Beyond Service Learning: Toward Community Schools and Reflective Community Learners

Service learning addresses the progressive education goal of citizenship for a democratic society.[i] However, the current practices of service learning are limited in their capacity to fully engage students in community life. Too much emphasis is placed on student outcomes, and not enough on the process of learning for all of the parties involved, including faculty, students, and community members. What actually happens to all as a result of community-based service learning? How does service learning affect community life and student's understanding of the links between life, education, and community? How does it promote critical awareness of how to learn through service?

A reason for this limitation is that typical realizations emphasize one direction of learning–community and teachers working together for the benefit of student learning as well as one direction of service–from the school or university to the community. Communities are typically viewed as passive partners of classes, teachers, or schools to receive services. Further, students have limited freedom to work beyond structured teaching strategies imposed on both them and the community. Students' freedom to explore, discuss, and interact with community are thus limited and less valued.

In this chapter we examine the educational principles and practices of service learning and suggest extending it via the conceptual framework of community inquiry. This framework allows us to focus on the community as a locus and source of learning. The first section below discusses current practices of service learning and some of its shortcomings. We view service learning as a pedagogy based in constructivism and experiential education. It holds within it the potential to promote deep learning for students, faculty, and community members. But it often falls short of this potential. The second section discusses participatory action research and social entrepreneurship, processes more familiar outside of LIS and outside of the United States, which suggest the extension of service learning beyond narrowly-defined, course-based models, The third section discusses community inquiry as just such an extension, one in which the school is seen as social center of the community. The fourth section presents examples from the Community Informatics Initiative.

Service Learning Today

Typically with service learning, students address community needs through application of course content.[ii] This intersects with teaching and research, but also involves investigation of real-life situations based on students' own experiences. The approach is a large and growing

feature of K-12 and higher education in the US.[iii] In the 2006 survey of its member institutions, Campus Compact found that nearly seven million students at 1000 college campuses participated in service learning activities for an average of 179 hours per year.[iv] The participation rate grew from 28% to 32% over the preceding five years. Other data show that the number of students participating for K-12 may be double the number in higher education and there are service learning programs through community organizations outside of schools as well. The approach has clearly become a mainstream activity involving significant numbers of young people, educators, and organizations. Yontz and McCook have recognized the natural fit of library and information science education into the growing national service learning movement.[v]

Although definitions and practices vary widely, most people see service learning as involving both service to the community and learning. It is not service learning without both of these ingredients. This is clear in the definition from the National Service-Learning Clearinghouse:

> Service-learning combines service objectives with learning objectives with the intent that the activity changes both the recipient and the provider of the service. This is accomplished by combining service tasks with structured opportunities that link the task to self-reflection, self-discovery, and the acquisition and comprehension of values, skills, and knowledge content.[vi]

Eyler and Giles use a similar definition, but emphasize the experiential, community-based, and reflective aspects:

> [S]ervice-learning is a form of experiential education where learning occurs through a cycle of action and reflection as students work with others through a process of applying what they are learning to community problems and, at the same time, reflecting upon their experience as they seek to achieve real objectives for the community and deeper understanding and skills for themselves.vii

Note that both of these definitions assume that the community has problems and will receive the benefit of service from the university. The community's provision of service to the university is undervalued, and the community's capacity for action and reflection is made invisible.

Experience is the foundation for learning, and community is the locus where learning takes place. Yet these definitions assert that among the parties involved in service learning, it is only the students who serve and learn. Reflection in service learning takes place as forms of thinking, discussing and/or writing about their service and learning experience among participants. As such, the main elements of service learning across various settings include: (1) experiential learning; (2) contribution to community; and (3) reflection.

At its best, service learning promotes a variety of worthwhile goals, including social, emotional and cognitive development in the context of more meaningful learning, teamwork, community involvement, citizenship, the ability to address complex problems in complex settings, and critical thinking. These attributes derive from the value inherent in promoting activities in which young people develop their capacity to serve others and to be more reflective learners.

Service learning advocates insist that service learning is neither an episodic volunteer program nor an add-on to existing curricula. Moreover, it should not be conceived as a

requirement to fulfill a set number of community service hours or, worse yet, as a form of punishment. It should always benefit both the students involved and the community. Yet the fact that these cautions are deemed necessary is in indication that service learning as usually practiced may have shortcomings.

What could those shortcomings be? What could be wrong with an approach that meets both community and student needs, is rapidly growing in popularity, and fosters the attainment of laudable goals such as meaningful learning, teamwork, community involvement, citizenship, and critical thinking?

As you might infer from our critique of the definitions above, our position is not, as some critics have argued, that service learning is an unwelcome intrusion into the traditional classroom, but rather the opposite: Service learning is a special, and somewhat limited, case of what education in general could be. A more comprehensive view of learning in relation to life leads us to conceive formal learning in a radically different way and leads to a re-evaluation of service learning.

Let us first ask what might be missing from the usual definitions and practices of service learning. At the risk of over-generalizing, we see the following as typical practices:

- Service and learning objectives are pre-defined, rather than growing organically out of lived experience in the community.
- Once class is done, engagement often halts and is neither encouraged nor supported, especially by the institution.
- The student is both the server and learner. Reciprocity means merely that the community receives a service, not that it learns or serves, thus limiting its active participation in the process.
- Similarly, it is the student who reflects, often in isolation from the community. A typical realization of the reflection is to write something about the experience, not to work that through with the community.
- The conception and implementation of service learning presupposes a separation of school and community. Indeed, it is the very separation that gives rise to the need for service learning, but that separation is never challenged, only mitigated.
- Although service learning invites critical reflection on social conditions, its maintenance of hierarchy—community as needy, school/university as the locus of knowledge and action—limits that reflection.
- Likewise, the course-based engagement of service learning constrains the kinds of community problems that can be addressed and the nature of the actions to address them. Service is connected to formalized learning, but not to research, nor to our everyday lives outside the classroom.

In conventional service learning, inquiry is defined as primarily individual; it is a component of the individual student's grade for the course. Sometimes there is a limited collective inquiry in the sense that students discuss their experiences in order to make sense of them. But reflection and learning are defined as activities of the student, not those of the community member. There is no third space for the construction of new knowledge through the

collaboration of school and community members. This is not to say that it never occurs, just that the service learning model does not promote this as a vital component. Moreover, the student is positioned hierarchically above the community. The student is there to serve, not to be served, even though many students have health, emotional, financial, and other needs. Thus, despite the rhetoric about reciprocity, both the service and the learning are one-way.

Thoughtful practitioners of service learning have long recognized and struggled to work around, these and similar problems. But the alternative is sometimes seen as no service learning. In that case the limited engagement described above reduces to none at all. Are there other options? By proposing an extended service learning model, we emphasize experience as the context of education, community as the locus of education, learning as the goal for all parties involved and service-learning as the one of strategies to do that. Put differently, service learning should be conceived as part of the bigger picture of where and how education takes place in daily lives. Seeking the bigger picture, we turn to the theory of community inquiry, as developed by John Dewey and Jane Addams, and explore its contribution to the development of a new model of service learning.

Extending Service Learning

Although service learning often falls short of its ideals, there are aspects within current practices that point to useful ways to extend the model. Two aspects of service learning, participatory action research and social entrepreneurship, suggest extension of the concept beyond narrowly-defined, course-based models,

Participatory Action Research

It is not surprising that the growth of service learning in higher education has been most prominent at the colleges and universities that emphasize teaching. Research institutions have been far less likely to support faculty involvement in service learning.[viii] Given that faculty involvement is a strong predictor for institutionalizing service learning on college campuses, participatory action research provides a means by which faculty can use service-learning experiences to engage in research related to important community issues.[ix] Since participatory action research pursues the study of issues determined by the community and includes community members as researchers, it offers service learning a context for incorporating research with community empowerment.

A number of scholars, including Reardon, emphasize the value of participatory action research for faculty engaging in service learning. Because of its direct relevance to the needs and capacity of the community, participatory action research "increases the potential for implementation of recommendations emerging from these research efforts."[x] Combining participatory action research and service learning not only makes contributions to a body of disciplinary knowledge, but also culminates in a set of recommendations that are then implemented through action in the community (see, for example, the work of the Youth Action Research Institute[xi] in Hartford, Connecticut).

Involving local leaders with research enhances the problem-solving capacity of community-based organizations. By sharing control over the research process with local

residents, action researchers begin to overcome the distance established by pervious campus-controlled community work. Finally, by promoting social learning processes that generate considerable payoffs for both campus and community participants, community-based participatory action research projects are likely to be more sustainable.

According to Greene, if students are introduced to reflective learning with and in the community, they will become aware of a dearth of understanding in their own domain, of the blocks to knowing and questioning.xii Reflection in service learning can propel students toward a questioning of the social order and a desire to effect change. At the same time, by establishing relationships with people from all walks of life, learners can expand their world-view through a lens that is not limited to the colors and textures that inform their own narrow worlds. They can see people who are members of other groups as colleagues in a diverse world, breaking down the divisive relationship that often exists between the university and the community.

In sum, participatory action research encompasses rigorous inquiry and community action. This benefits all parties involved and learning is multi-faceted: students, faculty, and community members are all learners who gain new understanding and skills, document and publish the results of their inquiry, and address local problems. Our critique of service learning lies not so much in educational practices, but rather with how it is used to reinforce structures of power, and the rigidity of applying service learning for real life engagement and collective learning in community. Central to the reconstruction of service learning is the need to develop a discourse that accentuates the organic connections between learning and everyday life while reconstructing democratic public culture for action. Participatory action research helps in creating a new discourse for service learning; it emphasizes investigation leading to results that are felt in everyday life, with local community members in charge of the process. Social entrepreneurship also contributes to an expanded discourse. It moves service learning away from episodic activity in which the most substantive change often stays with the student, to a sustained community venture that embodies important social change.

Social Entrepreneurship

According to Greg Dees, faculty director of Duke University's Center for the Advancement of Social Entrepreneurship, social entrepreneurs are change agents who recognize and pursue new opportunities to create and sustain social value, while exhibiting a heightened accountability to constituencies served. They engage in a process of continuous innovation and learning, acting boldly without being limited by resources in hand.xiii Ashoka, an international organization devoted to social entrepreneurship, defines social entrepreneurs as individuals with innovative solutions to society's most pressing social problems. The Skoll Foundation (created by the founder of eBay) describes social entrepreneurs as people from all walks of life "whose approaches and solutions to social problems are helping to better the lives and circumstances of countless underserved or disadvantaged individuals" in communities around the world.xiv

Social entrepreneurship is gaining ground across universities in the United States as a learning process that unites students, faculty, and community members in systematic investigation and action that lead to positive social change. Unlike the traditional service-learning model, it has a built-in bias toward disrupting the status quo, mandating that participants

move beyond mere involvement in existing practices and programs that aim for single or small improvements. In social entrepreneurship, we learn how to innovate, we learn a step-by-step methodology for institutional change that can transform lives.

To take an example from LIS, a service-learning student might volunteer to assist with a public library's bookmobile that visits a poor neighborhood, gaining new skills and, hopefully, a deeper understanding of community outreach and her own goals and abilities. A social entrepreneurship student, on the other hand, might design and implement a new service in which libraries distribute weeded books to teachers, who give them to children at risk of losing school-year literacy gains over summer vacation. Thus, the most significant contribution of social entrepreneurship is to develop information professionals who are both innovative and pragmatic, who know how design and resource creative community services that pinpoint critical needs and build capacity of community as a whole.

The Books to Prisoners program in Urbana, Illinois is one example of social entrepreneurship combined with librarianship. An LIS graduate student in a service-learning course, who himself had spent time in jail, began by exploring prisoners' access to books in our local community and across the state. He then researched possible program designs to improve the situation. He found partners in the community, as well as additional student volunteers. Currently, the Books to Prisoners program is a thriving community non-profit venture, operated out of a local independent media center.[xv] Volunteers collect and organize hundreds of donated books each week, and mail them in response to requests sent by prisoners. Volunteers have also started two new local jail libraries, as well as held a national conference on prison library services.

Beyond Service Learning: Community Inquiry

Community inquiry recognizes the collective knowledge-building implied by participatory action research and the broad-based social change implied by social entrepreneurship. It offers both a theoretical framework that extends service learning, as well as a practical model, the school as social center. We argue that if we reconceive service learning through these lenses ,we can develop a much richer model for service learning that addresses many of the same goals while avoiding the shortcomings. Benson, Harkavy, and Puckett argue that this reconception is essential for universities today.[xvi]

Community inquiry is inquiry conducted of, for, and by communities as living social organisms. A community based orientation emphasizes support for collaborative activity and for creating knowledge connected to people's values, history, and lived experiences. Inquiry points to support for open-ended, democratic, participatory engagement. Community inquiry is then a learning process that brings theory and action together in an experimental and critical manner.

Community inquiry frames service learning differently. Students and the school are seen as vital parts of the community. The community as a whole engages in inquiry to address its problems, which include those of the students. Knowledge is found in the community as well as the school and is constructed anew by all participants. In this way, the borders between school and community are not accepted as fixed, only to be crossed under special circumstances, such

as the service learning course. Instead, there is an explicit project to challenge those borders, to seek common purpose and common understanding.

A practical model for this is the school as social center proposed by Dewey.[xvii] Inspired by the work of Jane Addams at Hull House, especially the Labor Museum, Dewey articulated a vision of education in relation to the social organism. He recognized the need for lifelong learning, and as a result, the need to change the image of what constitutes citizenship as well as the image of the purpose of the school. Dewey saw the school as an integral part of the community, a place where the community becomes the curriculum.

These ideas have been developed in various forms. One notable avenue has been the community schools movement.[xviii] In her work in the rural South, Clapp drew from and extended Dewey's ideas. She argued for the "socially functioning school" and "socially functioning subject matter":

> A socially functioning school is a school which assumes as an intrinsic part of its undertaking cooperative working with the people of the community and all its educational agencies on community problems and needs with reference to their effect on the lives of the children and of the adults. Its special concern is with the process of growth and development.[xix]

The key difference between conventional service learning and the model we propose here is that in the former, the community and the school are seen as, and to some extent reified, as two distinct entities, with a strong, fixed boundary between them (see Figure 1). In the latter, the community becomes the unit. "Service" becomes action by community members, some of whom are students. "Learning" or "reflection", become activities engaged in by all community members, both individually and collectively, and across what had previously been the firm boundaries of town and gown (see Figure 2). Community inquiry is a more holistic approach where education is seen as an organism, not just an aggregation of unrelated segments of knowledge. Community inquiry emphasizes community capacity building, mutual learning, and reflection. As Dewey describes in his vision of the school as social center, classes are regarded as modes of bringing people together, of eliding the barriers that keep people from communion and work with common purpose.
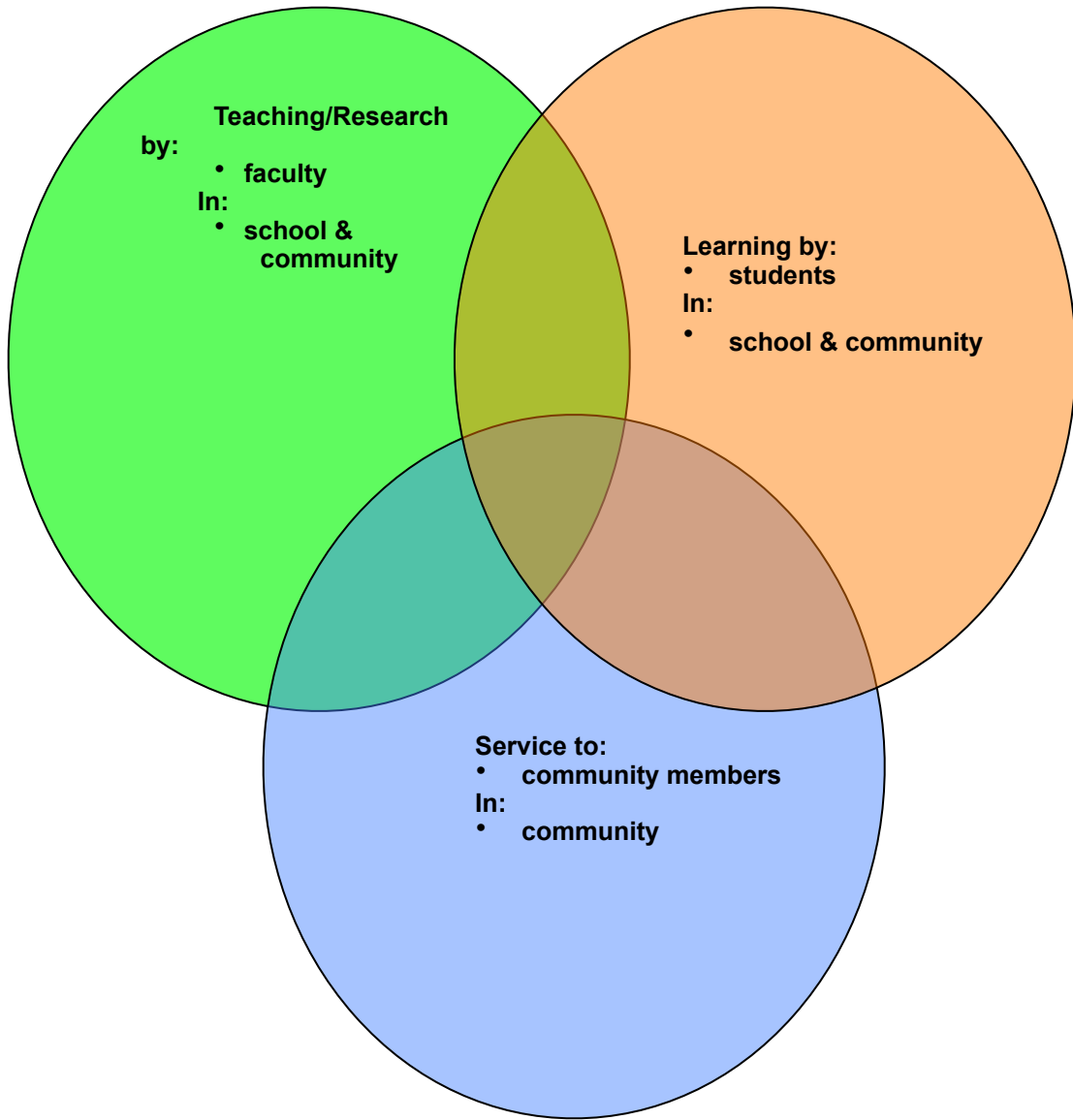
Teaching/Research
by:
- **faculty**

In:
- **school & community**

Learning by:
- **students**

In:
- **school & community**

Service to:
- **community members**

In:
- **community**

Figure 1. Traditional approach to service learning

Figure 2. Community inqiury approach to service learning

The community inquiry model emphasizes the need to recognize education of as life. Teaching, research, change and learning are experienced by all community learners. Community learners document and reflect on their own experiences, becoming community teachers and researchers.

Community Informatics Initiative

At the University of Illinois, the Community Informatics Initiative (CII) provides a cross-campus home for research, learning, and action; a regional university/community base; a locus for building a critical mass of community informatics work in the United States; and an international hub for this growing field.xx It supports collaborative activity in the form of creating knowledge and technology that are connected to people's values, history, and lived experiences; developing models of engagement that are open-ended, democratic, participatory, and caring; and bringing theory and practice together in an experimental and critical manner.

The CII is grounded in the philosophy of community inquiry. Its aim is to develop within community members and project participants a "critical, socially engaged intelligence, which enables individuals to understand and participate effectively in the affairs of their community in a collaborative effort to achieve a common good."xxi Thus, a cornerstone of community inquiry as practiced by the CII is that this inquiry aims to respond to human needs by democratic and equitable processes. Inherent in community informatics is the need to understand how knowledge is shaped and shared in communities, to investigate the underlying information phenomena and processes we find when we take an entire geographic community as our unit of analysis. Community informatics inquiry is conducted internationally in settings that range from inner-city neighborhoods to rural villages, exploring how individuals and institutions (e.g.,

schools, libraries, grassroots groups, health agencies, etc.) come together to develop capacity and work on common problems. It addresses questions of community development, learning, empowerment, and sustainability in the context of efforts to promote a positive role for information and technology in society.

Some aspects of our CII present a challenge to the standard conception of service to communities in traditional service learning. Our work has increasingly been focused on a model in which community members and those in universities or schools collaborate in setting goals, in the investigation of communities and community-building, and in building new structures and processes together. Critical space around ideas such as service, expertise, or even community needs, reframe the territory so that both service and learning are bi-directional.

Community inquiry adopts a pragmatic technology approach to community-based ICT creation and use.xxii Pragmatic technology encompasses the common language notion of how to design tools to meet real human needs and accommodate to users in their lived situations. It also sees ICTs as developed within a community of inquiry and embodying both means of action and forms of understanding; ICTs are an end result of, as well as a means to accomplish, community work. Day and Schuler, in declaring the "subordination of ICTs to building healthy, empowered, active communities" and noting simply that "researchers are part of the world in which they live" resonate clearly with the ideas and practice of pragmatic technology.xxiii

Several CII projects, described briefly below, illustrate the community inquiry approach to service learning. None of our projects are perfect. Each could be improved in its apparatus for reflection, its degree of participation by community members, its provision of adequate support to students, the degree to which its results represent positive community change, etc. We believe, however, that they represent useful illustrations that go beyond service learning and that each has benefited both the academy and the community. Our CII projects demonstrate how pragmatic, community-based informatics initiatives respond to human needs democratically and support participation and learning across institutional and social boundaries.

Paseo Boricua Community Library Project

The Paseo Boricua Community Library Project is a collaborative research, action and learning initiative that partners with the Puerto Rican Cultural Center (PRCC) in Chicago's Paseo Boricua community, an inner city neighborhood struggling to overcome poverty, racism, gang violence, AIDS/HIV, and a host of other problems that typically plague urban life. The PRCC for 30 years has attracted international attention for its innovative, multi-generational approach to community-based learning and development. The community library program in Paseo Boricua represents a long-term university investment in this community, begun about a decade ago, and ramped up this past year (with about $1 million in external and campus support) to include a masters community informatics specialization taught onsite at the PRCC. The Project's original goals were articulated jointly by LIS faculty and PRCC staff. These include generating new knowledge to address the so-called "digital divide", figuring out how to create robust community inquiry that spans distance and cultural boundaries, and bringing more inner-city youth into LIS. Faculty and students in LIS and other disciplines benefit from the intellect, creativity, and vitality of Paseo Boricua, working together with hundreds of youth and

community leaders to create learning activities, information resources, and digital media. Activities are documented so that each semester students and community members can pick up where others have left off. Assessment occurs through needs and evaluation studies, student reflections, course evaluations, symposium attendees' feedback forms, and frequent community meetings and workshops. Community informatics courses in Paseo Boricua include an introduction to participatory action research, social entrepreneurship, and community inquiry.

Dr. José López, director of the PRCC, summarized community impact when he noted that "a new sort of university is being created in the community." Onsite practical engagement courses, assistantships for underserved students (including those from Paseo Boricua), the annual Community as Intellectual Space symposium, a Paseo Boricua high school student-curated exhibit at the famed Newberry Library, and participatory action research studies such as a recent project conducted with Paseo Boricua's youth-led Participatory Democracy program all demonstrate the co-creation of knowledge with local residents. Outcomes from the Paseo Boricua Community Library Project are also seen in new resources that support community projects. These include: creating a library; providing instructors for the community journalism course that is part of the after-school Barrio Arts, Communication, and Culture Academy; producing a community health program manual; developing an urban agriculture high school curriculum and a computer curriculum for PRCC pre-schoolers; and conducting background research for local history plays produced by neighborhood youth. In 2008, the PRCC high school recognized the work of the Paseo Boricua Library Project by presenting it with the school's "Outstanding Community Partner" award.

Booker T. Washington After-School Library Program

The Booker T. Washington After-School Library Program (BTW) was founded by one of the authors three years ago, in response to the urgent request of new Spanish-speaking immigrants in our local Champaign area, who were worried about their children's future. In fact, it was developed from a discussion with parents that followed a service learning course in which several students participated in practical engagement projects in the immigrant community. Set in a local elementary school, the program's aims are to: provide homework and literacy help, along with digital enrichment activities stressing family strengths; create stronger bridges between low-income families and schools; and develop an innovative service-learning and research program for university students.

The BTW program has grown organically, with a small amount of funding (for two graduate assistants and some supplies) provided by campus and community partners. It is primarily supported by the in-kind contributions of the Program's partners, including the Don Moyer Boys and Girls Club and, in addition to LIS, the university's education, Spanish, and African-American studies departments. Currently, the Program offers free after school activities for about 35 at-risk children each year. It operates three days/week, with about 90 university student volunteers each semester, providing a total of about 5000 tutoring hours/year. BTW staff members have steadily increased their commitment to the Program, as they see more evidence that the university intends to stick with the school in a long-term relationship.

BTW teachers report the following program outcomes: Students are finishing more homework; students have improved reading and math skills and overall performance; students gain social skills. Tutors report that the program is rewarding, fun, and helps them contribute to the community while gaining knowledge and skill for their future. The BTW Program was presented with the "Most Valuable Program" award by the Latino Partnership of Champaign County in 2007. Recent developments include the creation of new courses focused on BTW in several departments. We are also pursuing a participatory action research project in which university and immigrant community members learn about each other's strengths through collaboratively creating digital media (YouTube videos of animated children's stories, and family narratives captured on CDs) exploring the theme of community funds of knowledge.

Prairienet

Prairienet, the community network of East Central Illinois, was founded as an LIS/ community partnership in 1993. Currently operated as part of the Community Informatics Initiative, it is one of the longest running and most successful community networks in the United States. In the 1990's Prairienet received federal funding to provide 700 low-income families in Champaign with computers, internet accounts and training. It has also helped hundreds of non-profits create organizational websites and listservs, as well as learn how to integrate technology with their mission. Prairienet also develops web-based applications for health and human services, such as a volunteer matching database, a drop-in childcare system, and online health directories. Prairienet's real impact comes in integrating technology with community goals. Its work proceeds according to needs and opportunities expressed by community organizations and residents. For example, in response to a request from a county agency, it provided computers and training to a group of low-income women in a program that helped them set up home daycare business.

For over ten years, Prairienet has collaborated with the campus East St. Louis Action Research Project. Using a service-learning course (taught by Community Informatics Initiative Research Scientist Martin Wolske) and recycled computers, it has set up over 70 community technology centers in churches, daycares, homeless shelters and other small non-profits, mostly in East St. Louis, one of the poorest areas in Illinois. Recently, Wolske had re-engineered his service-learning course to partner with a local youth organization in creating a Teen Tech program. LIS students and East St. Louis teens learn how to create small community technology centers together. The teens also learn how to set up their own small business to provide ongoing community tech support. This past summer, several of those youth accompanied CII staff to help set up community tech centers in Africa, in partnership with local leaders in São Tome and Principe.

Korean Cultural Center

Building a Korean Cultural Center (KCC) is an ongoing effort to form a new and innovative social enterprise to address current social problems related to the lack of needed resources and information for marginalized groups in the local community. This project was incubated and developed in Spring 2006. For their project in an LIS service-learning course, two

Korean graduate students worked with community members to ascertain the local Korean community's needs and develop possible solutions.

The project team discovered that Korean families or families with adopted Korean children suffered from the lack of the access to appropriate information and resources across a wide spectrum of service centers and institutions. They raised funds to rent space in the university YMCA and launched the KCC, which functions as the social center where programs provide a vehicle to bring people together, to learn from each other, and develop a critical social consciousness and the unity of a global family. The students created a library of children's books with hundreds of donated books from Korean publishers. With the help of local Korean churches and various Korean clubs on campus, they compiled a resource directory similar to the Yellow Pages and published 500 copies for Korean families. The KCC reached out to Korean community by offering numerous cultural programs including a summer camp attended by youth from both Champaign-Urbana and Korea. The "Mobile Korean Cultural Center" is a newly launched cultural program of the KCC where volunteers run a cultural program for Boy Scouts, Girl Scouts, public libraries, and schools. It is highly interactive in nature and fully engages children and youth with Korean cultural activities and games.

The LIS students were also driven by what they learned about the lives of their peers at the university. They discovered that the Korean student suicide rate is the highest on campus, and that Korean youth were sent alone at younger and younger ages to obtain an education in the U.S. To study and create a positive response to the isolation felt by many Korean youth, one of the LIS students who co-founded the KCC taught an academic course in which youth learned how to create digital videos that documented their feelings and experiences.

The KCC is an example of dedicated students engaging in their own community; reflecting, collaborating, and making an effort to build a community guided by concepts of social justice and social action. Insights learned and shared among participants are various. Those who volunteered at the KCC came to be more aware of their social situations and said they became more engaged in campus and community affairs. Where previously they regarded others' social issues with indifference, now they are socially more aware and see the links between individual problems and structural community issues. Another value expressed by students involved in building the KCC is the discovery of creative, interesting, empowering, experimental, free, fun and enjoyable ways to learn and address social issues in, with and by the community. KCC is an example of promoting different modes of education through the intangible tools of art, science, and other modes of social intercourse, research, recreation, and daily lives. Participants in this project become community learners, researchers, and teachers by participating and working together.

Conclusion

The discourse of service learning sometimes limits its pedagogical implications by not considering bidirectional exchange in which both students and community members are learners. But learning cannot be an activity independent of learners' lives, experiences and community. We suggest instead that students and community members work together to develop critical consciousness, democratic citizenship, and social justice.

We propose community inquiry as a framework for service learning, which

- develops learning for all the participants; students, faculty, and community members all operate as community learners.
- values ordinary experiences, which creates a public sphere for all learners.
- centers on the community, with the historical, social, and cultural conditions that expand lived experiences for all; the school becomes a social center for the community and the community becomes the curriculum, the site where dialogue and interaction occur.

Community inquiry provides the opportunity for educators and community workers to rethink and transform how people across campus and community institutions define themselves as an active community of learners capable of exhibiting critical sensibilities, civic courage, and forms of solidarity rooted in a strong commitment to democracy.

Acknowledgement

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xxiii Day and Schuler (2004), in declaring the "subordination of ICTs to building healthy, empowered, active communities" (p. 15) and noting simply that "researchers are part of the world in which they live" (p. 219) resonate clearly with the ideas and practice of pragmatic technology.