion of results, conclusions, and recommendations of the dissertation.

CHAPTER 6

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

Since contemporary Mexican society is experiencing the need to increase its citizens' commitment to helping behaviors and kindness, a growing number of educational institutions are reflecting on their role to foster cooperative behavior in students. Involving students in community service has become a vehicle not only to deter moral decay but to develop in students an interest in the well-being of society, also known as prosociality.

This dissertation purposed to understand the characteristics of the community service experiences that occur in three Seventh-day Adventist higher-learning institutions in Mexico. Later, I studied the relationship between the way students become involved in community service and the prosocial, spiritual, and personal development of students. Also, I studied how that relationship depended on the presence of demographic variables or the students' background in community service. The ultimate goal of the study was to obtain combinations of characteristics of community service involvement, the students' community service background, and demographic variables that predict occurrence of prosocial, spiritual, and personal development.

Literature Review

The Christian theistic worldview emphasizes the believers' privilege to love others as God has loved them in the first place. Christian love is parallel to prosociality as both serve those in need. In that regard, the roots of community service can be found in early Judaism and Christianity.

However, the recent idea of connecting community service to education comes from educational settings that endorse experiential learning, theories that see education as a means to a more cooperative, democratic society (Dewey, 1938, 1966; Kolb, 1984). This notion is based on the work of several educational theorists including Kinsley (1994), Wade (1995), and Hepburn (1997). From the standpoint of the nature of human learning, the seminal works of Jean Piaget (1932, 1952), James Coleman (1990), and David Kolb (1984) lay the foundation for a theoretical framework of experiential learning in the fashion of service-related projects (Kinsley, 1994).

Thanks to results obtained through educational research (Eyler et al., 2001; Gray et al., 2000), the developmental benefits of community service have become widely accepted (Roché, 1997).

Community service was studied in this dissertation based on the involvement theory (Astin, 1984, 1985; Astin et al., 1999) which affirms that, for student formation to take place, students need to actively engage in the learning environment, in this case, community service (Astin et al., 2000). In this regard, independent variables of this dissertation represented different aspects of involvement in community service which were related to student outcomes.

The second theoretical foundation came from the work of Omoto and Snyder (1993, 1995, 2002) who have researched the social and psychological aspects of volunteerism and helping relationships. These researchers propose that students follow a process in their prosocial formation which implies a continuum consisting of antecedents, experience, and consequences. This dissertation studied diverse variables such as experience concerning community service, motivation to perform community service, residence, gender, and work during college to see if they had any impact in the relationship between involvement in community service and student outcomes.

Methodology

Mixed methods were used in order to understand how community service is experienced in the schools. First, a qualitative approach based on three case studies was used and, second, a quantitative approach was employed to survey 202 students of the three universities.

For the case studies, I visited the three institutions where I selected key people from each institution to interview either individually or in a small group. Data were also obtained by means of published reports, archives, videos, and observations of service experiences. Conversations with informants were guided by means of written questions. The intention was to see how the visited institutions commit to community service in their mission statements, planning, curricula, government structure, student life, and atmosphere. Also, case studies revealed the way each particular institution carries out community service, what community service projects institutions do, and how institutions involve the administration, staff, faculty, and students in it.

Collected data from case studies were transcribed, printed, and coded to obtain the main themes. Five main themes were obtained during the data analysis: commitment to community service, institutional ethos and culture towards community service, variety of community service activities, people and roles in community service, and impact of community service on the students. Later, themes were analyzed across all of the cases in order to identify similarities and differences among institutions about the experience of community service.

A survey questionnaire, which provided information about the students' participation in 10 different community service activities, was designed and given to 202 seniors from the three institutions. The questionnaire also provided information about the conditions under which students do community service in their respective institutions. Eventually, these conditions became variables used to study correlations and effects on the

students.

Data obtained from questionnaires were entered and analyzed using SPSS, a statistical software package.

Major Findings and Discussion

This dissertation found that all three schools developed, much in the same fashion but in their own terms, a cluster of ideals where, among other values, they stated commitment to service. For service, schools implied a spiritual connection of the students to God prior to the connection between the students and other human beings. Others have found that service, as part of the moral and civic development of students, deserves intentional commitment and should be easy to identify in mission statements (Colby, Ehrlich, Beaumont, & Stephens, 2003; Malphurs, 2005) where the ideals, beliefs, and convictions of institutions are publicized (Witzig, 1984) along with the means to their accomplishment (Zackrison, n.d.).

All schools have deliberately developed an institutional atmosphere that conveys to students the importance and value of service. The literature holds that this atmosphere or ethos supports community service projects and is used by the schools to imbue students into it (Mouritsen, 1986; Ritter, 1992; Kuh, Kinzie, Schub, & Whitt, 2005). I found that institutional ethos set the schools' attitudes towards service, effectively influencing diverse aspects of the day-to-day operations of student life. Other writers affirm that the presence of a tradition of service at the institutions helped establish both the infrastructure and the value system needed for the integration of service (Gray, Ondaatje, & Zakaras, 1999).

There is an array of activities of community service in which students from all schools participated. Although most of the community service projects are common among institutions, each school seems to stress a particular way of engagement. I found that the implementation of community service varies from required to voluntary participation. In this regard, Colby et al. (2003) said that for civic and moral formation to

be effective, it has to be holistic. By that they mean that “the approach addresses many different aspects of students’ moral and civic development, and it does so through many different sites in the academic and nonacademic life of the campus, with significant efforts to connect those sites” (p. 9).

All schools relied heavily on faculty and students and less on the administration to lead and perform service to the community. The structure that undergirds community service in schools varies with regard to the degree of sophistication. Also, schools showed differences in the way to finance, advertise, and assess the feasibility of community service projects. However, all three schools were rich in interactions between students, peers and faculty. Benne (2001) affirms that the support of a few dedicated faculty members providing order and direction, a critical success factor found in mine and other studies related to service in higher education (Gray et al., 1999). Studies performed by others hold that structured service projects are more beneficial both for students and faculty (Alvarez McHatton, Thomas, & Lehman, 2006; Koliba, 2000; Menezes, 2003).

I found that there is an evident lack of empirical research at these three universities about the impact community service involvement has had on participants perhaps because administrators rely so much on what their philosophy of education affirms about the value of community service that they see no apparent need for empirical support. Nonetheless, the researched universities manifested interest in orienting the students’ involvement in community service towards developmental goals. Philosophical reasons might explain why the cases reveal interest in spiritual and prosocial formation in the three schools, as community service would be conducive to acquiring the traits of a Christian character.

Later in the study, when I tried to address such lack of research on the community service outcomes, I found that community service involvement does have an impact on the prosocial, spiritual, and personal development of students. I proceed now to present and discuss the descriptive and inferential data collected in this dissertation.

Subjects for this research were 202 senior students from 18 academic programs in three Adventist educational institutions in Mexico. Subjects were male and female students who mostly worked 4 hours or more a day in a typical semester and who lived at least 2 years or more in the university's residence halls.

The three most practiced community service projects in the studied institutions were: giving food, clothes, or toys to the poor; teaching seminars on health, family, or education; and, cleaning houses, yards, or streets. What these community service projects have in common is that they do not require complex organization or sophisticated hardware and tools, which may be why coordinators of community service on campus selected them.

Most students derived satisfaction after participating in community service especially in projects that implied direct contact with those being helped. This finding might be explained by the fact that after the service project, students observed how those in need were benefitted or heard words of gratitude from those who were helped. On the other hand, it is harder to derive satisfaction when there is no one around to express thankfulness, like when sweeping streets or parks in the community.

Most seniors played the role of leaders when they participated in community service at least twice during their college years. However, the percentage of leadership participation declines when students engage in instructional community service projects. Instructional projects may not necessarily require students to organize, supervise, and cheer up participants as it does in other community service projects. Actually, it does require the leadership of teachers from the university to oversee students in class.

Most subjects report having a moderate intensity of involvement when participating in community service. The projects where students became most intensely involved indicate direct contact with people. The projects where students became slightly involved for the most part are related to teaching seminars. When teaching seminars,

community service participants do not necessarily see a physical need in people as in direct service projects. Besides, changes through education tend to be slow to show up. This time delay or, worse, lack of feedback may discourage some students from engaging in teaching seminars or classes.

A high percentage of subjects reported learning derived from community service. Understandably, students stated having learned the least from activities such as cleaning houses, yards, or streets and hair grooming because the skills needed to perform them do not imply challenging mental processes or behaviors and, also, because tasks like these are not related to the knowledge area of the students.

A high percentage of subjects reported voluntary participation in all community service activities, especially those related to instruction such as teaching seminars or classes to adults and children. Apparently, despite a slight involvement in instructional community service, students liked it to the point of asking voluntarily to participate in the service projects.

Additional time volunteered for community service was high for most of the students which suggests that, generally speaking, students feel attracted to community service. Projects for which students volunteered less time include cleaning houses, yards, and streets and training of adults. Students volunteered more time to projects like nursing the sick and health brigades.

When students were asked how frequently they participated in community service organized by the university church, almost half of the students responded frequently or very frequently. This tells us that the youth organizations coordinated by the university church have a strong service program as far as the number of students participating is concerned.

The seven variables of community service involvement are associated with each other, as suggested by the descriptive findings reported above. That is, the projects from

which students tend to derive the most satisfaction are also those projects which students mostly tend to lead, learn from, volunteer most time to, and voluntarily participate in.

Most students and their parents had slight pre-college background concerning community service involvement. However, respondents report their parents as having a higher percentage of intense involvement in community service than they do. It is likely that most of the prior involvement in community service from students and parents comes from the church.

Prosocial development in subjects was measured through five variables. Students were found high in Prosocial Growth and Social Empathy. Students were found moderate in Civic Involvement and Prosocial Apathy. Political Involvement was the only prosocial development variable where subjects were found low. Spiritual development was measured through 2 variables. Students were found high in Spiritual Growth, and between low and moderate in Spiritual Apathy. Personal development was measured through 2 variables. Students were found high in both variables.

Here I report the variables that were associated with student outcomes in their respective domains.

Six out of the seven variables of community service involvement were positively associated with Social Empathy, something only found in the development of Spiritual Growth and Personal Growth. Therefore, Social Empathy is likely to occur as a result of participating in community service. It was found that Intensity of Community Service Involvement positively affected Social Empathy only when the parents' experience concerning community service was low. This finding might result from the fact that students gained information from their parents, whether by direct instruction or simply observing their parents' behavior as social learning theory dictates (Grusec, 1991). Social Empathy is not related to Required Community Service.

Prosocial Growth was the only dependent variable associated with all variables of

community service involvement; six variables were positively associated with Prosocial Growth and one variable was negatively associated with Prosocial Growth. For this reason, Prosocial Growth is very likely to occur as a result of participating in community service. Results show that Leadership Role positively affected Prosocial Growth best when students had a moderate level of Required Community Service. Required Community Service negatively affected Prosocial Growth only when the parents had no experience concerning community service. These 2 findings highlight the role of intrinsic motivation and the family context as antecedent to becoming involved in community service, something suggested in the model developed by Omoto and Snyder about volunteer behavior (1993, 1995). There is need for a more intense influence from the parents' social learning in order to overcome a low intrinsic motivation towards community service. Leadership Role positively affected Prosocial Growth only when students did not have experience concerning community service. Intensity of Community Service Involvement positively affected Prosocial Growth best when students derived moderate levels of Learning from Community Service Involvement and when the parents had no experience concerning community service. Additional Time Volunteered for Community Service positively affected Prosocial Growth only when students' Involvement in Church-related Community Service was low. Intensity of Community Service Involvement positively affected Prosocial Growth best when the Learning derived by students was moderate or when the parents had no experience concerning community service. In these findings, according to involvement theory, learning acts as a catalyst to motivate the students' intensity of involvement because, as students gain knowledge, experiences, and values, students feel inclined to invest more energy in service. Moreover, Astin et al. (2000) found that the single most important factor associated with a positive service-learning experience appears to be the student's degree of interest in the subject matter, something similar to my findings about Learning Derived from Community

Service.

Civic Involvement was associated with all but 2 of the variables belonging to the community service involvement experience. This means that Civic Involvement is also likely to occur as a result of participating in community service, confirming the involvement theory. Satisfaction Derived from Involvement in Community Service and Additional Time Volunteered for Community Service positively affected Civic Involvement only in women. Satisfaction Derived from Involvement in Community Service positively affected Civic Involvement only when students had slight experience concerning community service, a finding concurrent with Omoto and Snyder's antecedent stage (1993, 1995). Learning Derived from Community Service Involvement positively affected Civic Involvement best when students worked up to 3 hours a day, which can be explained by the fact that shorter periods of work allow for more learning from the service experience, which means a stronger likelihood of prosocial formation (Astin, 1984; Astin et al., 1999). Civic Involvement was not related with Intensity of Community Service Involvement or Required Community Service.

Political Involvement is a dependent variable belonging to the prosocial development of students. Political Involvement is not related to any community service involvement variables. State and federal elections in the country occur every 6 years, whereas municipality and congress leaders are elected every 3 years. Besides, elections are usually held in July, when students are not in classes. No relationship was found between Political Involvement and community service involvement variables probably because students did not participate enough.

Prosocial Apathy was negatively associated with all but two of the variables belonging to the community service involvement experience, meaning that Prosocial Apathy is less likely to occur as a result of becoming involved in community service, as the involvement theory maintains. Additional Time Volunteered for Community Service

affected positively Prosocial Apathy only when the students lived 4 years or more in the dormitories. Conversely, Additional Time Volunteered for Community Service negatively affected Prosocial Apathy only when students lived 1 year in the dormitory. Involvement in Church-related Community Service negatively affected Prosocial Apathy best when students lived in the community. Contrary to the experience of students who stayed fewer years in the dormitories, those who spent their whole careers in the residence halls either lost the perceived emphasis on community service or lost interest in community service with the passing of time. This might be probably due to their own personalities, a fact that Omoto and Snyder (1995) consider in their model. Satisfaction Derived from Involvement in Community Service negatively affected Prosocial Apathy only when students had slight experience concerning community service. Leadership Role Played During Community Service negatively affected Prosocial Apathy only when students had intense experience concerning community service. Intensity of Community Service Involvement negatively affected Prosocial Apathy best when students had intense experience concerning community service. In Omoto and Snyder's (1995) model it is stated that satisfaction is a factor that promotes the continuation of involvement in community service. The fact that students had experience with community service also complies with the antecedent stage of Omoto and Snyder's (1993, 1995) model to predict involvement in helping behaviors. Prosocial Apathy is not related to Learning derived from Community Service Involvement or Required Community Service.

Spiritual Growth was associated with all but one of the variables belonging to the community service involvement experience. This means that Spiritual Growth is likely to occur as a result of becoming involved in community service, as involvement theory asserts. Satisfaction positively affected Spiritual Growth best when students had high Leadership Role and only when students had moderate Intensity. Wuthnow (1991) discovered that the emotional fulfillment or satisfaction we receive from doing good to

others is a limited incentive to caring; fulfillment must precede caring rather than derive from it. If students are leaders in the projects and become involved with moderate intensity, it is because they are fulfilled in the first place. Leadership Role Played During Community Service Involvement positively affected Spiritual Growth only in males and only when students had a moderate level of required community service. Students who engage in community service by their own will would be more prone to be selected as leaders and, in turn, become involved more intensely in community service, a fact that is consistent with involvement theory. Involvement in Church-related Community Service positively affected Spiritual Growth best when students lived 2 or 3 years in the dormitories because those who stay longer in the dormitories tend to be leaders of youth organizations that engage deeply in community service in the local church. Spiritual growth is not related to required community service.

Spiritual Apathy is related to all except 2 of the independent variables. Intensity of Community Service Involvement negatively affected Spiritual Apathy only when students lived 4 years or more in the residence halls, because staying longer in the dormitories helps students to acquire the ethos and ideals of the institution (Gray et al., 1999). Required Community Service negatively affected Spiritual Apathy only when students did not work. Students who work usually have less free time than students who work; requiring community service for those who have less free time increases Spiritual Apathy. Spiritual Apathy is not related to Learning Derived from Community Service Involvement and Additional Time Volunteered for Community Service.

Personal Growth is associated with all but one of the independent variables, making Personal Growth very likely to result after participating in community service, as involvement theory holds. Satisfaction Derived from Involvement in Community Service positively affected Personal Growth best when students had moderate levels of Intensity of Community Service Involvement and only when students had slight experience concerning

community service. Omoto and Snyder (1995) and Astin (1999) have said that satisfaction and intensity of involvement have an impact in the prosocial lives of students. This finding seems to suggest an impact in the personal sphere of students as well. Leadership Role Played During Community Service Involvement positively affected Personal Growth best when students had moderate levels of Required Community Service and only when students had no experience concerning community service. Students who participate in leadership develop self-worth and self-efficacy for school and career because it is these traits that are needed to be a good leader. Additional Time Volunteered for Community Service positively affected Personal Growth best when students had very high levels of Involvement in Church-related Community Service. Involvement in Church-related Community Service positively affected Personal Growth best when students lived 2 or 3 years in the residence halls. Life in the residence halls, with its more varied student experience and richer interactions between students and faculty, affords a more effective environment for personal development. Besides, students who live in the dormitory tend to become more involved in Church-related community service as the institutional culture dictates. Personal Growth is not related to Required Community Service.

Religious Leadership is associated with all but 2 of the independent variables. Therefore, Religious Leadership is likely to result after participating in community service, as involvement theory holds. The relationship between Religious Leadership and community service involvement does not depend on the presence of other variables. Religious Leadership is not related to Learning Derived from Community Service Involvement or Required Community Service.

Conclusions

This dissertation has helped to better understand community service as experienced in the three Adventist universities in Mexico and the way involvement in community service is associated with the development of student outcomes. I can conclude that the

benefits obtained through community service in the prosocial, spiritual and personal development of students are worth the effort. Also, this study confirms both the validity and relevance of integrating community service into the academic program and student life of all higher learning institutions, as observed in other studies in this field.

I subdivided my conclusions according to the methodology research stages I followed, and they are the following:

Qualitative Stage of the Dissertation

1. Community service works as a formative resource whenever institutions take seriously the moral and civic development of their students and make an intentional commitment to that goal by making it as central to their mission statement as possible.

2. Philosophy statements, mission statements, vision statements, and values are crucial to setting what is high-priority for the institutions.

3. Deliberately created ethos and culture of community service in higher learning institutions help students to embrace community service as a value.

4. Educational institutions will benefit more from community service when they define the nature of the service projects themselves without hindering initiatives and plans about community service originating from the student body.

5. Community service is more successful when the institution offers wider diversity in the kinds of activities available to students.

6. Structure is needed to plan, organize, and implement the community service projects. It is up to every institution to decide which form of structure to use when managing community service. This structure may include diverse human groups such as faculty, staff, and students.

7. In order to attain a solid community service program, educational institutions are helped by a strong mentor relationships where students interact with faculty, staff, and other committed older students who may be functioning as leaders. Through these

interactions and social dealings, students learn virtues and moral behaviors related to community service.

8. Voluntary community service activities with the support of committed people at the schools builds up an adequate atmosphere for value formation.

9. Continuous empirical evaluation of community service's developmental goals provides more reliable evidence on which to base decisions than just soliciting anecdotal reports from students.

Quantitative Stage of the Dissertation

1. Student outcomes are associated with community service when students:
 - a. increase their intensity of involvement
 - b. increase the learning, time volunteered for community service, and satisfaction derived from involvement in community service
 - c. play leadership roles when engaged in community service
 - d. become involved in church-related community service.
2. Community service probably does not contribute to political involvement.
3. Developmental gains are attained when students and their parents engage in community service earlier in their lives.
4. Working while attending college and living in the residence halls play a positive role in student prosocial, spiritual, and personal development.

Recommendations

After completing this dissertation, I have recommendations that seem appropriate for each school in particular.

Linda Vista University needs to take advantage of the highly-committed-to-service atmosphere it has by being more deliberate in the planning and implementation of service projects. Since most of the community service is carried out through youth organizations,

adding academic support to service projects would increase student outcomes.

The University of Montemorelos offers to students a more detailed planning of community service as well as a coordinating structure to keep service projects running. However, Montemorelos needs to reinforce its empirical research related to community service. In addition to the community service that is already a complementary requirement of the curriculum, Montemorelos should implement service-learning as well.

The University of Navojoa is on the verge of losing service as a distinctive mark of its philosophical commitment gained through the Mercy Sabbath. The administration and faculty need to talk and find ways of engaging students in community service in spite of financial constraints.

Educational institutions and authorities in general interested in promoting community service on campus would benefit if they:

1. Plan, organize, and implement community service projects with their preferred developmental goals in mind as a requirement for the students, since this study has found that requiring community service is related neither positively nor negatively to the prosocial, spiritual or personal development of the students.

2. Help faculty members and staff perceive the importance and value of their participation in community service before implementing any project on campus.

3. Make efforts to help the students see the benefits of their participation in community service, particularly from the developmental standpoint.

4. Avoid any hint of disorganization or overcrowding when doing community service.

5. Carefully select the dates for community service projects, avoiding conflicts with any other activities before launching.

6. Plan the amount of time students will spend in community service.

7. Openly discuss the occurrence of community service on days of worship

(depending on the religious convictions of the institution) as this is a matter of conscience.

8. Evaluate the impact of engaging students in community service.

9. Encourage a higher percentage of community service projects where students have direct contact with those being helped.

10. Church-related community service needs to be exercised in coordination with the school's community service.

11. Additional efforts need to be done to stimulate and link community service in college to the lower academic levels.

12. Efforts should be made towards a strategic plan that includes participation in community service across academic levels in Adventist schools.

13. Chaplains and university church pastors should be encouraged to include community service in their spiritual master plan.

14. Schools need to evaluate the attainment of community service's developmental goals through empirical research to better understand the direction that community service is taking with regard to student formation.

Further Research

Other worthy lines of research growing out of this dissertation research include studying the formative impact of involvement in community service throughout college years. Also, if the schools would implement service-learning, another line of research would be to compare the formative results on students obtained through service-learning with those presented in this study.

Due to these findings on college students' experience with community service, it would be useful to investigate and compare the formative impact of community service involvement starting from elementary school in Adventist education.

More research is needed to better enhance our understanding of the impact of particular variables of community service involvement on the development of students. An

experimental research design that provides more control on the interplaying variables would surely benefit this understanding.

Although not part of this study, the effect of the demographic variables on the development of students would provide important information beyond the scope of this dissertation.

A final line of research would be a follow-up study on students participating in community service after they have been out of college for a while.

APPENDIX A
GUIDE TO INTERVIEWS

GUIDE TO INTERVIEWS

For this dissertation, the researcher was guided by the following protocol when interviewing the subjects:

1. From the perspective of your office, how do you understand community service?
This question intends to explore the understanding each leader has about community service.
2. How does the university express commitment to community service in its statements of direction? In other words, what the institution's philosophy, purposes, statement of mission, statement of vision, and values say about community service. Within this question, there is an intention to explore the existence of any voted action, agreement or administrative consensus regarding community service. All these will lead the researcher to the degree of corporate commitment to community service.
3. How does your office express commitment to community service in its mission statement or job description? This question will allow the researcher to see if there is any degree of alignment between the institutional commitment to community service and the office of the interviewed leader.
4. What are the university's goals in involving students in community service?
Literature on the topics of community service and service-learning provides a number of possible aims which were presented to the interviewees in written form (see instrument in Appendix B). Leaders rated goals in the right column and, later, selected the five most important goals of community service for their institutions.
5. Now, we will talk about the community service activities of the university:

- a. What particular community service required activities occur in the university? That is, the specific list of activities that the different schools perform.
 - b. What particular community service voluntary activities occur in the university? Again, the specific activities that the different schools perform.
 - c. Are these activities the same every school year?
6. Let us talk for a moment about the planning of community service on this campus:
- a. What committee or department is responsible for conducting community service on campus?
 - b. Who are the members of such department or committee?
 - c. Whom is this committee or department accountable to?
 - d. What job/task description or document has the university written to guide the work of the department or committee?
 - e. Who is/are in charge of the planning process of each community service project of the university?
 - i. The committee alone?
 - ii. The committee plus leaders of the schools?
 - iii. The directors of the schools?
 - iv. The faculty of the schools?
 - v. The students themselves?
 - vi. Is the administration present during the planning of community service projects?
 - f. What is the process for planning community service projects for the school year?
 - i. Do you write specific objectives to accomplish for every community service project?

- (1) What do your objectives look like?
 - ii. Do you call each community service projects by a particular name?
- g. What elements are you taking into consideration when selecting a site for community service?
 - i. Do you assess or diagnose the community's needs before planning?
 - ii. Do you receive requests from the community?
 - iii. Is distance from campus something important to consider?
 - iv. What if any given community service project requires special competencies from participants. Would you still consider it? Why?
 - v. Do you encourage any particular the type of project? If so, which projects?
 - vi. Do you encourage any particular size of project? How many individuals do you plan to involve when planning community service projects?
 - vii. Is there any connection between the academic disciplines of the students and the projects that are selected for participation?
- h. When do students go to community service?
 - i. Are there any time boundaries for the duration of community service projects?
 - ii. What if the project is not concluded by the time of your deadline?
- i. What is the available budget for community service?
 - i. How is the budget managed for community service?
 - ii. Who provides transportation when going out to the community project?
 - iii. Who provides the necessary tools or materials for the community project?

- iv. Who provides drinks and/or food during the community project?
- j. Who is in charge of getting the appropriate permits or authorizations for carrying out any community project?
 - i. For students to leave campus?
 - ii. For faculty to leave campus?
 - iii. For vehicles, tools or materials to leave campus?
 - iv. From city hall or county authorities?
- k. How do you care for the security of the students while in a community service project?
- l. How do you keep communication with those who will be hosting the community service project?
- m. Where are the community service projects plans recorded and kept?
- n. How do you get the students to know the value of and process for becoming involved in community service?
 - i. Do you print posters for your community service projects?
 - ii. Do you print any newsletter?
 - (1) Who receive such a newsletter?
 - iii. Do you air your community service programs on the media?
 - iv. Who is in charge of all of your propaganda?
- 7. Now, let us move on to the implementation stage of community service projects.
 - a. Once the project is planned, who is in charge of coordinating the activities in site?
 - b. What is the student expected to do when involved in such community service activities?
 - i. Is there any moment when students play leadership roles during the performance of community service projects?

- ii. Do students do more than one project at a time?
 - iii. Do you make provisions for the participation of students with disabilities?
 - c. Is the faculty expected to be part of community service projects?
 - i. What are the functions faculty members play in community service projects?
 - ii. How is the faculty expected to help students to develop the values and attitudes you aimed to?
 - iii. How do you expect your faculty to reach the goals of community service you selected as most important?
 - iv. Do they receive any induction as to what they are expected to do?
 - v. In case not all faculty is to be present during a community service project, how do you select those who are to participate?
 - vi. In the event of absences or misconducts by the students, how are they handled?
 - d. Are the members of the administration present in the performance of the community service activities?
 - i. What is their role when present in any community service project?
- 8. Could you share some highlights about any particular community service you recall?
 - a. Whenever there is some significant story, how is it obtained?
 - b. How is that significant story told to the student body and faculty?
 - c. Do you report your results to the county or city hall authorities?
- 9. Let us, now, discuss what happens after the community service is performed.
 - a. What happens when the community service project ends?
 - i. Is there any ulterior discussion with students about the experiences

- lived while in the project?
 - ii. Do professors do any connections between the service experiences and class contents?
 - iii. Is the student led to obtain any spiritual lesson from the service experience?
 - iv. Is the student led to observe sociocultural differences and the way to bridge them?
 - v. Is there any emphasis on the student's responsibility towards the needs of those in the community?
- b. How is the university verifying the attainment of the goals for involving students in community service?
- i. Who gets to know the results from such assessment?
 - ii. How do such results impact the course of community service projects in the future?
- c. Have you conducted any empirical study regarding the community service activities of the university?
- i. If so, can you provide such a study or studies?
- d. Do you observe any attitude change in students who have been involved in community services?
- i. If so, what is it?
- e. Do you observe any behavior change in students who have been involved in community services?
- i. If so, what is it?
10. Finally, what else do you think I should know regarding the topic of community service in your institution? The researcher allowed the interviewee to expand in further lines of inquiry regarding community service in the university.

APPENDIX B
QUESTIONNAIRE

Community Service Involvement Questionnaire

This is an instrument intended to collect information about community service involvement in Seventh-day Adventist colleges in Mexico. It is not necessary to write your name on this paper, as all information collected in this study will be anonymous. You can request additional information or ask any questions on the procedures of this study at any moment during your participation in it. Please answer according to the experiences you have had during your college life when applicable. In participating in this study there are no physical or psychological risks nor monetary benefits. This questionnaire assumes voluntary participation, which may be discontinued at any time without penalty or prejudice.

I. Mark the appropriate responses in the boxes provided for each question.

1. How would you describe your experience doing service projects to benefit your community (community service) before entering college?
 - No prior experience in community service
 - Slight involvement in community service
 - Intense involvement in community service
2. How would you describe your parents' experience in community services?
 - No experience in community service
 - Slight involvement in community service
 - Intense involvement in community service
3. Does your university require you to participate in community services?
 - Yes
 - No

4. How frequently are you involved in community service activities?
 - Twice a week or more
 - Once or twice a semester
 - Once a school year
 - Nine to twelve times a semester
5. Considering a typical semester, how many hours have you worked while in college?
 - I do not work
 - Up to 2 hours a day
 - 3 hours a day
 - 4 hours a day
 - 5 hours a day
 - 6-8 hours a day

6. What is the career(s) you are pursuing? Mark all those that apply.
 - Business administration
 - Chemical/clinical analyst
 - Computing systems administration
 - Computing systems engineer
 - Dental technology
 - Education
 - Educational psychology
 - Elementary education
 - Medicine
 - Other _____
 - Music
 - Music education
 - Nursing
 - Nutrition
 - Pre-elementary education
 - Public accounting
 - Theology
 - Visual arts
 - Visual communication

7. What relationship do you expect from the organizers/leaders of the community service activities you are involved in?
 - I expect they are people I know
 - I don't care if I know them
8. What expectation do you have concerning the organizers/leaders of the community service activities you are involved in?
 - I expect they are responsible people
 - I don't care if they are not responsible

9. How long have you lived in the residence hall while in college?
 - 0 years
 - 1 year
 - 2 years
 - 3 years
 - 4 years
 - 5 years

10. What is your religious affiliation?
 - Active Seventh-day Adventist
 - Inactive Seventh-day Adventist
 - Active Christian other: _____
 - Inactive Christian other: _____
 - None

11. What is your sex?
 - M
 - F

II. What types of community projects are you likely to get involved in during a typical semester?

Types of project	For sure	Very likely	Not sure	May be	Definitely not
Projects where my friends are going	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Projects that last just one day	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Projects that last the whole semester	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Projects where I can closely relate with my teachers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Projects where I don't feel compelled to give money	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Projects where I can make new friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Projects where I can be a leader	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Projects where I can relate with those I am helping	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Projects where I can develop new skills	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Projects that are near to campus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Projects that are far from campus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Projects that are related to my career	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

III. Mark the boxes in column A with those community service activities where you have been involved at least two times. Then, on each activity, rate in the six B columns your experience gained from your involvement.

A. Activities you were involved in	B.1. How did you like to participate?	B.2. What role did you play?	B.3. How involved were you in your participation?	B.4. How much did you learn from the activity?	B.5. Were you required to participate in this activity?	B.6. What additional time did you spend in this activity besides the requirement?
<input type="checkbox"/> Food, clothes, or toys given away to poor families	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time
<input type="checkbox"/> Seminars on health, family or education topics	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time
<input type="checkbox"/> Building or rebuilding projects	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time
<input type="checkbox"/> Musicians classes to children	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time
<input type="checkbox"/> Training courses for adults	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time
<input type="checkbox"/> Hair grooming	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time
<input type="checkbox"/> Health brigades	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time
<input type="checkbox"/> Nursing the sick	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time
<input type="checkbox"/> Cooking classes	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time
<input type="checkbox"/> Cleaning of houses, yards and streets	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time
<input type="checkbox"/> Other _____	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time
<input type="checkbox"/> Other _____	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time
<input type="checkbox"/> Other _____	<input type="checkbox"/> Did not like at all <input type="checkbox"/> Like it <input type="checkbox"/> Like it very much	<input type="checkbox"/> Overall leader <input type="checkbox"/> Small group leader <input type="checkbox"/> Participant	<input type="checkbox"/> Intensely involved <input type="checkbox"/> Moderately involved <input type="checkbox"/> Slightly involved	<input type="checkbox"/> Nothing <input type="checkbox"/> Learned a little <input type="checkbox"/> Learned a lot	<input type="checkbox"/> No, I volunteered <input type="checkbox"/> Yes, I was required	<input type="checkbox"/> No additional time <input type="checkbox"/> Some additional time

IV. Think of your overall experience gained from participating in community service projects, and comment on what has been the benefit you have obtained from them.

Benefit	Very much benefit	Mod- erate bene- fit	Some benefit	Very little benefit	No benefit
Enhanced my academic learning	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Developed awareness in me of community needs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Intensified my self-esteem and self-confidence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Improved my leadership qualities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Increased my spirituality	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aroused in me interest to assist the needs of others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Developed civic skills and deepened citizenship in me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Helped me to appreciate sociocultural diversity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fostered my career choice	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Empowered in me a sense of doing something to reverse social inequality	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Caused me to give of myself	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Developed in me an orientation towards mercy and generosity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Caused me to testify for Christ and win souls	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Promoted in me the exploration and adoption of values	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

V. Considering your college years, answer these questions by selecting the appropriate option.

A. How many times have you:

1. Voted in civic elections?
 Never One time Two times More than two times
2. Participated in political rallies?
 Never One time Two times More than two times
3. Assisted in any civic election process?
 Never One time Two times More than two times

B. How frequently have you been involved in:

1. Activities tending towards the attainment of peace?
 Never Seldom Frequently Very frequently
2. Activities tending towards the protection of natural resources?
 Never Seldom Frequently Very frequently
3. Activities tending towards the exercise of solidarity, especially in situations where human lives were at risk?
 Never Seldom Frequently Very frequently

C. How frequently do you:

1. Participate with groups that pursue social equality in the community?
 Never Seldom Frequently Very frequently
2. Participate in witnessing activities?
 Never Seldom Frequently Very frequently
3. Engage in the church's leadership?
 Never Seldom Frequently Very frequently
4. Involve in church-related community service?
 Never Seldom Frequently Very frequently

D. How many friends do you have from cultural backgrounds that differ from yours?
 None 1 to 4 5 to 10 More than 10

VI. To what extent do you agree with the following statements?

Item	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
I would like to continue being involved in community service after graduation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Participating in community service is not important for me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I believe I can do something to change the social patterns towards a more equal society	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I frequently assist fellow students in academic tasks	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I don't contribute financially to charities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I don't like to be distracted from my classes or leisure time to do community work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I try to do my best to help in other people's needs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I have interest in political activities tending to the acquisition of material benefits for others, like food, clothes or education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I can relate very well with people from other cultural background	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am easily moved by the needs of other people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Political leaders and organizations can do a lot to get help for the needy people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Involvement in community service draws me nearer to God	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Involvement in community service makes me feel better about myself	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I don't like to participate in witnessing activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I think leadership in the church or other settings is not for me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I have purposed to have a very active civic life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I see myself as someone engaged in the community	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

VII. Finally, answer the following questions.

1. What additional information can you give regarding the benefits of your involvement in community service projects in your school?

2. What suggestions can you give in order to improve the practice of community service in your school?

APPENDIX C

INSTITUTIONAL REVIEW BOARD AUTHORIZATION

Andrews  University

October 28, 2005

Mr. Raul Lozano
Exfinca Santa Cruz #1
Pueblo Nuevo Solistahuacan
Chiapas
Mexico

Dear Mr. Lozano,

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS

IRB Protocol #: 05-096

Application Type: Original

Dept: Religious Education

Review Category: Exempt

Action Taken: Approved

Advisor: Dr. Jane Thayer

Protocol Title: The relationship between community service activities and pro-social behaviors and attitudes among students of Mexican Seventh-day Adventist higher-learning institutions

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your proposal for research. You have been given clearance to proceed with your research plans.

All changes made to the study design and/or consent form, after initiation of the project, require prior approval from the IRB before such changes can be implemented. Feel free to contact our office if you have any questions.

The duration of the present approval is for one year. If your research is going to take more than one year, you must apply for an extension of your approval in order to be authorized to continue with this project.

Some proposal and research design designs may be of such a nature that participation in the project may involve certain risks to human subjects. If your project is one of this nature and in the implementation of your project an incidence occurs which results in a research-related adverse reaction and/or physical injury, such an occurrence must be reported immediately in writing to the Institutional Review Board. Any project-related physical injury must also be reported immediately to the University physician, Dr. Loren Hamel, by calling (269) 473-2222.

We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,



Samuel Millen
Graduate Assistant
Institutional Review Board
Cc: Dr. Jane Thayer

APPROVED
Office of Scholarly Research

Office of Scholarly Research
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APPENDIX D

CODED INTERVIEW SAMPLE

INTERVIEW # 2: JAIME

- 100 001 Interviewer ¿Cómo definiría el servicio comunitario?
- 100 002 Jaime Servicio comunitario... son acciones desinteresadas, voluntarias, para satisfacer necesidades de la gente que amerita.
- 100 003 Interviewer El grupo aquí en la institución, según estoy informado, muy recientemente se dio el tiempo de revisar sus ideales; se le dio un ajuste a la declaración de misión, a la filosofía, a la visión y los valores de esta casa de estudios. La siguiente pregunta sería: ¿de qué manera estos ideales, filosofía, misión, visión y valores, reflejan o guardan relación con este elemento del servicio comunitario?
- 100 004 Jaime Correcto, en la declaración de misión se habla de que se van a formar profesionales comprometidos con la sociedad. También se menciona que el muchacho estará preparado para ir y ofrecer sus servicios de manera desinteresada, puede ser en el área profesional en la que se formó o alguna otra área distinta para aquellos necesitados.
- 100 009 Interviewer Qué bien, qué bien. ¡Ah, perfecto! Uno de los valores, el segundo, es el servicio. Muy bien, entonces, podemos descubrir que la universidad sí está comprometida con el servicio a la luz de sus ideales.
- 100 011 Interviewer Ahora, en la praxis... “logra mediante el servicio por amor a su Creador”, ahí está otra vez. Excelente. Ahora, en la misión hay una línea que dice “comprometidos con el entorno”. Muy bien. Se

percibe con mayor claridad este compromiso, entonces, en la misión y en los valores, ¿verdad?

- 100 012 Jaime Sí, así es.
- 300 023 Interviewer Desde la óptica de esta oficina, como representante académico, ¿cuáles serían las actividades requeridas de servicio comunitario y cuáles serían aquellas voluntarias donde ellos participan si así lo prefieren?
- 310 035 Interviewer ¿Hay algunas otras actividades voluntarias donde el muchacho lo haga por gusto, más por otro tipo de motivación?
- 310 036 Jaime Por ejemplo, lo que se suscitó hace unos días aquí en el Estado [inundaciones debido a huracanes], pues ha sido así participación voluntaria de los muchachos que quieren salir a... algunos han ido, por lo menos hay dos grupos completos de estudiantes que han ido porque desean servir, desean ayudar de alguna manera.
- 310 037 Interviewer Estas actividades, ¿mayormente de qué corte son? Hablemos en general, de las requeridas y las voluntarias, sería indistinto. ¿En qué consisten las actividades? ¿Qué es lo que hacen los muchachos?
- 310 038 Jaime Correcto. Se piensa a veces en términos de las necesidades que tienen las... colonias, los... pueblos circundantes, los vecinos de salud. Enfatizar la importancia de la higiene, a ayudarles de alguna manera a que sepan de qué manera se preparan higiénicamente los alimentos, la higiene de la persona, en esa dirección.
- 310 039 Interviewer ¿Diríamos que ése es el tipo de proyecto que esta institución o esta oficina impulsa o, sencillamente, es lo que se ha dado, es lo que ha resultado?
- 310 040 Jaime Es lo que se ha dado, es lo que se ha dado. Y hay otra actividad

que, principalmente, dada la necesidad del entorno de satisfacer la necesidad básica de alimento, de ropa...

- 310 041 Interviewer Digamos, ¿de abastecer?
- 310 042 Jaime De abastecer, sí.
- 310 043 Interviewer Bien... ropa, alimentos. Muy bien.
- 310 044 Jaime Y en esta época que viene la época decembrina de compartir juguetes... de llevarles juguetes o dulces o algo, por ahí.
- 310 093 Interviewer Lo que me comentó hace un rato, esto... resultado de las calamidades naturales que despertó un... gran involucramiento de los muchachos, ¿podemos pensar que es algo excepcional, no es lo más común en la universidad?
- 310 094 Jaime Claro.
- 310 099 Interviewer Bien, ¿aceptan ustedes solicitudes de parte de la comunidad? Porque ellos dijeran: “Sabemos qué, necesitamos esto, ¿pueden venir a ayudarnos?” ¿O de alguno de sus líderes? ¿O de algún candidato a un puesto político?
- 310 100 Jaime Sí... sí, este... generalmente ha sido por situaciones de tipo... de tipo natural, de fenómenos naturales que es como han llegado las... las peticiones de ayuda. Otras, que son las menos, son de tipo... a veces de... por cuestiones sociales, de deseos de superación, también llegan a darse esas peticiones. Por decir algo, de alfabetización, de una jornada médica o algo como ello.
- 310 101 Interviewer Salud pública.
- 310 102 Jaime Salud pública.
- 310 115 Interviewer Muy bien, ¿en alguna ocasión ustedes combinan esfuerzos con otras agencias u otras instituciones para llevar a efecto proyectos de

- servicio comunitario?
- 310 116 Jaime Pues, le daría referencia de lo que ha ocurrido en estos últimos días. Se han combinado esfuerzos con el municipio de Pueblo Nuevo, de Tapilula. Sí se ha hecho.
- 330 119 Interviewer ¿Promueven ustedes algún tipo de proyecto de servicio comunitario en particular? Es decir, ¿hay alguna área...? Usted me comentaba que hay asistencia en desastres, hay salud e higiene, hay abastecimiento... escuché por ahí algo de alfabetización. ¿Todo esto se da porque hay algún tipo de proyecto que la universidad endosa? ¿O la agenda de ustedes está abierta para cualquier cosa que se pueda dar?
- 330 120 Jaime Está abierta generalmente para cualquiera, pero hay una que sí es, por la naturaleza de la Escuela de Enfermería, que tienen ellos una clase que se llama Salud Comunitaria... generalmente es cada año que se atiende esa área de salud pública e higiene.
- 330 125 Interviewer En los proyectos seleccionados de servicio comunitario, ¿existe alguna conexión entre este tipo de proyectos y las materias, las disciplinas, las áreas de estudio de los alumnos?
- 330 126 Jaime El caso de Enfermería que mencionábamos, ahí está bien señalado ya la... la relación.
- 330 127 Interviewer Claro, claro. Hablemos un poquitito de los tiempos. ¿Cuándo salen los estudiantes al servicio comunitario?
- 330 128 Jaime En el caso de Enfermería, lo hacen en los meses de noviembre y diciembre... y más tarde en abril y mayo. Otros estudiantes, como los de Ciencias de la Educación, salen una vez a la semana.

- 330 129 Interviewer ¿Esto ocurre durante los horarios normales de clase?
- 330 130 Jaime No, todo es fuera del horario de clases.
- 340 024 Jaime Las requeridas, este... se ha hecho énfasis a, hacia los maestros de la importancia de involucrar a los muchachos en los proyectos de servicio comunitario y, entonces, como parte de su nota hay un porcentaje que se ha dedicado al servicio comunitario.
- 340 025 Interviewer Dentro de los criterios de evaluación, me imagino.
- 340 026 Jaime Dentro de los criterios de evaluación.
- 340 027 Interviewer ¿Correcto, esto ocurren en todas las carreras o en algunas? Es decir, ¿lo dejamos al arbitrio del maestro?
- 340 028 Jaime Sí
- 340 029 Interviewer Y, si tuviera que hablar de una proporción, ¿como cuántos? ¿Qué porcentaje de los maestros solicitará esto o requerirá esto a los estudiantes?
- 340 030 Jaime La verdad que no hay un informe así, pero... por lo menos de quienes sé... hablamos... hay escuelas que tienen cinco docentes, siete docentes... dos de ellos.
- 340 031 Interviewer Digamos, ¿entre un treinta y cuarenta por ciento?
- 340 032 Jaime Sí.
- 340 033 Interviewer Ok, estos requisitos de los docentes, prácticamente, llevan al estudiante a realizarlo por vía de la calificación, que es lo que está en juego.
- 340 034 Jaime Así es.
- 340 081 Interviewer Profe, ¿qué proceso sigue la planificación típica de un proyecto de servicio comunitario? Hablemos de los que tienen alguna relación con el área académica. [Silencio]

- 340 082 Jaime El... un... un proyecto se analiza con los... directamente involucrados en él... hacen la propuesta al consejo técnico de la escuela respectiva, si es que es una sola escuela; si no, se turna a Asuntos Estudiantiles. Y de allí, si el proyecto es de gran alcance, que involucra un buen número de personas que tengan que ausentarse de la institución o algo, entonces a través del Consejo Administrativo.
- 340 083 Interviewer Entonces, ¿la escala del proyecto determina el proceso que se va a seguir?
- 340 084 Jaime Sí
- 340 085 Interviewer Muy bien. Cuando se planifican los proyectos, ¿se escriben objetivos y metas específicas a alcanzar?
- 340 086 Jaime Cuando se hace una planificación, sí se sigue un proceso bien interesante, de saber qué se quiere lograr con esto, que serían los objetivos. Se especifican las metas, los recursos aún, porque todo está en función de eso.
- 340 087 Interviewer ¿Quiere decir que, según lo que me dijo, hay ocasiones en que la planificación no llega hasta ese nivel, es un poco más informal? ¿Hay proyectos más informales que otros?
- 340 088 Jaime Sí. También están en función de la magnitud del... del proyecto mismo.
- 340 089 Interviewer Ok. ¿Ustedes identifican los proyectos dándoles algún nombre en particular para efecto de ser más fácilmente identificables, para despertar el interés en los muchachos? Por ejemplo, la operación tal, o el proyecto tal. ¿Les asignan algún nombre?
- 340 090 Jaime Este... volvemos a la misma... cuando la magnitud es de... es de

- gran alcance, son pequeños, la verdad que no se les asigna un nombre.
- 340 091 Interviewer Es comprensible que haya cosas más discretas, más modestas y haya otras cosas más grandilocuentes. En la institución, ¿qué ocurre más, proyectos chiquitos, o proyectos medianos o proyectos grandes?
- 340 092 Jaime Está entre medianos y pequeños... medianos y pequeños.
- 340 095 Interviewer Correcto. A la hora que hacen sus planes, ¿existe alguna evaluación o diagnóstico de las necesidades de la comunidad antes de sentarse a escribir?
- 340 096 Jaime Generalmente sí. Se analiza y, en función de eso, se ve cuán viable es el...
- 340 097 Interviewer Proyecto...
- 340 117 Interviewer ¿Y para los proyectos pequeños no, verdad?
- 340 118 Jaime No, para esos no.
- 340 173 Interviewer De algún proyecto de servicio comunitario que usted recuerde... digamos, del cercano pasado, ¿podría usted compartirnos alguna memoria de algún... de algún... de alguna actividad que tenga fresca?
- 340 174 Jaime Aquí con la comunidad cercana de... Vista Hermosa. Para muchos muchachos, este... el mundo en que se han desenvuelto no concibe la pobreza extrema. Pero, cuando se les expone ante una comunidad como ésta, es interesante ver como los muchachos se... se sensibilizan y se quedan a veces con ese... de alguna manera esa... inquietud de decir: “tantas cosas, a veces, que he despreciado tanto, que he podido hacer por otros, y teniéndolo a veces tan cerca

y no haberlo hecho”. Una de los que más... gratificaciones produce, me produjo en este caso esa actividad es cómo los muchachos con mucho... con todo el afecto del mundo consiguieron los materiales, viendo la situación en la que viven los... estas gentes...

340 175 Interviewer De alguna manera...

340 176 Jaime ...y, y, la reflexión que los niños tienen ante... a veces, cuestiones tan insignificantes para quienes tienen...

340 177 Interviewer Nosotros, ¿verdad?

340 178 Jaime Para ellos.

410 013 Interviewer Muy bien, a más de esto, lo que es institucional, pensando en esta oficina, ¿existe alguna declaración de misión de esta vicerrectoría o alguna descripción de puesto en la que, para el esquema de trabajo que ustedes tienen guarden alguna relación con el servicio comunitario?

410 014 Jaime En este momento, la verdad que no... no se... ha realizado de manera sistemática estas acciones en pro de la comunidad. O sea, hay acciones aisladas como escuelas, como clases, se hacen algunas labores en pro de la comunidad pero no de manera planificada.

410 049 Interviewer Pero, a lo largo de su estructura, ¿hasta qué grado estos ideales están alineados con las organizaciones, con las instancias que operativamente van a convertir en realidad esos ideales. Ese es el espíritu de la pregunta. La otra parte de la pregunta va encaminada hacia el hecho de saber, en términos de procesos y de mecanismos prácticos, lo que ustedes hacen. No pensando tanto en cuán actualizado está eso o cuán apegado está a lo que hacen otras instituciones, sino lo que funciona, lo que es pragmático para esta

- casa de estudios. En este grupo de preguntas, la primera sería, ¿qué comisión o departamento es responsable de conducir el servicio comunitario en esta institución?
- 410 050 Jaime Prácticamente no hay una... un organismo que... le de seguimiento y que realice esta supervisión. Se hace a veces de manera... esporádica, por así decirlo, eh... los grupos en función, como ya se mencionaba, de la nota... en base a... a ese requerimiento de clase lo realizan.
- 410 051 Interviewer Por el otro lado, si entiendo bien, es hasta cierto punto espontáneo, ¿verdad?
- 410 052 Jaime Sí.
- 410 053 Interviewer Es decir, surge de manera natural y la institución endosa el que se den esos proyectos.
- 410 054 Jaime Sí
- 410 063 Interviewer Correcto. Coménteme tantito, Profe, respecto a la planificación, ¿juega algún papel la administración de esta universidad?
- 410 064 Jaime Este, definitivamente, dentro de los planes a futuro que son los que están regidos por los ideales de la institución, ahí se está hablando de que para que eso pueda ser práctico, pueda ser operativo, debe ser parte de los estudios de los muchachos. Entonces, en la nueva propuesta de los planes de estudio, ahí va a venir como una asignatura el servicio comunitario.
- 410 065 Interviewer Hay planes de convertirlo en una asignatura. Bien, cuando organismos como el Ministerio Juvenil o los consejos técnicos deliberan sobre la realización de proyectos de servicio comunitario, ¿participa la administración?

- 410 066 Jaime Sí.
- 410 067 Interviewer ¿De qué manera?
- 410 068 Jaime Tal vez la manera es para hacer o solicitar el recurso monetario, los permisos, las... generalmente en esa dirección.
- 410 069 Interviewer Digamos que... para que facilite.
- 410 070 Jaime Para que facilite. Y también a veces se preocupan por que la imagen de la institución pueda proyectarse en la dirección del servicio comunitario.
- 410 071 Interviewer ¿Esto a quién le preocupa? ¿A la administración o a los muchachos?
- 410 072 Jaime A la administración y también... los muchachos, también.
- 410 131 Interviewer ¿Cómo hacen para financiar los proyectos de servicio comunitario?
¿Tienen algún presupuesto?
- 410 132 Jaime Generalmente, antes de echar a andar el proyecto, se consulta con el Vicerrector Financiero. Otra forma de proceder es que solicitan donativos, inclusive entre los estudiantes mismos... u otras personas.
- 410 137 Interviewer Cuando necesitan herramientas, materiales, transporte, ¿cómo los consiguen?
- 410 138 Jaime Se preparan listas de lo que se va a ocupar y, entonces, los encargados se dirigen con el Vicerrector Financiero. Él, entonces, da las instrucciones para que se provean o se compren, si no los hay, esos materiales.
- 410 169 Interviewer A la hora de la implementación, cuando el proyecto ya está en operación, ¿los miembros de la administración están presentes?
- 410 170 Jaime Ahora sí que para dar el banderazo de salida, y a veces también participan en... en el desarrollo del proyecto.

- 410 171 Interviewer ¿Quiere decir que las funciones de ellos serían, por un lado, hacer acto de presencia, gozar de la actividad, y en algún momento participar?
- 410 172 Jaime Correcto.
- 410 179 Interviewer Cuando ocurren este tipo de historias significativas, ¿cómo le hacen ustedes para llegar a saberlas? ¿O cómo consiguen, cómo se informan de esas memorias?
- 410 180 Jaime Generalmente, después de haber realizado la actividad, la realización del proyecto, hay un momento en el cual se comparte las experiencias que se han vivido... y ahí es donde surgen la... la... la... a veces es ahí mismo donde surge la idea para alguna otra actividad.
- 410 187 Interviewer ¿Informan ustedes sobre los resultados de los proyectos de servicio comunitario a las autoridades o a las instancias más allá de esta universidad? ¿Hasta dónde trascienden los logros del servicio comunitario?
- 410 188 Jaime Hasta hoy, lo que se ha dicho es los informes hasta, hasta las autoridades eclesiásticas y muy poco se ha hecho hacia las autoridades civiles.
- 410 189 Interviewer Correcto. Más allá de este punto que usted mencionó, cuando el proyecto de servicio ya termina, supongamos que ya se concluyó, ¿qué pasa, qué ocurre? [Silencio]
- 410 190 Jaime Pues está el deseo de la comunidad, a veces, de saber un poquito más de lo que ocurrió allá, y también de los que participaron, el deseo de compartir las vivencias que tuvieron allá. Este... son de las dos, de las dos situaciones que generalmente son, más se manifiestan. En algunos casos... también... es.. O surge a veces la

reflexión con respecto a actividades que pudieron haberse hecho y no se hicieron por no haberse informado con más exactitud, a veces, de las necesidades, de la situación en la comunidad.

410 207 Interviewer Cuando se hacen planes y se trazan metas, ¿cómo verifican que esas metas sean alcanzadas?

410 208 Jaime A veces con... conversando... o de alguna manera se invita al responsable del proyecto para que dé un informe.

410 209 Interviewer Ok. ¿Y ese responsable puede ser...?

410 210 Jaime Un estudiante o un empleado, un maestro.

410 211 Interviewer Y ese informe, ¿lo va a rendir a quién?

410 212 Jaime A veces lo hace hacia... un administrador, a veces hacia un coordinador, y si es necesario, a veces, ante la... la facultad.

410 213 Interviewer Ok, los resultados, cuando se reportan, ¿tienen algún impacto en la planificación que se va a hacer al siguiente año, al siguiente semestre?

410 214 Jaime Sí.

410 215 Interviewer Es decir, voy a poner un ejemplo: Las noticias de los sucedido en determinado proyecto se recogen y se toman en cuenta para efecto de la siguiente planificación?

410 216 Jaime Sí, sí se hace. Principalmente, a veces se involucra un buen grupo de personas y, a veces, recursos... y, dependiendo de los resultados que se lograron, en función de eso se define si vale la pena... lidiar con gente, invertir, colaborar.

420 055 Interviewer Correcto. Académicamente hablando, de los proyectos que ocurren, es posible señalar responsables. Es decir, son las coordinaciones de las escuelas o son el consejo técnico completo o es la junta?

- ¿Quién? Si pudiéramos señalar responsables, si es que existen.
- 420 056 Jaime Pues, así organismos, insisto, no, no hay. Simplemente, es el maestro organiza a los alumnos y a veces con la anuencia o participación de la coordinación. De esa manera se realizan esas tareas.
- 420 057 Interviewer Prácticamente los docentes. Bueno, ¿estos docentes serían prácticamente los responsables tanto de los proyectos requeridos como de los voluntarios? ¿O más de los requeridos que de los voluntarios?
- 420 058 Jaime Más de los requeridos, más de los requeridos.
- 420 079 Interviewer ¿Y lo que hacen los profesores y/o la administración es dar recursos, apoyar y dirigir esa buena iniciativa de los muchachos?
- 420 080 Jaime Así es.
- 420 141 Interviewer Digamos que la planificación ya terminó y ahora debemos implementar el proyecto. ¿Qué es lo que pasa?
- 420 142 Jaime Generalmente, quienes planificaron el proyecto son quienes lo implementan... son quienes llevan la batuta, por así decir.
- 420 153 Interviewer Hablemos de los docentes. ¿Cómo esperan ustedes que los docentes se involucren en los proyectos de servicio comunitario?
(Largo silencio)
- 420 154 Jaime Los docentes... este... cuando están en la hora de clases, hacen énfasis en la importancia del servicio a los demás. Así que cuando hay labores de este tipo... necesidades o proyectos que se van a realizar, ellos de alguna manera tienen el compromiso... de ser congruentes con lo que ellos dicen. Y de esa manera se ponen al frente de algún proyecto.

- 420 155 Interviewer ¿A manera de un modelaje?
- 420 156 Jaime Correcto.
- 420 157 Interviewer Dentro de las funciones de los docentes escritas en sus declaraciones de puesto, ¿hay algo que incluya al servicio comunitario para que el docente, cuando es contratado, sepa que se espera que apoye estos proyectos?
- 420 158 Jaime No.
- 420 159 Interviewer Es más por convicción...
- 420 160 Jaime Por convicción, sí.
- 420 161 Interviewer Aquí usted me colocó varias cosas como importantes, como por ejemplo: desarrollar en los estudiantes la conciencia sobre necesidades existentes en la comunidad, capacitar a los estudiantes para que ayuden a otros, un ambiente de participación colegiada entre estudiantes y empleados, exponer a los estudiantes a las desigualdades y cómo remediarlas... testificar por Cristo y ganar almas. ¿De qué manera los profesores colaboran al alcance de estas metas? [Silencio]
- 420 162 Jaime Ahí sí... en primer término, sobre el hecho de hacer conciencia en los alumnos de que hay gente con muchas necesidades, es mediante las reflexiones, la parte devocional. Ahí están colaborando para que el muchacho sea conciente de las necesidades. Y para... llevarlo a la práctica o a la realidad de esas necesidades, pues que se involucren, para que los muchachos de alguna manera... exponer a los muchachos ante esas situaciones, hablando de la primera. En el caso de la... en el ambiente informal, a veces es cuando se da una mayor apertura del estudiante hacia el maestro. Y es otra de las razones

por las cuales los maestros se involucran con los muchachos en esas tareas porque es la manera como a veces pueden superarse las barreras que no se... no se logran romper en el aula de clases.

- 420 163 Interviewer ¿Hay una mayor integración?
- 420 164 Jaime Mayor integración, creo que sí.
- 420 165 Interviewer ¿Reciben los profesores alguna inducción donde sepan lo que se esperaría de ellos en estos proyectos y la forma en que colaborarían ellos para alcanzar estas metas?
- 420 166 Jaime No.
- 420 167 Interviewer Bueno, ¿qué hacen ustedes cuando los profesores que deberían estar involucrados no asisten o se ausentan?
- 420 168 Jaime Sí (Riéndose. Al parecer, no captó la pregunta)
- 420 181 Interviewer ¿Quiere decir que existe cierto grado de retroalimentación, al final del proyecto?
- 420 182 Jaime Sí, sí.
- 420 191 Interviewer ¿Quiere decir que hay alguna discusión posterior por los estudiantes respecto a la experiencia vivida en el servicio?
- 420 192 Jaime Sí.
- 420 193 Interviewer ¿Esta discusión es inmediata, quizá saliendo del proyecto y allí mismo lo hacen? ¿O llegando a la institución? ¿O pasan algunos días? ¿Cómo se hace esa discusión?
- 420 194 Jaime Generalmente esas discusiones se dan más en el momento inmediato a la realización, cuando está todo fresco, cuando está la emoción. O sea, los ánimos todavía están arriba.
- 420 195 Interviewer Correcto. En esas discusiones, en esos círculos, ¿los profesores hacen alguna conexión entre la experiencia vivida con los

- contenidos de clase, con lo que ellos como profesionales en formación están viviendo?
- 420 196 Jaime Es la ocasión a veces en la que más se presta el estudiante para hacerse esa relación entre la práctica y la teoría.
- 420 197 Interviewer ¿El estudiante es llevado a derivar alguna lección espiritual de la experiencia?
- 420 198 Jaime Sí.
- 420 199 Interviewer ¿Cómo? [Silencio]
- 420 200 Jaime A veces se da un comparativo con... sucesos en la... registrados en la Biblia. Y de esa manera... ellos hacen esa conexión, esa reflexión de... el... sentimiento de a veces aquellos beneficiados o aún de ellos mismos cuando han hecho un servicio; reflexionan en... pues... lo que... a veces... en muchas ocasiones no lo pueden entender de otra manera hasta que lo viven.
- 420 201 Interviewer Ahora, ¿es también el estudiante llevado a observar la diversidad sociocultural, la gran diferencia que hay entre las diversas clases a las que podemos pertenecer?
- 420 202 Jaime Sí... sí, sí. Los estudiantes que vienen aquí a veces vienen de lugares bastante urbanizados...
- 420 203 Interviewer ¿Y se hace algún énfasis en la responsabilidad del estudiante hacia esas necesidades?
- 420 204 Jaime Sí.
- 420 205 Interviewer Correcto. Veo que usted me marcó aquí precisamente eso como una de las metas cruciales: Desarrollar en los estudiantes conciencia sobre las necesidades de los demás. Evidentemente, eso es importante aquí. Dentro de estas cosas, ¿cómo verifica la

universidad el logro de las metas para que los estudiantes participen? Porque, ¿comprendí que a veces hacen planes y a veces no?

420 206 Jaime Sí.

430 059 Interviewer Por ejemplo, en estos proyectos voluntarios como los que me mencionó ahorita, las operaciones de rescate y los demás que, si bien es cierto no conciernen tanto a lo académico, ¿ahí quién responde?

430 060 Jaime Generalmente eso está a través del... de los clubes del Ministerio Juvenil.

430 061 Interviewer Ministerio Juvenil. Ok, y ahí me imagino que hay profesores y estudiantes involucrados.

430 062 Jaime Sí

430 073 Interviewer Ya que caímos al tema de los muchachos, en esto de la planificación de los proyectos ¿los muchachos también juegan un papel? Porque hablamos de los profesores, a veces con el endoso de sus coordinadores, hablamos de la administración ahora. Pero, los muchachos, ¿qué papel juegan en la planificación de los proyectos?

430 074 Jaime En el caso de los proyectos, los que son requeridos, es simplemente el de cumplir con ellos. Cuando hay... situaciones emergentes que se presentan si es más activo el que ellos juegan [el rol].

430 075 Interviewer ¿Y ese papel en qué consiste?

430 076 Jaime A veces en hacer las gestiones en, en... pues... liderar los grupos que van a ir,... conseguir la, los materiales, el apoyo si es que se requiere

430 077 Interviewer Prácticamente, ellos son los gestores, las bujías.

- 430 078 Jaime Sí.
- 430 109 Interviewer Si hay algún proyecto que a quienes están planificando les parece digno, pero requiere de ciertas cualidades especiales en cuanto a... el perfil de sus participantes, trátase de estudiantes o de maestros, ¿qué hacen? ¿De todas maneras lo toman en cuenta?
- 430 110 Jaime Pues, definitivamente, cuando se piensa en proyectos se piensa en beneficios. Si se va a dar beneficios o se va a dar un servicio a la gente, se espera que se haga bien, porque se está representando a la institución. Y se piensa en algún perfil, se piensa en algún perfil.
- 430 111 Interviewer Y ese perfil, ¿está determinado por los límites de las capacidades de los muchachos? ¿O, a veces, a pesar de que los muchachos no tengan esas cualidades, se animan a llevar adelante el proyecto?
- 430 112 Jaime Generalmente se... se piensa, si no... si no hay entre los muchachos gente con esas capacidades, pues involucrar a alguien que sí las tenga.
- 430 143 Interviewer ¿Y ahí qué rol juegan los estudiantes?
- 430 144 Jaime Los estudiantes son los motores, las bujías del proyecto. Mucho de esto se debe a ellos.
- 430 145 Interviewer ¿Hay algún momento en que el estudiante, al estar involucrado en los proyectos, cumpla algunas funciones de liderazgo?
- 430 146 Jaime Sí, dependiendo la... el proyecto que se esté manejando si hay gente que conoce o es experto en algún área, esos son los que se ponen al frente del proyecto...
- 430 148 Jaime ...o de un grupo.
- 430 149 Interviewer En un semestre típico, ¿los estudiantes se involucran en más de un proyecto de servicio comunitario a la vez o solamente en uno?

- 430 150 Jaime Emmm... es muy raro que se involucren en varios.
- 500 139 Interviewer Cuando se trata de motivar a los estudiantes, de hacerles ver la importancia del servicio comunitario, ¿qué métodos siguen?
- 500 140 Jaime Nuestra mejor oportunidad se encuentra en las asambleas de las escuelas. Allí se le da divulgación a los planes que nos interesa impulsar, y este es uno de ellos... Por otro lado, también se dan buenas oportunidades en el aula de clases. Allí los maestros concientizan a los jóvenes de la importancia de estas cosas.
- 500 183 Interviewer Justamente hacia eso nos dirigimos, en un momentito. Vamos ha pensar que hay una historia bonita y bastante interesante, resultado de algún proyecto que se realizó, ¿esas historias llegan a ser del conocimiento del estudiantado o de la facultad?
- 500 184 Jaime Sí, hace un rato mencionábamos que no se dan informes en algún medio escrito, sino de manera verbal en las asambleas o en la Sociedad de Jóvenes, que son los espacios que más se prestan para este tipo de experiencias. Es como... como la... comunidad universitaria conoce... esas... experiencias que son las motivadoras a continuar.
- 500 185 Interviewer Capaz que sirvan para aprovechar a reclutar nuevos voluntarios, ¿verdad?
- 500 186 Jaime Sí.
- 500 221 Interviewer ¿Han conducido ustedes algún estudio empírico sobre las actividades de servicio comunitario en esta universidad?
- 500 222 Jaime No.
- 500 223 Interviewer Ahora, fijándonos en los estudiantes. ¿han observado algunos cambios en ellos, en los que participan, digamos, cambios en sus

- actitudes o cambios en su conducta?
- 500 224 Jaime Sí, sí. A veces ha habido el caso de... muchachos que son arrogantes, desafiantes, y al exponerse ante situaciones, este, donde han visto las desigualdades, tantas necesidades que hay, cambian de actitud.
- 500 225 Interviewer ¿Ustedes atribuirían esos cambios a la experiencia del servicio comunitario?
- 500 226 Jaime Con la mayoría, sí.
- 999 005 Interviewer ¿Algún otro elemento, digamos, también en la filosofía, la visión, o en los valores? De hecho, le soy honesto, no los he visto. Como parte de las tareas que estaban haciendo en estos días, yo ya estaba casi yéndome. No alcancé a ver, le confieso que ni siquiera tengo el texto final de cómo quedaron estos ideales. ¿Usted los tiene o sabe dónde están?
- 999 006 Jaime Aquí los tenemos. Aquí está la redacción final donde vienen los valores, que fueron siete, juntamente con la última revisión...
- 999 007 Interviewer Que se le hizo.... ¿Entiendo que ese último ajuste ya incluyó el voto correspondiente de la junta?
- 999 008 Jaime De la facultad.
- 999 010 Jaime Correcto.
- 999 015 Interviewer Mhmm. Sin embargo, el servicio ocurre, ¿no es así?
- 999 016 Jaime El servicio se da.
- 999 017 Interviewer Muy bien. Esto casi casi prepara el terreno para la siguiente pregunta: Hay un momento en el que, al preparar los proyectos de servicio comunitario, uno tiene que pensar en metas o en propósitos. La literatura nos reporta una cantidad de razones por

las que varias universidades, muchas a decir verdad, involucran a los estudiantes en el servicio comunitario. Tengo aquí conmigo esta hojita que quisiera poner en sus manos. Para que me haga dos favores: el primero es al ir leyendo cada una a la mano derecha en la columna hay una escala para que usted valore, a la luz de esta institución, cuán importante es esa lista de propósitos.... Entonces, revíselas todas, si es tan amable y los va categorizando según...

999 018 Jaime ¿Si yo considero que “Ayudar a los estudiantes a aprender más vinculando los contenidos de clase con la experiencia práctica” es muy importante?

999 019 Interviewer Es la cinco.

999 020 Jaime Es la cinco.

999 021 Interviewer Si es poco importante, sería uno. Si es medianamente importante, sería en medio, un tres.

999 022 Jaime Bien

999 045 Interviewer Correcto. A lo largo de los años de los cursos escolares, ¿esas actividades más o menos son las mismas? ¿O hay variabilidad año con año?

999 046 Jaime Generalmente son las mismas.

999 047 Interviewer Hablemos un momentito de la planificación de las actividades. Lo que nosotros quisiéramos ver en esta pregunta son dos cosas. Primero, ya nos dimos cuenta que, desde el punto de vista de los ideales, la institución sí ha adoptado compromiso respecto al servicio.

999 048 Jaime Sí.

999 098 Jaime ... el proyecto.

- 999 103 Interviewer En este proceso de planificación, ¿la distancia es un factor importante, qué tan lejos, qué tan cerca va a estar el proyecto para tomarla en cuenta?
- 999 104 Jaime Sí, es determinante dado que los muchachos gran parte de ellos viene de lugares distantes de la institución y los padres confían en nosotros cómo institución aquí para estar a la custodia de ellos. Eso se toma muy en cuenta, qué tan distante es.
- 999 105 Interviewer Sin embargo, cuando hay sido menester ir lejos lo han hecho, porque ahora fueron hasta Tapachula [a seis horas de distancia, hacia la costa del Estado].
- 999 106 Jaime Sí
- 999 107 Interviewer Estamos hablando de qué, ¿seis, siete horas?
- 999 108 Jaime Más o menos.
- 999 113 Interviewer A fin de que el proyecto salga bien.
- 999 114 Jaime Sí.
- 999 121 Interviewer ¿Existe algún tipo de tamaño de proyecto que ustedes endosan en particular? En otras palabras, cuando piensan en quiénes van a estar involucrados, estudiantes y empleados, ¿se hacen de la idea de cierta cantidad de ellos como política, como práctica de la institución? [Silencio]
- 999 122 Jaime Si hay un proyecto de buena dimensión, sí se involucra a un buen número de personas, y en función también del tamaño del evento, de la campaña, del servicio que se vaya a dar, en esa medida se va a involucrar el número del personal.
- 999 123 Interviewer Es decir, ¿puede ser posible que haya necesidad de que requieran un grupo mayor pero, no se van a sentir comprometidos a atenderlo

- dado el límite de la capacidad de los alumnos que tengamos? ¿Algo así?
- 999 124 Jaime Sí, definitivamente.
- 999 133 Interviewer ¿Cómo manejan el asunto de los permisos para que los estudiantes puedan salir a los proyectos de servicio comunitario?
- 999 134 Jaime Cuando los muchachos van a salir, ellos se encargan de comunicarlo a sus maestros o coordinadores.
- 999 135 Interviewer ¿Y en el caso de que vayan maestros, cómo manejan su salida?
- 999 136 Jaime Los maestros notifican a su coordinador para que se dé por enterado.
- 999 147 Interviewer Correcto.
- 999 151 Interviewer ¿Hacen ustedes provisión para la participación de estudiantes con capacidades diferentes, con necesidades especiales?
- 999 152 Jaime No.
- 999 217 Interviewer ¿Hay ocasiones o se han dado ocasiones para las cuales no se han solicitado informes? Es decir, ¿ha habido proyectos de servicio comunitario de los cuales no se ha sabido a ciencia cierta qué ocurrió o qué pasó?
- 999 218 Jaime Todos, por pequeños que sean, siempre...
- 999 219 Interviewer Algo se sabe.
- 999 220 Jaime Se sabe algo.
- 999 227 Interviewer Profe, la última pregunta. Como investigador, su servidor, del servicio comunitario en esta universidad, ¿qué piensa usted que adicionalmente debería yo saber al momento de estar indagando sobre este asunto? [Silencio]
- 999 228 Jaime O sea, que información de valor...

- 999 229 Interviewer Debería yo tener.
- 999 230 Jaime ¿Con relación a esto del servicio comunitario y la... los valores prosociales, verdad?
- 999 231 Interviewer Sí [Silencio]
- 999 232 Jaime Yo siento que una... tal vez lo tiene usted contemplado allí, pero los muchachos que han participado en esos proyectos sería una... un buen grupo que valdría la pena... atender.
- 999 233 Interviewer ¿Los sujetos participantes, verdad?
- 999 234 Jaime Sí. Aunque esto haría más... más complejo el estudio, pero sería interesante saber al final sobre aquellos que no han participado en los proyectos varios.
- 999 235 Interviewer Tal vez hacer un comparativo entre ellos, ¿no? Los que sí y los que no.
- 999 236 Jaime Sí.
- 999 237 Interviewer Muy bien, muchas gracias.

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