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Reflections of hope: the history, development, and growth of service learning at an urban Catholic High School in West Virginia

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REFLECTIONS OF HOPE: THE HISTORY, DEVELOPMENT, AND GROWTH OF
SERVICE LEARNING AT AN URBAN CATHOLIC HIGH SCHOOL IN WEST VIRGINIA

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Approved by
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APPROVAL OF DISSERTATION

We, the faculty supervising the work of   **Susan Malinoski**

affirm that the dissertation   **"REFLECTIONS OF HOPE": THE HISTORY, DEVELOPMENT, AND GROWTH OF SERVICE LEARNING AT AN URBAN CATHOLIC HIGH SCHOOL IN WEST VIRGINIA**

meets the high academic standards for original scholarship and creative work established by the EdD Program in **Curriculum and Instruction** and the College of Education and Professional Development. This work also conforms to the editorial standards of our discipline and the Graduate College of Marshall University. With our signatures, we approve the manuscript for publication.

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DEDICATION

This study is dedicated to my family, for the love and support they have shared with me throughout the course of this project and my life! I thank my parents, Philip and Mona Divita, for their unconditional love and support and for always encouraging me to love, learn, lead, and do my best. I thank my husband, Andy Malinoski, for being a great dad and for doing the cleaning, caring, and cooking when class and writing had me otherwise occupied. I thank my sister, Ann Divita Willard, for being my sister and for always knowing when I needed to see a dog or cat video to make me laugh.

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Finally, I dedicate this project to my children, Emma, Ethan, and Matthew: the lights of my life and the sweetest, kindest, truest cheerleaders any mama could ever dream of having. No greater love.

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ABSTRACT

The purpose of this study is to capture the history, atmosphere, and experience of HOPE (Housing Outreach Project Express). Charleston Catholic High School's HOPE is a story of service and learning put into action. For 25 years, Charleston Catholic students, teachers, administrators, and alumni have been involved in home renovation projects for fellow West Virginians in need. Since 2005, this service has been focused on the families of Clay County, and during the past 12 years, 124 families in Clay County have warmer, safer, and drier homes as a result of HOPE. HOPE is the call to build a just society and to live lives of holiness amidst the challenges of modern society.   This study will focus on the foundational beliefs of this project and its growth, the evolution of HOPE (often reflective of the transformation of many of its participants), and how it leads to a defined service learning experience with tradition and clarity of purpose. Through personal narrative and reflection, the feelings and memories associated with the founders and participants of HOPE tell a story of hard work, action, outreach, and love representative of the people of West Virginia. While the lives touched and affected by HOPE are too numbered and far too widespread to ever be accounted for in their entirety, this study seeks to collect a portion of those stories as snapshots, culminating in a scrapbook of HOPE.

CHAPTER ONE
INTRODUCTION

May God's Holy Spirit bless us with discomfort at easy answers, half-truths, and

superficial relationships, so that we will live more fully.

May the Spirit bless us with anger at injustice and oppression, and exploitation of

people and the earth so that we will work for justice, equity and peace.

May the Spirit bless us with tears to shed for those who suffer so that we will reach out

our hand to comfort them.

And may the Spirit bless us with the foolishness to think we can make a difference in the

world, so we will do the things which others say

cannot be done.

Amen

-A Blessing for HOPE 2016

Born from a marriage of service learning through a Dewian lens and the social

justice teachings of the Roman Catholic Church, Charleston Catholic High School's

HOPE (Housing Outreach Project Express) is a story of love put into action. For over 25

years, Charleston Catholic students, teachers, administrators, and alumni have been

involved in home renovation projects for fellow West Virginians in need. Since 2005,

this service has been focused on the families of Clay County, and during the past 12 years, 124 families in Clay County have warmer, safer, and drier homes as a result of HOPE. A purposeful tiered awareness of need, nurtured as students grow from wide-eyed kindergarteners into belief driven young adults, culminates in the opportunity to serve those living in extreme poverty only minutes from the warm, bright, stimulating halls and classrooms of their school. HOPE is the call to build a just society and to live lives of holiness amidst the challenges of modern society. Broken buildings are transformed into homes, students become active citizens, and stewardship is woven into the very essence of a community, all through HOPE.

This study seeks to capture the history, atmosphere, and experience of HOPE. By initially focusing on the foundational beliefs of this project and its growth, the evolution of HOPE (often reflective of the transformation of many of its participants) leads to a defined service learning experience with tradition and clarity of purpose. Through personal narrative and reflection, the feelings and memories associated with the founders and participants of HOPE tell a story of hard work, action, outreach, and love representative of the people of West Virginia. While the lives touched and affected by HOPE are too numbered and far too widespread to ever be accounted for in their entirety, this study seeks to collect a portion of those stories as snapshots, culminating in a scrapbook of HOPE.

SETTING

Charleston Catholic High School is a private Catholic school located in the middle of downtown Charleston, West Virginia. Although a high school in name, this four story red brick building with views of the Kanawha River to the south, The South Side Bridge to the west, the golden capitol dome to the east, and four church steeples within a two block radius to the north, is both a middle school and a high school with a student body of approximately 415 students split evenly between grades 6-8 and grades 9-12. Students at CCHS come from a variety of zip codes as well as cultural and ethnic backgrounds: half identify with the Roman Catholic faith and half represent a vast array of other Christian denominations as well as Judaism, Islam, Buddhism, Hinduism, and non-belief. CCHS has a storied history of academic excellence and boasts both a 100% graduation and college attendance rate. In addition to academic rigor, CCHS students have long known to expect their hard work in the classroom must be mirrored with their devotion to service in their communities. This pouring of service into the foundation of the CCHS community stems from a theology program focusing on the Catholic social justice teachings as well as the awareness and understanding of self and the world. In order to build this foundation over time, each year students have an increasing required number of service hours that must be met, ranging from 5 hours for sixth graders (at least half to the poor and vulnerable) to 30 hours for graduating seniors (at least half to those with special needs). In order to be promoted to the next grade, students must

meet both academic and service requirements; both are rigorous and neither are negotiable.

In the spirit of progressive education champion John Dewey, Debra Sullivan, former principal of CCHS and founder of HOPE, believed experience, inquiry, and reflection were central to not only service learning (Wong, 2001), but learning as a whole. As a new principal in 1986, Sullivan put policies into place that transformed Charleston Catholic High School financially, academically, and spiritually. It could be argued that Sullivan's policies, reflective of both Dewey's principles and Catholic Social Justice teaching prioritizing the needs of the poor and vulnerable (Seven Themes of Catholic Social Teachings, 2020), were true salvation for the then crumbling CCHS. While the financial, academic, and faith foundational pieces needed for Catholic school success existed, those sections, possibly secure in its early history, had separated and were in dire need of reinforcement.

Sullivan reflected that HOPE arose from small, formative outreach projects in the late 80s, the first being roof repair on a small shack belonging to a family in northern Kanawha County, West Virginia. A middle school science teacher had been contacted by a religious French Canadian Brother about the family in need. Sullivan recalls:

> So one horribly wintry day, the three of us, accompanied by a dozen or so older students, drove to a remote location and parked our vehicles. We unloaded tar paper, tools, buckets of adhesive, tacks, along with coloring books, picture books,

crayons, and fruit and cookies for the young children living in the shack. I can't

to this day call it a house. It had one room, a small one at that. We carried the

load, following a creekbed, iced over at the edges, walking in that icy water for

what seemed like miles. Uphill. The hut had a potbelly stove and a couple of

mattresses on the floor. There was a rickety little table and two falling-apart

chairs. Newspaper covered the inside walls to keep out drafts. The place smelled

of rot, waste, and garbage. It was shocking. Some crew members worked hard. A

few stayed inside coloring with the little children. Some were in such shock that

they were nearly comatose. We built a fire outside to warm the crew. We ate our

sandwiches and shared what we had with the family. The whole episode was

painful. I knew that future endeavors would have to be different on so many

levels.

And HOPE was born.

CONCEPTUAL FRAMEWORK

This study examines the foundational and underlying values of HOPE as well as

the feelings and experiences of its founders and participants. Using narrative methods,

participants reflect on their personal beliefs, motivations, experiences, and

transformations related to experiencing HOPE.

When I first became involved in administration at CCHS and learned of HOPE, I

felt it was a story waiting to be told. Therefore, the framework of this study lies in

storytelling methods: phenomenological research and narrative inquiry. Through

phenomenological research the "lived experience" (Byrne, 2001) of HOPE is described both in words and story. This method allows participants to describe not only their experience during HOPE, but also the meaning of the many experiences leading up to, during, and following their participation in the project. Phenomenological research allows for much participant freedom in the description of experiences while validating the importance of details and encouraging reflection.

In a similar manner, narrative inquiry allows for participant reflection but calls upon participants to think, reflect, and share narratively (Lutovac & Kaasila, 2010). While phenomenological research describes the lived experience, narrative inquiry characterizes the phenomena (Connelly & Clandinin, 1990) and includes setting and temporality as key components of the narrative shared.

Also to be considered in the framework of this study is the nature of service learning and its role in education. Be it Dewey, Addams, or Freire, early progressive activists knew that education must be tied to community and relevant to students. Phenomenological research and narrative inquiry allow for meaningful participant reflection resulting in a narrative description relevant to participants and readers, and are therefore fitting and effective methods for a study involving service learning.

RESEARCH QUESTIONS

The National and Community Service Act of 1990 defined service learning as a method: a) under which students learn and develop through active participation in thoughtfully organized service experiences that meet actual community needs; b) is integrated into students' academic curriculum or provides structured time for a student

to think, talk, or write about what the student did and saw during the service activity; c) provides students with opportunities to use newly acquired skills and knowledge in real-life situations in their own communities; and d) enhances what is taught in school by extending student learning beyond the classroom and into the community and helps foster the development of a sense of caring for others. (National Service-Learning Clearinghouse, 1996, p.l).

Such methods stem from John Dewey's pivotal progressive principles which include the role and nature of experience, inquiry, and reflection in learning (Dewey, 1938). In April 1899, Dewey delivered a lecture to a group of parents and said of the role of experience:

> The occupation supplies the child with a genuine motive; it gives him experience at first hand; it brings him into contact with realities. It does all this, but in addition it is liberalized throughout by translation into its historic values and scientific equivalencies. With the growth of the child's mind in power and knowledge it ceases to be a pleasant occupation merely, and becomes more and more a medium, an instrument, an organ—and is thereby transformed. (Dewey, 1900, p.7).

This progressive foundation, more generally brought to light during the 1930s, inspired educators to focus on the learner as an active and engaged participant in his or her own learning (Wong 2001). The relationship between Dewey's theory and service learning as it is defined today is clear; however, Dewey also firmly believed that not all experiences were created equal.

Dewey wrote, "We always live at the time we live and not at some other time, and only by extracting at each present time the full meaning of each present experience are we prepared for doing the same thing in the future." (Dewey, 1938). He sought to clarify the significance of the quality of these various experiences and their value as educative or non-educative through the Principle of Continuity and the Principle of Interaction. Dewey defined an educative experience as one in which the participant changes or grows morally or intellectually (Dewey, 1938). The Principle of Continuity allows us to consider many learning experiences over time that build on one another. An educative experience allows the learner to progress on this experiential continuum, therefore growing and changing. The Principle of Interaction, of equal importance, cites the significance of a learner's interaction with the environment which results in the learner affecting and being affected by the environment (Dewey, 1938). Dewey valued the "spirit of service" not for the sake of service, but because of his belief of the nature of learning. In order to have adults who grow and impart change by participating in their communities, Dewey believed we must begin with children who are involved and engaged in learning environments reflective of the real world. Through service experiences, Dewey observed learners passing through phases of selfishness, competition mutual assistance, cooperation, and community (Dewey, 1938). If our educational goal is community, then Dewey's observation of this goal being met through service learning opportunities is indeed significant; service is not an act of charity, but rather an experience in growth, sharing, and becoming a true community member.

In much the same way, the Catholic Church's social teaching prioritizes the creation of community, its pivotal social teaching being the "creation of a just society

and living lives of holiness amidst the challenges of modern society" (Seven Themes of Catholic Social Teachings, 2020). This teaching is grounded in seven key themes: life and dignity of the human person; call to family, community, and participation; rights and responsibilities; assisting the poor and vulnerable; the dignity of work and the rights of workers; solidarity; and care for God's creation. According to these teachings, the organization of society itself should facilitate participation in society, defined both as a right and a duty (Seven Themes of Catholic Social Teachings, 2020).

The social justice teachings of the Catholic Church are the foundation of theology classes at CCHS from grades 6 through 12. If you were to stop any high school student in the hallway and ask them about Dorothy Day (founder of the Catholic Worker Movement), they would most assuredly be able to detail her life as well as the conversations and experiences they have had in their theology classes that related to the Catholic Worker Movement and to social justice. HOPE itself is rooted in the Church's teachings of life, dignity, family, community, participation, rights, solidarity and care for creation. After growing up in an educational setting where these teachings are reinforced daily as well as having opportunities to put these teachings into practice through numerous service projects and ultimately through HOPE, have these students grown and changed as Dewey believed they would after participating in service learning projects reflective of the real world? Have student participants passed through phases of selfishness, competition, mutual assistance, cooperation, and community? And have they been engaged in the "creation of a just society and living lives of holiness amidst the challenges of modern society" (Seven Themes of Catholic Social Teachings, 2020)? Through narrative inquiry and phenomenological research methods such as archive

review and participant interview I will seek to document the history of HOPE and address if and how participants have experienced change through HOPE. The following research questions will be investigated:

1. Have student participants grown and changed as Dewey believed they would after participating in service learning projects reflective of the real world?

2. How do student participants describe growth and change that might have taken place? What, if any, identifiable phases have student participants passed through?

These questions speak not only to the success of HOPE as a service learning project, but also to the effectiveness of the project's educational and faith foundation in meeting its goals. These questions will also allow for a deeper understanding of the growth and change that student participants experience in regards to their faith and their view of service, reflecting again on constructivist theory as well as the significance of the call of the social teachings of the Catholic Church. Combined, the answers to these questions will provide a holistic picture of the effectiveness of HOPE, a project built with layers of educational theory and theological practice and with results significant to both education and faith audiences.

METHODS

Phenomenological research and narrative inquiry will be used to investigate and share the stories of change and learning through HOPE. Observation of the 2018 project (including site visits), interviews with HOPE founders and leaders, evaluation of student writing about their HOPE experiences, and follow-up conversations and communications with participants will create the overarching presentation of the

experience of HOPE and its effectiveness as a service learning project. Additionally, the study of deidentified HOPE documents, past and present, such as organizational meeting agendas, HOPE themes, thank you letters, prayers, slideshows, etc. will be used to create historical perspective. Chapter three will further detail this study's methodology.

SIGNIFICANCE OF STUDY

Like most service learning projects, the processes behind HOPE lie in the foundation of constructivism. Mascolo and Fischer (2005) wrote, "Constructivism is the philosophical and scientific position that knowledge arises through a process of active construction," meaning learning is an active process, where knowledge is constructed, not gathered. Dennick (2016) added,

> The constructivist theory of learning, whose philosophical origins are frequently ascribed to Kant and whose educational origins to Piaget, is based on the premise that the act of learning is based on a process which
>
> connects new knowledge to pre-existing knowledge. (p.201)

HOPE informs both social and psychological constructivism. All junior and senior students are invited to participate, signaling all are capable and the subject, in this case home repair and renovation, can be taught to any student regardless of their stage of development (Bruner, 1960). Preparation for participation in HOPE is, for the most part, concrete: how to use certain tools, lists of supplies to bring, procedures to adhere to, and awareness of your actions and behaviors on others. These beginnings serve as the foundation of student participation allowing novice builders to have concrete preparatory steps from which to begin work.

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In his social constructivist theory, Vygotsky states a novice will perform and learn better when paired with an expert (Vygotsky, 1978). Likewise, upon arriving at CCHS on HOPE departure day, students attend a procedural meeting and are sorted into their work crews. At this point, novice workers are grouped with more experienced and knowledgeable leaders who serve as an expert. Experts are long time and also recent alumni who have multiple years of experience on HOPE. CCHS graduates who are still attending college act as "semi-experts" with more responsibility than the novice participants but less than the team leaders and are in training to one day be team leaders. They experience the same type of support, with lesser scaffolding, than the novice participants. Fellow constructivist Bruner wrote that scaffolding "refers to the steps taken to reduce the degrees of freedom in carrying out some task so that the child can concentrate on the difficult skill she is in the process of acquiring" (Bruner, 1978, p. 19). Therefore, new participants require more scaffolding allowing focus on the skill being learned, and with more experience comes the need for less scaffolding. This expert and novice relationship creates what Vygostsky termed the zone of proximal development (Vygotsky, 1978), the space where change and learning is most likely to occur. HOPE work sites are geographical and intellectual zones of proximal development capable of being mapped, and located, although often through rugged terrain and with little GPS assistance.

While the ins and outs of home repair and renovation are concrete subjects to be learned during HOPE, the more abstract and faith filled lesson, to instill the habit of service and a commitment to living the works of mercy in students, is approached in much the same fashion. Just as renovation and repair experts are present to guide and

support the students, so are theological and faith experts. These faith experts participate in the home repairs but also work with students who lead "RAP" (Reflection And Prayer) sessions and facilitate group meetings and discussions throughout the week. Both groups of experts provide support and organize experiences that allow the students to learn, never actually doing the work for the students. By altering scaffolding throughout the project as well as providing social interaction, HOPE team leader experts create a zone of proximal development rich in concrete experiences for the novice HOPE participants. These concrete experiences also allow for the emergence of the more abstract social, emotional, and faith changes associated with HOPE.

In a time of ever increasing pressure on and aggression toward administrators and teachers to generate students with high test scores in an environment with supreme focus on academic subjects alone as opposed to well-rounded students who are prepared to be active thinkers and participants in the world, the results of this study could support the value of service learning as a foundational component in the development of the well-rounded student and eventually the adult participating in society. With its 25 year history and a sturdy theoretical and theological foundation, the history of HOPE and the reflections of its many participants can offer insight into the value and necessity of service learning.

REVIEW OF LITERATURE

This chapter serves as a review of the relevant literature related to the beginnings, effectiveness, evolution, support, and perception of service learning.

"What is the place and meaning of subject-matter and of organization within experience?" -John Dewey

Any discussion of service learning begins with John Dewey. Dewey's belief that a genuine education comes through experience, formed the foundation of the progressive education movement and would also later influence one of its key components: service learning. Service learning refers to a methodology in which students learn and grow through participation in service activities utilizing skills and ideas presented in the classroom setting and integrated into the academic curricula which also allows for contemplation and reflection on the service process itself (Guglielmo, 1998). To Dewey and other progressive educators, experience and learning went hand in hand.

The National Community Service Act of 1990 defined the methodology behind service learning as providing:

-active participation in thoughtfully organized service experiences that meet actual community needs;

-integrated opportunities into the students' academic curriculum providing structured time for a student to think, talk, or write about what the student did and saw during the service activity;

-opportunities to use newly acquired skills and knowledge in real-life situations in their own communities;

-a learning extension beyond the classroom and into the community helping to foster the development of a sense of caring for others. (p.17)

Research clearly defines service learning and differentiates between service learning, community service, and volunteerism. While Merriam Webster defines community service as "work that is done without pay to help people in a community" (merriam-webster.com) the Cambridge Dictionary expands this definition with the addition of a punitive angle as "work that people do without payment to help other people, and which people may sometimes be ordered to do as punishment for crimes that are not too serious" (dictionary.cambridge.org). Volunteerism is defined as "the practice of doing work for good causes, without being paid for it" by the Cambridge Dictionary. Both community service and volunteerism are focused on service, but lacking in both is the importance of the learning or growth resulting from the service experience. While participants in community service and volunteerism might learn from their experiences, learning is not a fundamental aspect of either, nor is reflection a necessary component of these activities as it is in service learning.

Dewey believed schools should be microcosms of democratic society (Dewey, 1916). He challenged educators to create a setting where learning lessons and working together improved the quality of communication and of ideas exchanged, with an educational goal focused on the process of the betterment of community through associated living (Dewey 1916, p 87) and the quality of work produced by the community as opposed to the quantity of work produced by the individual for individual gain. This

collective goal is reflective of the importance of education in the here and now: citizens of the school community working together to create a better present and in doing so also becoming prepared for their future citizenship in the broader world. Key to creating this microcosm of democracy, according to Dewey, was planning educative experiences. In order for an experience to be educative (allowing the participant to grow) Dewey believed the experience must build upon prior experiences and capable of being built upon by future experiences as well as allowing the participant to have adequate opportunities to interact with the environment.

While the previously defined methodology heavily focuses on the experiential aspect of service learning, equally important and unique to service learning methodology is the "structured time for a student to think, talk, or write" (The National Community Service Act of 1990 p. 17) about the service experience. Following authentic, engaging experiences designed around student curriculum and related knowledge, participants must have time for reflective thinking. According to Dewey, this reflection allows the student to connect the experience to the subject matter with an optimal outcome of deep learning and growth. Dewey outlines five aspects of reflective thought (1933, pp. 107- 115) that "enables us to know what we are about when we act. It converts action that is merely appetitive, blind and impulsive into intelligent action" (p. 17), therefore integrating service and learning. This reflective thought must allow the participant to consider more than one possible solution when problem solving and act upon that solution; understand and question the nature of the problem; create an overarching preliminary understanding of the problem based on prior knowledge and observation; and test solutions and consider whether or not the problem was solved.

"Liberating education consists in acts of cognition." -Paulo Freire

The theme of Dewey's educational theory, that of attainment of a common goal through cooperation, points toward a freedom from the shackles of ignorance and self-centeredness that can come from educational pursuits focused on individual goals alone. Through educative experiences within a learning community, Dewey believed participants could pass through phases he identified as "selfishness and competition" to "mutual assistance, cooperation, and community" (Dewey 1900, p 41). The initial phase of selfishness and competition can be seen in many classrooms as students participate in rote activities with little or no tie to the real world. Additionally, often students receive grades or scores which compare them to other students, fostering an environment of competition. This competitive environment is the opposite setting visualized by Dewey. In a setting where students are competing for scores and grades, this competition skews the idea of cooperation. Working together or helping another student can be seen as an act of charity or can diminish the individual glory of the student offering help, where ideally, service learning can result in activity that empowers all participants and is exclusively charitable in nature (Kahne & Westheimer, 1996).

Dewey's perspective on community and growth is reflective of a liberating education. A student working toward individual goals is limited and isolated when access to community and cooperation is lacking. While that student might meet specific goals, he or she is unaware of additional outcomes or possibilities due to a lack of experience with the ideas and help of others. This isolation creates a type of unconscious imprisonment denying the students access to solutions and experiences

available only through social interaction with others (Dewey, 1916). Additionally,

educational goals focused on the individual encourage the creation of multiple single

student sized cells of knowledge, limiting the exchange of ideas and the sharing of

information with those in need.   This type of environment, where some are isolated or

limited, will create conditions preventing "complete freedom and unhindered growth"

(Dewey 1916, p12).

Swalwell (2013) suggested an approach to encourage liberation for students in

privileged communities, that of becoming "activist allies" by working hand in hand with

those experiencing oppression and exploitation. Further, Lerner and Steinberg (2004)

suggested a focus on nurturing civic activity in students referred to as "positive youth."

Students identified as positive youth exhibit some of the following development

characteristics: family, school and community support; boundaries and expectations;

adult role models and positive peer influence; empowerment of youth through

understood value; providing service opportunities; constructive use of time;

involvement in various creative activities and programs; commitment to learning;

achievement motivation; engagement in school; positive values (caring, integrity,

equality, and responsibility); social competencies (decision making, interpersonal skills

and cultural competence); and positive identity (sense of purpose, self-esteem and

personal power). (Benson, Scales, Leffert, & Roehlkepartain, 2011). These youth are

influenced by their environment but also influence their environment. As activist allies

they contribute to their school communities and the communities they serve which in

turn can influence and support their own individual development such as their

appreciation of diversity, increased political awareness, a willingness to volunteer and

vote, and development of a sense of positive contribution to society (Kackar-Cam & Schmidt, 2014).

Brazilian educator and philosopher Paulo Freire's pedagogy sought to empower the oppressed to take action and liberate themselves from their oppressors (Freire, 1968). Service learning involving the above defined "positive youth" could certainly provide the same opportunity for liberation. Students receiving support from their environments are made aware of those who do not as they work alongside them through service, thus discovering the shared plight of and oppression within the human family. Just as Dewey focused on the importance of reflection in education, so did Freire explain the fundamental aspect of dialogue within education. To Freire, dialogue meant not only conversation and the sharing of ideas, but taking action based on the dialogue. Freire referred to this action as praxis (Freire, 1968). Both educators saw the learning process as growth through give, take, and action.

Freire warned of the idea of "banking" where educators make deposits by imparting facts and instead encouraged community enhancement through developing a consciousness of the realities of the world resulting in action for justice (Taylor, 1993: 52). Banking also discourages creativity in its students further allowing, according to Freire, the oppressors to use student skills to the benefit of the oppressor as opposed to developing a critical consciousness capable of changing the world on the students' terms. Equally dangerous to Freire and related to "banking" and passive education is what he called a "culture of silence." In a culture of silence "people are unable to reflect critically upon their world - they become fatalistic and dominated" (Freire, 1968) which is in direct conflict to Freire's goal of education. Instead, Freire encouraged problem-

posing education where learners are aware of their environments while constantly questioning their surroundings, seeking solutions to identified issues, and discovering the responsibilities of freedom and learning as "the unfinished character of men and the transformational character of reality" that is constant and never-ending (Freire, 1968). This problem-posing education as well as the resulting critical consciousness (conscientization) are reflected in today's service learning theory and practice. Service learning that includes the investigation of a system of

inequality and supports participants in developing authentic relationships within the community allows for development of critical consciousness, the shaping of understanding through experience (Mitchell, 2008).

"Social advance depends as much upon the process through which it is secured as upon the result itself." -Jane Addams

In regards to the school and community relationships resulting from service learning, Epstein (2010) stated, "The main reason to create such partnerships is to help all youngsters succeed in school and in later life" (p. 701). The need for authenticity in these partnerships is critical. In order for authentic relationships and experiences to exist, true community needs must be met in the service learning activity. These needs should be addressed by skills students have gained through curricular experiences allowing for true connections between home, school, and community. Epstein continued "This collaborative support builds the foundation for students to feel secure and cared for, to understand the goals of education, to work to achieve their full potential, to build positive attitudes and school behaviors." This full potential exists on two levels: inner and outer. The realization of the inner aspect of full learning potential

comes when the student participant understands self and personal

motivations and values while the outer dimension of understanding comes from a new

knowledge of the world and the causes of the problems related to the service learning

project (Sawyer, 1991).

Authentic relationships and the resulting multidimensional understandings rely

on an equally authentic devotion to service learning on the part of the entire school

community. The ninth standard for quality service learning programs, established by

the Alliance for Service-Learning in Education Reform, (1993) states "Service-learning is

understood and supported as an integral element in the life of a school and its

community" (p. 2). Shared school wide goals and adequate staffing and financial

resources signal to the school community that service learning is an integral part of

education, not a supplemental experience. Clark (1989) noted such authentic programs

are successful when focused on problem solving allowing the awareness and

development of self-efficacy in relation to others, the school, and the community.

The need for authenticity in a service learning program is fundamental for

success and has been included as an overarching theme in published guidelines and

standards regarding service learning planning and assessment. In 1989, The National

Society for Experiential Education developed ten best practice principles for service

learning programs. Honnett and Poulsen (1989) summarized these best practices as a

call for genuine, sustainable, structured and challenging participant engagement that

allows for critical reflection, as well as clearly articulated goals and responsibilities

defined in part by all participants that are flexible to changing circumstances and

supported by thorough training. Further, the Alliance for Service-Learning in Education

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Reform (1993) provides quality standards for schools to use when evaluating service learning programs. According to these standards, effective service learning should strengthen both service and academic learning while providing opportunities for participants to learn new skills in a setting that meaningfully contributes to the community and creates new connections between the school and community. These connections and the effectiveness of the service learning project should be assessed formatively and summatively. Participants should be prepared in planning and assessment and should also have time to prepare for and reflect on their experiences. Both of the above sets of guidelines reiterate the need for genuine life experiences in service learning throughout the project, echoing the advice of Jane Addams to watch both how we teach and how we live.

Catholic Social Justice Teachings

"We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable." -Catholic Charities

According to the United States Council of Bishops, the social teachings of the Catholic church call for actions that result in "a just society and living lives of holiness amidst the challenges of modern society" (Foundational Documents of CST, 2020). Rooted in documents which are papal, conciliar, and episcopal in nature (foundation documents from Catholic popes, councils, and bishops), the church's social teachings can be summarized in seven themes each of which speak directly to service learning and the role religion can play in such service endeavors.

The first theme focuses on the life and dignity of the human person. This theme

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is reflected in the church's teachings related to abortion, euthanasia, cloning, embryonic stem cell research, the death penalty, and war, all of which are viewed as direct threats to the sanctity of human life. The belief that each person is precious and life is more valuable than things call church members to act in ways contrary to anything that may threaten human life or dignity. People are called to work to protect life by finding ways to prevent conflict and create successful programs and institutions that enhance life and dignity as opposed to threatening them.

This idea leads directly to the second theme of the church's social teaching which is the call to family, community and participation. While human life is precious, it is also inherently social. As social beings, it is vital that the organization of society be thus that it supports and fosters human dignity and the ability of people to grow as a community. The strengthening of family through the institution of marriage as well as the right and duty of each human to be an active participant in a society that supports human dignity through steadfast assessment of the common good including all people, and a special awareness of those who are poor and vulnerable are steps that will lead to this ideal community growth.

The third theme within the church's social teachings can be summarized as rights and responsibilities. A community can grow only when each human's rights are protected and each human is meeting his or her individual responsibility to other humans. Responsibility to other humans, family, and the larger community of general society encourages the protection of each person's right to life and human decency as a whole. The success of the general society should be judged based on the fourth social teaching theme, the option for the poor and vulnerable: how we care for those who are

most in need. Summarized, this theme teaches society must be judged based on how well the poor and vulnerable live: the value and experience of their daily lives. The Catholic Church teaches the needs of the poor and vulnerable must be put first, and in not doing so the chasm between rich and poor will expand creating more conflict and greater threats to human dignity and life.

The dignity of work and the rights of workers is the fifth theme. Community, society, and economy are meant to serve the people and therefore the work of people must reflect God's work and participation in creation. To insure human dignity through the dignity and rights of workers, those working have a right to decent wages, productive work, joining and organizing unions, economic freedom, and private property. The sixth theme of solidarity calls each person to join together to support one another in any action that pursues justice or peace. Overriding any racial, socio-economic, national, or ideological differences is the idea that as one we are the human family. Working for peace and justice and loving your neighbor, no matter where they might live or who they might be, supports true solidarity for the human family. There would be no human family to care for were it not for God's creation, and care for that creation is the final theme of Catholic social teaching. Caring for the earth and protecting the people and all living things on it is a requirement of the Catholic faith. The church teaches this essential moral and ethical element must be addressed with the same fervor as all other social teachings.

"If you want peace, work for justice." -Pope Paul VI

In January 1972, Pope Paul VI said "If you want peace, work for justice," in his message for the celebration of the World Day for Peace. This call to action through

active participation in projects working for justice speaks to the role religion can play in service learning. Students with an affiliation to a religious group, be that through beliefs, commitments, or religious schooling, are exposed to and encouraged to participate more in service learning than those without religious affiliation (Billig, 2000; Jones & Hill, 2003; Pancer & Pratt, 1999; Raskoff & Sundeen, 1999). Additionally, attending religious or church-affiliated schools suggests a greater likelihood of service participation among students most likely due to the fact that more church-affiliated schools (42%) than public schools (14%) require and create service opportunities for their students (Kackar-Cam & Schmidt, 2014). Pope Paul VI's call for peace through the work of justice gave specific direction to service opportunities related to the Catholic church and therefore to parochial schools.   When considered in combination with the themes of the Church's social teachings, service takes on a greater role, not only helping one's neighbor, but in doing so furthering progress toward peace and justice for the whole world.

CHAPTER THREE RESEARCH METHODS

CLAY COUNTY IS WEST VIRGINIA

My first trip to Clay County was in the winter of 2014. CCHS provides support services to this area through HOPE as well as through its Clay County Christmas project. It was for this reason that I first ventured to the Church of the Risen Lord in Maysel, West Virginia. I traveled with theology teacher (and wife of HOPE founder, Bill Mehle) Diana Mehle along a rainy and dreary interstate 79 in her bright white Prius; a stark contrast to the bleak cloudy sky. I had been Assistant Principal for Student affairs at CCHS only four short months and felt honored to have been invited to attend the Christmas party. Also on the interstate that morning were several carloads of CCHS seniors driven by teachers and administrators as well as a large food delivery truck donated by Buzz Food which was full of presents and food boxes, all bound for the Christmas party in Maysel.

We pulled into the muddy gravel parking lot and poncho-covered students began to jump out of the cars, their faces a mixture of excitement and anxiety. I felt the same way, so ready to help, but unsure of what I was about to encounter. As we crossed the treacherous curve in the road separating us and the church, we could see quietly standing in the cold rain, families already in line for the party. And while I am sure I was not the only person present who thought "Let's get everyone inside since it's so cold," like everyone else, I knew that we had to get organized first. Students and teachers formed a bucket brigade line and began unpacking the food truck. The work was completed quickly with food boxes placed on the porch of the church, brightly wrapped presents organized by family deposited in the small church, and stocking stuffers and

treats along with our student photographer, Santa, and Mrs. Claus in the community center. Throughout the preparation, families waited quietly in the cold drizzle, all of us thoroughly soaked by the time the party began. My assigned job was to deliver Styrofoam cups of hot chocolate to the families waiting for their turn to come inside to see Santa and receive a small reprieve from the cold in the form of homemade cookies and stocking full of goodies. I walked in and out with tray after tray of hot cocoa delivering it to the quiet children and parents. They said thank you but did not return my smile. It was cold. We were wet from the constant drizzle. I was able to go inside and warm up between deliveries, much as I would soon leave this small town and drive back to the warmth and comfort of my own home only 40 miles away. There was something temporary in what we were doing and yet that did not take away from the importance of ensuring it was done well. What were we working for? What were they waiting for? Temporary as it may have been and specific to that time and place, we were all there because we had hope.

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Research Context and Study Design

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With the intention of telling the story of HOPE, this study is qualitative in nature and uses multiple methods of data collection to address the research questions. The purpose of my research is to examine the foundational and underlying values of HOPE as well as the feelings and experiences of its founders and participants. My goal for this study is to create a narrative that captures the essence of HOPE for its participants, future students, teachers, and administration at CCHS as well as for the Appalachian community as a whole.

This study is phenomenological narrative research due to the nature of the

research questions and my goal for the study. Narrative research involves the collection

of stories to tell about people's lives, in turn allowing for the creation of a narrative

composed of individual experiences (Josselson, 2006). Telling the story of HOPE

necessitated the collection of many individual stories. Narrative research allows for the

depth of understanding needed to tell these personal stories while the

phenomenological aspect allows the analysis of participant behavior in relation to the

phenomenon of service learning.

Setting

The settings for this study are Clay and Charleston, West Virginia. Clay is typical

of many towns in West Virginia as a rural, isolated, and (due to extraction

industries) economically struggling area. During the late 1800s and early 1900s, an

abundance of coal and timber in Clay County allowed for increases in population and

economic prosperity heightened by the arrival of large extraction companies. Deep

mining success continued in the county through the 1940s as did population growth.

This thriving area disappeared for the most part by the 1980s (maximum population

940) as deep mining operations closed. The town of Clay currently has a population of

491, and Clay County is one of the poorest counties in West Virginia with a quarter of its

population living in poverty. Food items can be purchased at Family Dollar and GoMart

in Clay; however, there is no regular grocery store in the immediate area. The Clay

County Courthouse is located on the town's Main Street, six miles away from the Church

of the Risen Lord in Maysel. Despite a declining population and a per capita income of

$11,415, Clay County boasts a strong public school system served by Clay County High

School and Clay Middle School, both of which are National Schools of Excellence.

In comparison to Clay, only 48 miles south via interstate 79, metropolitan Charleston, West Virginia could be a different planet. As the capital and most populous city in West Virginia, Charleston is dependent on trade, utility, government, and education industries, although like everywhere in West Virginia, coal began as the city's central economic influence. Despite recent losses in population, Charleston is still home to over 49,000 residents with a per capita income of $34,944 a year. Kanawha County Schools is the largest school system in the state and serves over 26,000 students in 43 elementary schools, 13 middle schools, eight high schools, and two career and technical education centers. In addition to Charleston Catholic High School, Charleston is also home to the State Capitol Building and Cultural Center Museum, The Clay Center for the Arts and Sciences, Yeager Airport, and The University of Charleston. West Virginia State University, and Marshall University Graduate College are two nearby universities that also contribute to the economic development of the area as well as the cultural and intellectual life of Charleston residents. The availability of resources in Charleston in contrast to those available in nearby Clay is significant to understanding the genuine nature of this service learning project and the phenomenon of HOPE.

Sampling/Participants

Participants of the study include past and present HOPE participants. These include a former administrator, current administrator, current teachers and organizers as well as past and present student participants. I ensured equal representation of both recent graduates (0-3 years since high school graduation) and those who have been out of secondary education for a longer amount of time (4 years or more since high school graduation) in my student participant sampling. I included these consultants in the

research process through face to face conversations, telephone calls, email correspondence to share stories, as well as by having them act in participant checks throughout the writing process in order to assure validity of the study.

Data Collection and Analysis

As previously discussed, phenomenological research and narrative inquiry will be used to share the stories of change and learning through HOPE. I collected data from administrators, teachers, and student participants using several collection methods such as document analysis (including student reflection notes from previous HOPE years), face to face, telephone, and email conversations, and email communications (including questionnaire responses).

While conversations were a significant part of the data collection process, due to the narrative nature of the study, more valuable was investigating historical written documents including organizational meeting agendas, HOPE themes, thank you letters, prayers, slideshows, participant lists, and student reflections as well as the review of current reflections of participants. This written documentation presented itself in narrative form and is specific to the time, experience, and place of HOPE, regardless of the calendar year noted on narrative pieces.

Narrative responses were loosely structured in nature. Document review revealed the use of general prompts such as "What have you heard about HOPE that has lead you to consider participating?", "Why do you want to participate in HOPE again?", "What was the most gratifying/hardest part of HOPE?", "What was your favorite part of HOPE?" Some responses were written without any prompts, only a request for a personal reflection on the HOPE experience.

In order to analyze this narrative data, I focused on thematic analysis and the concepts aligned with Braun and Clark (2006): freedom and flexibility through theoretically and methodologically sound means. Braun and Clark (2006) explain six fundamental steps of thematic analysis:

1. become familiar with/transcribe the data;

2. generate initial codes;

3. search for themes;

4. review themes;

5. define and name themes;

6. produce the report.

To become familiar with the data in the initial phase, I collected my field notes, reviewed documents, looked at photographs and diagrams, reflected on prayers, and read narrative reflections of participants. Throughout this reflective process, I considered my own values and insights about this project and also made notes to which I could refer during the coding phases (Lincoln & Guba, 1985; Sandelowski, 1995).

During the second phase I generated initial codes. The process of coding allowed me to simplify, classify, and focus on specific themes as characteristics of the data. After reflecting on the initial codes several times, I was able to identify and define themes within the data. These identified themes were reflective of the "phenomenon of interest" King (2004). Additionally, I used reflective journaling as well as diagramming to note these themes, both expected and unexpected, and their relationship to one another. This reflective process allowed for a thematic analysis that is both trustworthy and productive.

Methodological Strengths and Weaknesses

I believe the methodology described above is effective and has allowed me to create a report that will be a positive contribution in the field of qualitative research. However, there are strengths and weaknesses I have identified regarding this methodology. Related strengths are: my membership in the Charleston Catholic community; my status as a native, Catholic Appalachian and lifelong resident of West Virginia; my background in education; and the use of qualitative methods to describe a phenomenon through narrative means. Two weaknesses are a limited number of responses from present day HOPE "alumni" and the timing of the transition of HOPE from being centered in Clay County to Wayne County.

My role as a parent and former administrator at CCHS has allowed me to experience the CCHS community in a unique way. For the first 4 years my children attended CCHS, I was merely a parent experiencing the academically rigorous, supportive, encouraging, and service driven education that my children were experiencing. Then for two years, I was able to be behind the scenes and to see the thought process and decision making that were necessary to make this institution tick. The dedication to social justice and supporting students to become creative and active citizens was even more impressive when I was part of the thoughtful reflective decision making and planning process. This access and prior perspective was certainly a methodological strength.

My status as a native, Catholic Appalachian and lifelong resident of West Virginia is also a strength. Growing up in West Virginia I have always been aware of the stark contrast of my own life in the big city versus the extreme poverty that is often only

blocks or miles away. Growing up, being Catholic and going to church always meant helping our neighbors in need. I was able to act as a native researcher investigating the many layers of my Appalachian home and the role social justice plays in the lives of its residents. To a greater degree, but in much the same way, lifelong access to this community strengthened my methodology as well.

My background in education and understanding that the goal of education is to create active citizens further strengthened this methodology. My own beliefs and practices grew out of the ideas of the early progressives and an understanding of these core values allowed me to observe HOPE holistically as a service project helping not only those in need of having home repaired and rebuilt but also those participating in the repairing and rebuilding.

A final strength of my research is the use of qualitative means to describe a phenomenon through narrative. While I could pour through charts of accounts and count families and students involved in this project to show its far-reaching quantitative effects, the truth of HOPE lies in its many stories. In order to support students as they become active citizens of the world, we must encourage their socialization and empathy skills. As social creatures nothing can do this more effectively than understanding the story of others. Students at CCHS are prepared for HOPE through stories and examples of previous projects, and so fittingly, this research continues the social justice and learning narrative that the students have grown up with. What better way could there be to share HOPE than through its many stories.

There are two related weaknesses in my methodology. First, I received a limited number of responses from present day HOPE alumni. While there are many reflections

in HOPE documents from the past, the present day responses were limited. A limit of present day responses could be a weakness because it is possible those who responded were more enthusiastic about their experiences, thus skewing findings. Additionally, in 2019 HOPE transitioned from being an independent service project focused in Clay County to a new partnership with Cabwaylingo Appalachian Mission serving families in Wayne and Mingo counties. At the onset of this research the future of HOPE was unknown with the founding organizational member getting closer to retirement. This transition offers a promise of continued service for the CCHS community; however, this transition lies outside the parameters of my present research.

Validity

In order to address validity in this qualitative research I had to face my own possible biases (previously also identified as methodological strengths) and find a way to confront these possible biases with steps to support internal validity of the study. According to Wagner and Kronberger (2000), semantic interpretations can weaken the results of qualitative research. Questions and prompts can be culture specific due to the researcher's own experiences and beliefs. As a member of so many communities related to this study, I had to become aware of my own possible ethnocentrisms. Awareness of this potential pitfall allowed me to consider the role my own experiences and beliefs might bring to analysis of this data. In order to strengthen validity, I attempted to gain a variety of perspectives through triangulation: gathering data through interviews, the review of archival documents, and observation. I reviewed a variety of historical documents from many different authors and organizers with the project. I also made a point to gather feedback and reflections from organizers, teachers, alumni, students,

and other involved community members. By being able to become immersed in a variety of perspectives I was able to strengthen the study's validity by ensuring my own perspective was not dominating the analysis of the results.

Conclusion

I have worked to create a document that accurately portrays the story of HOPE. Through the use of multiple dimensional techniques such as conversations, observations, review of historical documents, and participant questionnaires I sought to capture what HOPE has been to the CCHS and Clay County communities for the past 25 years: to capture the history, atmosphere, and experience of HOPE. HOPE transforms the lives of those who are involved by awakening the awareness of what it means to be an active citizen, empowered to do better for God and for others. By informing both social and psychological constructivism, HOPE provides the opportunity of true living service, allowing learning and helping your fellow citizens go hand in hand.

CHAPTER FOUR FINDINGS & CONTEXT

FOR EVERYTHING THERE IS A SEASON

When HOPE founder and CCHS Theology teacher, Bill Mehle, was in college, he saw an ad at St. John's in New York City for a home repair project over Christmas break. He had just met his future wife, Diana, who had lived in West Virginia before they met. According to Mehle, "Diana was very enthusiastic about West Virginia and Appalachia." After seeing the ad, he recalls thinking, "That sounds like something I might be interested in doing." Mehle went on the home repair project affiliated with the Glenmary Home Missioners, a Catholic group of priests and brothers that historically worked in Appalachia and the deep south. He was familiar with the group which partnered with his high school for service projects, but being too involved in sports, he never participated. He reflects on that first trip in college,

> It was in Eastern Kentucky right over the border of West Virginia and I just fell in love with this part of the country. And I found that to be a very dynamic and life changing experience-one week of community living and home repair work, so that kind of opened my eyes up to the need. It was the first time I actually sat in the home of very, very low income families in Appalachia.

As a graduate student at Fordham teaching at an all-girls school in Princeton, New Jersey, Mehle was looking for a co-ed service project since the Glenmary Mission was only for men. Mehle found the Appalachia Service Project (ASP), a home repair project affiliated with the United Methodist Church. Mehle continued to work with ASP as a high school teacher in New Jersey and later at a campus ministry position at Western Carolina University. He explained:

ASP works in maybe 22 counties in central Appalachia. And so I kept up

wherever I was at, I kept up my affiliation by always bringing volunteer groups

with ASP. And even I taught a couple of different high schools in New Jersey and

brought groups from there. And then when I took a job down and I worked in

campus ministry at Western Carolina University and we would bring groups from

the Catholic campus ministry center on spring break trips.

In 1989, Mehle began teaching at Charleston Catholic High School. He knew

immediately that living in the heart of West Virginia meant reconnecting with ASP and

also offering some other direct service Appalachian awareness opportunities for the

students at CCHS. He explained,

It kind of struck me that even though people (from CCHS) came from extended

Appalachian families and backgrounds, many of the kids that I was with did not

have the experiences of spending much time in the more

rural communities in West Virginia. So that was kind of eye opening for me too.

Mehle accompanied the first CCHS service group in the summer of 1991. Between

1991 and 2004 every summer an increasingly larger group from Charleston Catholic

worked for a week with the Appalachia Service Project.

Former CCHS principal, Debra Sullivan, always requested ASP keep the CCHS

groups in West Virginia as opposed to other Appalachian sites in Tennessee, North

Carolina, and Eastern Kentucky. When working with ASP groups from other schools

were often involved. According to Mehle this became an increasingly challenging

dynamic as the CCHS group was getting bigger and some of the students did not like the

Methodist youth group feel of the program. Mehle's response to the students was, "Hey,

we're their guests. You got to go with it. This is not our program. It's their program."

Mehle reflects that current CCHS principal, Colleen Hoyer, participated in the project twice during these years. He explained an additional challenge that finally lead to the creation of HOPE:

As our group got bigger, another challenging dynamic was that all of our kids were West Virginian and the ASP staff was usually people coming into the area to run the program from outside Appalachia. It was challenging for them (ASP personnel) to recognize that our kids were Appalachian: They were trying to educate our kids about the realities of West Virginia.

And so we got to a point where we said, 'We're big enough, we have enough connections in West Virginia. How about if we start our own program?' I was really, really hesitant to do it because I knew we would be taking on a whole lot: recreating the infrastructure that ASP had going for us that we had just kind of plugged into. With ASP we did workshops ahead of time and we raised money ahead of time, but we'd show up and they would have the houses all selected and families selected. They would have the evening programming, so we would organize our group, but our group was plugging into their programmatic infrastructure. So I had to take some really deep breaths before I told Debra Sullivan, 'Okay, let's try it.'

That was the fall of 2005. Mehle and Sullivan sought contacts in rural counties who might assist in creating new connections: people to work and partner with, who could help find families and a place to stay. These connections created the initial infrastructure of HOPE. After exploring some opportunities in Mingo County that did

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not work and because CCHS had a historical association with the Catholic Church in

Clay County through the CCHS Clay County Christmas Project (established in 1988),

Mehle reached out to the Risen Lord Catholic Church in Maysel, WV. The request to

help CCHS make connections to do a week's worth of home repair in Clay County was

met enthusiastically. Mehle explained:

> Kathi Linkenogger is a speech therapist for the county and she helped
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> coordinate, still does help coordinate the Christmas outreach program in Maysel.
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> Kathy was very open to us. Her husband was the County commissioner at the
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> time. So, he had a lot of say. He is the past principal of Clay County High School
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> and ultimately he was on the Board of Education. We had a lot of ins with Clay
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> County in terms of working it out, the school system, and for a place to stay. The
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> principal was very receptive to us staying there. The Board of Education was too,
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> but we had to really create a reputation of reliability there, that we were going to
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> follow through and do what we said we were going to do. I knew that we would
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> not be able to do all of this without somebody on our team that would be able to
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> really head up the construction dimension of it.

That team member would be Jim Weimer. According to Mehle, when he asked

Jim to join the team he said, "I'm all in." For 15 years, Jim Weimer headed up the

construction side of HOPE. In Mehle's words Weimer was "the linchpin in really

making it all happen." With the construction side assigned a leader, the task of

identifying families in need came next. The Church of the Risen Lord in Maysel has a

pantry and Mehle and Sullivan decided to start there since people had to qualify as low

income to participate. Mehle created applications based on the Appalachia Service

Projects model and distributed it at the food pantry and through the DHHR or Health and Human Services in Clay. They also worked with social workers and with the council on West Virginia Aging Services to identify elderly people in need.

Many applications were collected that first year. Over the winter months Mehle and Weimer would visit the area to see who HOPE could help the most. After selections were made, Weimer would create work plans and send out contracts. Contracts and other legal matters were based on the ASP model and reviewed by longtime HOPE team leader, Nick Casey, who was also the liaison with the Diocese. According to Mehle the first year went well:

> The students had a very positive experience. I don't remember how many people we brought that first year in 2005. But the positive thing was that we were able to call the shots and coordinate everything, decide what kind of families we want to help. One of the frustrations with ASP, and it's not a knock on them, they do an excellent job. But for us to fit in, Jim and other of our work crew leaders always wanted to do a lot more than what ASP anticipated we could do or what they wanted us to do in a week.

Annually, planning for HOPE student participants begins in late September with the announcement of an informational meeting for juniors and seniors who are interested in participating. There is a second meeting in October during lunch. During this meeting, Mehle shares the HOPE slideshow from the previous summer and invites students who attended to share why they were interested in going again and what they enjoyed about HOPE. Students are also able to ask questions. Students may take an application at the conclusion of this meeting. The application process has the intent of

supporting the students in understanding and focusing on the HOPE theme and how it connects with their gifts, talents, interests, and the spirituality of service.

Students must type responses to the questions and return the application by the due date. This first step calls for a certain level of commitment and serious intent. In early December Mehle holds another organizational meeting for fundraising. Students contribute $200 per person by April for their room, board, and transportation. They also discuss how to raise money for the construction materials. Grant writing, community appeals, and a spaghetti dinner are a few ways that Mehle raises the $40,000.00 needed for the week.

During the fourth quarter of their senior theology class, students complete independent learning activities. One activity is background reading about the culture of Appalachia for cultural sensitivity training, the other is independent construction practice to be completed at home. There is also a checklist of skills to practice that must be signed by the mentor. According to Mehle, most of these training procedures were based on Appalachia Service Project workshops models. Mehle holds an orientation workshop in May to discuss logistics, cultural sensitivity, and he emphasizes the fact that they will be guests of the community and that language and behavior are consequential for the sustainability of HOPE. He expands on planning for this sensitive area:

> So you do a lot of that. How you relate to the families. What is language to use in terms of approaching the jobs that we do, knowing that you're going into families' homes. You're not going into a work site; you're actually going into a family's home. Whether it's a trailer, no matter what it looks like, this is somebody's

prized possession. So we do sensitivity scenarios and things like that.

HOPE operated independently and successfully from 2005 - 2018. In 2017, Weimer told Mehle he would no longer be able to continue HOPE. Mehle knew that without Weimer, he could not run HOPE independently. Because of the positive effects of HOPE on the families of Clay county and the positive feedback from student participants at CCHS, Mehle felt that HOPE should continue, but he knew a transition would be necessary.

Molly Linehan, CCHS Campus Ministry Director, used to live in Wayne County. She writes reflections for the Wayne County Work Camp (WCWC), a home repair project similar to HOPE and ASP, sponsored and organized by Cabwaylingo Presbyterian Chapel in Dunlow, WV. Mehle and Linehan looked into a possible transition with the group. WCWC organizes for approximately five weeks of home repair programming and with groups from other parts of the country. WCWC was very open to a local group participating, and according to Mehle, "They were pretty thrilled that a West Virginia group wanted to do it." He added, "One of the schools that participates and has been participating there for years and years is my high school from New Jersey, St. Joe's in Metuchen, New Jersey."

Bill and Addie Lichens have been leading WCWC for 16 years. Services available include afterschool programming, a community center, tutoring, recreation and mentoring programs. There is also a food bank that serves 300- 400 families a month. WCWC welcomed CCHS HOPE participants. A church group that volunteers at the community center cooked for participants. Two separate areas for the men and women

to stay with shower facilities and cots were available. WCWC provided the infrastructure that Appalachia Service Project used to provide for HOPE by lining up the families, but HOPE was able to do their own programming too. WCWC ordered all the materials, and according to Mehle, "We showed up, did the work, and came home."

When discussing the transition, Mehle reflected on HOPE participants:

We've had a core group of people that have remained committed as work team leaders. At first they got involved through their kids when they were in school and then they kept coming because they find it a very dynamic and fulfilling experience for them. They enjoy working with the students, teaching them some skills and just feel like they're really doing something positive for folks for a week, even though … I've got a few doctors… people that are doing really good work day in, day out. I think a lot of it is the comradery, the community that gets built in the preparations and over the course of the week. The sharing, the services that we have, the prayer and sharing services that we have. It's just a great week of community experience. And they see the young people coming alive too and learning about skills that they develop, didn't know they have and are developing. And just that connecting with families that are in great need and getting to know them as people, people like ourselves. And I think that's the big thing.

Mehle recalls, as an adolescent, developing consciousness, an awareness of a world bigger than him and of the needs of people other than those he spent time with: people who were like him and who moved in "our own small circles." He states that when we learn about injustices in the world, as a people of faith, our call is to really respond and try and make the world a better place with our time, energy and talents.

Direct service seemed to be a way that connected with Mehle. Hands-on direct service work with a product to show upon completion was meaningful for Mehle as a young adult, as did the connections made with individual people and their situations.

When he began working in religious education, he wanted to be able to offer such an experience to the young people he was teaching. Throughout his years of teaching, HOPE remains one of the significant experiences a lot of young people have through their high school years. Mehle's belief is supported by shared reflections and by issues and ideas that arise in theology class especially when students reflect on experiences they had during that one intense week. Students become acutely aware of people who are struggling and wonder why they cannot do anything about it.

He also cites the experience allows for a deep appreciation for the values of traditional Appalachian culture. Students see the richness of the area and the culture in which they live. They become aware of people who are still living out more traditional Appalachian value categories and can recognize those strengths, especially related to family bonds. Students see the value and strength that comes with staying connected to your family and become aware that some people are missing out on a large part of their lives when family becomes separated.

Mehle says for teenagers there is a natural desire upon awareness of the big problems, issues, and concerns to take action. He explains students get frustrated and overwhelmed when presented injustice upon injustice in class. He believes direct service experiences need to be "intimately coupled with awareness." The Catholic Church refers to this concept as a work of mercy. A work of mercy can be simple, such as sheltering the homeless. HOPE is doing just that with emergency home repair, making a house

more livable one family at a time. He continues:

> But young people, I think all of us just connect with that. We can't do everything, but here's something that I can do. And how do you take that spark, that experience and integrate it into your awareness of how to live in all of your relationships? As you prepare for professional work, how do you keep the needs of those folks who tend to get left out of the conversation or left behind? How do we become greater advocates and bring greater solidarity with those folks? So it's not supposed to be a one-week experience.

At the end of the week, HOPE participants can walk away and see the concrete: the windows installed, the roof replaced. The families are appreciative. There are hugs and thank yous. Mehle explains that the students are affirmed for their effort. He hopes that through this affirmation they will continue integrating that experience into their life awareness. He references:

> Some people have gone over the years who have told me they went into this work, whether it's education, advocacy law, or medicine, out of some of the awareness that they gained from the HOPE experience and other educational and direct service experiences that they've been engaged in.

AND A TIME FOR EVERY PURPOSE UNDER HEAVEN

As apparent in the reflections of HOPE founder, Bill Mehle, HOPE is hard work. To most student participants it is serious manual labor they have never experienced before. It is hot, dirty, back breaking work for hours and hours a day for an entire week. To begin to understand the student participant aspect of HOPE, it helps to understand why 16 and 17 year olds choose to sign up for this challenging service project. As with

many things adolescent the decision to participate in HOPE is often influenced by peers. Per HOPE documents, a former participant wrote:

"I have heard nothing but good things. Two of my best friends went last year and they loved it. They told me how much fun they had working with people they didn't always talk to (students in different social circles) and how it brought them closer. They still talk about the experience and how fun it was and life changing too."

Another participant wrote:

"My friends all say it was enlightening to see the joy that this activity spreads to people. Being able to see the powerful effects of your good deeds seems to have brought the (the friends) so much joy."

Yet another wrote that based on conversations with friends:

"HOPE sounds like a great opportunity to serve others and have fun with friends while doing so."

A majority of students cite their friends as being the primary influence on their decision to participate in HOPE. As evident in the examples above, the promise of joy in service and fun with friends weighed heavily with many HOPE participants when choosing to sign up for HOPE. While still based on peer influence, another reason cited by participants was the opportunity to have a "life changing experience." "They often come back from HOPE with a new outlook on life and are often better people after the experience," wrote one participant. Another responded "I have heard it gives you a reality check." Many students described wanting to be out of their "comfort zone." To some, seeking a life changing experience meant finally discovering how to "do my part"

when it comes to truly helping those in need in West Virginia, and to many it meant

finding a way to "really make a difference." As explained earlier, students at CCHS

participate in a variety of service projects, both school sanctioned and independent, but

response after response reflects students who desire more. They want to help in a direct

way. They want to leave behind their comfort and witness that their actions can truly

make a difference. They have confidence in their peers' messages that HOPE provides

these opportunities, and they are ready for this leap of faith.

And what a leap it is. I met CCHS principal Colleen Hoyer at 8:15 am on a June

morning. We stood on the sidewalk in front of the school, hazard lights of her Jeep

flashing as she had pulled over in order to load the vehicle before we left. Assistant

Principal for Operations, Jason Villers, joined us emerging from the cafeteria with a

rolling cart full of Gatorade, bottles of water, mini bags of Skittles, and plastic containers

full of cookies and brownies. After we packed the car with the treats for the students,

Colleen showed me her plan for the day. She had written directions to all of the

worksites (there is no cell service in the area and GPS is undependable), and explained

we would start with the sites farthest away and work our way out of Clay County and

back toward Charleston.

We departed Charleston and drove via Route 60 through Fayette and Nicholas

Counties. It was an overcast day, with temperatures in the 70s, and, as is always the

case in June in southern West Virginia, very high humidity. We discuss that there is

only a 20% chance of rain and hope that it holds as we consider the kids working

outside. As we drive, we end up talking about the devastating flood of 2016. Killing 23

people throughout the state, the flash flooding impacted Clay directly and flooded the

high school weight room where CCHS students had been sleeping only days before the terrible rains began.

When you drive the back roads of West Virginia, those floods can never be far from your mind, or at least they cannot be far from mine. The week of the flood was my first week as principal at Sacred Heart Grade School. It was the first time I realized that helping those affected was up to me; I specifically remember sitting in my bedroom reading about the damage and realizing that I had the power to organize and make things happen.

In those moments I was much like the students choosing HOPE. I wanted to help directly. I wanted to be out of my comfort zone. I did not want to just send food to a collection center. I wanted to go. I wanted to see that I could make a difference. Driving through neighborhoods and towns first with my colleague CCHS Director of Campus Ministry, Molly Linehan, and later with my son, Ethan, I witnessed scenes I will never forget. The town of Clendenin appeared as if a bomb had gone off leaving everything splintered, crumbled and covered with grey mud. Each day all I could think was "apocalyptic." We delivered meals, clothes, and cleaning supplies to people, people who wanted to share their stories and who needed hugs. We drove through small towns that had basically been occupied by the national guard and other emergency vehicles and personnel. Clay was one of those small towns affected. Everyone we encountered was so gracious despite being in shock, soaked with sweat from the heat of the day, and filthy from a lack of clean water and supplies. I remember feeling miserable from the heat, and I had come from my air conditioned house knowing I would return to it that night. I could not fathom how these victims must feel.

That experience changed me forever, and I felt grateful to have been able to help in the smallest of ways. I found myself lost in these thoughts as we drove and shared some of them with Colleen who was in California during the flooding. While of course it is a luxury to leave your comfort zone to help others, especially knowing you can return, I remember seeing a parallel and understanding why these young students had chosen to take this leap. They wanted to see what they could really do. They needed to know.

A TIME TO BREAK DOWN, A TIME TO BUILD UP

We arrived at the first site and as Collen drove slowly on the long gravel road, chickens were roaming alongside us, seemingly unphased by our arrival. Looking away from the birds I see our students on the roof. They wave at us as we approach, our tires in the gravel breaking the quiet of the country. As we get out of the car I hear a rooster crow loudly, although I cannot see him. The home is a modest trailer and the owner, Mrs. Mack, comes over to us immediately. Colleen introduces herself and me, and I see the site leader helping the student get down from the roof. Mrs. Mack is gracious and kind and begins the conversation complementing how hardworking the students are. A parent volunteer joins our conversation and shares a picture of one of the chickens who had gotten into her van and laid an egg. She explained she had never held a warm egg in her life to which Mrs. Mack told her that of course she could have that egg and others too.

Colleen asks the four students about their work. They answer quietly and explain the roof repairs and the site leader proclaims that the progress is good. We go to the back of the home to examine the other project, window installation.   The girls responsible for the window installation are proud of the tight fit and Mrs. Mack says it

will make a huge difference in the winter. While looking at the new windows, I catch a glimpse of the inside of the home and see a small crystal fixture in the kitchen lighting up the space.

Roof repair (all roofs replaced by HOPE are green) and window installation are typical tasks that students find themselves engaged in. With the mission of HOPE being to make homes warmer, safer, and drier, roof and window work is a high priority. As we make our way to another work site, we see a mother, father, and baby deer on the side of the narrow, winding road. "Sweet little nuclear family," Colleen comments. Suddenly the view opens up in front of us to a wide green valley below. I can see the work tent offering shade to the crew, some of whom are taking a break while two are working on a deck in front of the home. There is a breeze and the site leader, wearing a giant wide brimmed straw hat, waves at us. I find myself thinking, "God's Country."

The workers greet us with smiles. Colleen asks them how things are going. We hear stories of a deflating air mattress, of slow progress on the roof due to the many holes that have to be cut to accommodate roof vents, and of the two cows and a pig that took an apple right out of a student's hand. They talk to us about measuring wood for the deck and the HOPE rule, *Measure twice. Cut once.* We leave the treats in the cooler and let the kids get back to work, heading to the next site.

Another gravel road, and this one seems to be half dissolved down the hillside. We park and get out of the car, and I see a student waving at me and smiling. It takes me a moment to realize it is my son, Ethan. He looks bigger, he appears to be an adult, not the newly turned 17-year-old who left our house only three days ago: a life changing moment for both of us. The other students see us and wave excitedly. They are thrilled

to report that there are kittens at this house! Their work is focused on installing

windows that will allow light to enter the trailer, adding walls inside to create separate

rooms, and building a deck and steps for access. The family members are working side

by side with the students, and there is a lot of talk, smiling, laughing, and sweating. As I

look at the students it is almost hard to believe that these are the same children I know.

Their smiles are bigger than normal, they are chattier, and they seem so grown-up.

They are not raising a hand to be called on in class nor are they standing back waiting

their turn or avoiding notice. They are measuring, digging, hammering, and working

hard. We give them their treats, and I give Ethan a kiss on his sweaty cheek. We wave

goodbye and venture to the next site.

A TIME TO KEEP SILENCE, A TIME TO SPEAK

As we pull in, we see students and the site leader are standing in a circle deep in

conversation. They are attempting to determine how they should allot the remainder of

their work day. They need to apply a roof coat, but the chance of rain has them

concerned. Even a little rain could ruin the protective coat. It is interesting to me that

the site leader will not make the decision. He encourages the discussion, but in the end

the students decide to use the time to clean up the inside of the home and to add the

roof coat the following day, a day with no forecast of rain. One of the site leaders

comments she feels as though they have been successful "being in the moment" and not

fretting about the future, a focus of this year's trip.

A TIME TO WEEP, A TIME TO LAUGH

Another site reveals more window work. At this home, the windows are being

replaced. The students, my alumni daughter Emma among them on her second HOPE

trip, explain the process of window replacement and family members chime in about the process and the success of the project thus far. The students eat their treats as we talk. Mrs. Caston comments about their work and references the 2016 flood. "As terrible as it was, it brought everyone together." We look over the beautiful green valley with gently rolling hills below us, and one of the dogs quietly whimpers for a bite of cookie.

As we drive to the final site, Colleen reflects on past trips to HOPE, when she was a worker and not an administrator. She recalls with laughter a dead mouse falling onto her as she removed insulation and with a smile how one adult worker who specialized in bathroom repairs ended up covered in filth year after year. Our final site to be visited also involved a bathroom repair, which a first year HOPE student participant thoroughly explained to me. Another student explained the window installation process, and then two more filled me in on the details of the front deck construction. Still to be completed at this site was roof replacement. They expected to be joined by another work crew the following day. There was much to be done, but the workers had positive attitudes and were focused on the tasks at hand. They seemed confident in their ability to get things done.

Roof repairs, window installation, deck and step building, bathroom repairs: these are the tasks of HOPE. They allow for a dry home, for light to enter, for easy access to the home, and for comforts many take for granted. The work is from sun up to sun down. The students pack lunches for themselves and their families each day: PB& Js- and remember to always put peanut butter on both pieces of bread, that way you can enjoy the jelly without the sandwich becoming soggy. They sweat, work, eat, and talk together. Some families buy pizza as a special farewell treat. I later hear of

tears when the students and families have to say goodbye and questions from students wondering how *their* families are doing. Bonds between strangers are formed, bonds between classmates are strengthened, and in those moments are more warmth in a home newly insulated and hearts newly bound together.

A TIME TO GATHER STONES TOGETHER

Each night of HOPE there is prayer and reflection, often led by students. At the conclusion of the week, students are asked to reflect on the week in its entirety and to share their feelings about their experience.   With the answers to "Why participate in HOPE?" already established, students redirect thoughts to their personal take-aways from the week.

Students shared a new awareness of everyone having a gift to bring: patience, work ethic, experience, desire, and humor. Students often expressed joy in being able to put their faith into action so directly. They expressed a feeling of gratitude in being able to participate. Some described a shift in the shaping of priorities and a new awareness of friendship as well as a change of commitment. Students often referred to the idea that serving lifts the server up and in helping others you are actually helping yourself. A truer understanding of the challenges of others was also a consistent reflection theme as well as the fulfillment and confidence that comes from realizing you truly can make a difference in someone's life.

"It was fun spending time with my friends while doing good. HOPE
helped me feel purposeful and accomplished."

"I had the chance to push myself and learn about my strengths and
weaknesses."

"Participation in HOPE has helped me grow mentally, physically, spiritually, and socially."

"The feeling of accomplishment after completing our beautiful roof was the best."

Additionally, students were asked "Why would you like to participate in HOPE again?" Overwhelmingly, the responses to this question included the words "rewarding" and "life changing."

"By far, HOPE is the most rewarding thing I have ever done."

"I am considering studying abroad in a poorer country because of HOPE."

"HOPE was a week of tough work, but rewarding."

"HOPE was a very rewarding experience. I felt I had the chance to make a
real difference by the end of the week."

"The rewarding feeling I got from helping to fix someone's house in
great need of repair is unbeatable."

"I feel that HOPE has influenced my life and personality. I discovered I
enjoyed the chance to make a difference in another's life, to talk to
new people, and to be a more thankful person."

"Through HOPE I gained an ability to empathize with people and their
life situations."

"HOPE was life changing for me. It gave me a reality check about people
living in poverty."

So it seems that in the case of HOPE, the process of depending on the recommendation of a friend in your decision making works. The enthusiastic and honest voices of past participants are echoed in the reflections of student participants year after year. Being able to find joy and fun in service while learning more about others and yourself and making a true difference in the world is what HOPE not only seeks to be, but truly is. One student's final reflection stated, "On our drive home I remember seeing all the green roofs. I thought about how much HOPE has impacted the Clay County community over the years."

CHAPTER FIVE DISCUSSION

THE SERVICE OF HOPE

Through service learning experiences Dewey observed learners passing through phases of selfishness, competition, mutual assistance, cooperation, and community (Dewey, 1938). As evidenced in this research, student participants certainly feel they have changed through participating in service learning. Based on HOPE participant feedback, I have identified the following phases of service learning: self-awareness, mutual assistance, cooperation, and community. These phases offer additional support to Dewey's observations, with only one significant deviation: the replacement of selfishness and competition with self-awareness and empathy.

As previously noted, students at CCHS participate in service learning throughout their middle school and high school experiences, and many also have these experiences during their grade school years as well. Service hours are a requirement and must be documented annually. It is very likely the phases of selfishness and competition could be identified throughout these early service learning experiences, but found throughout HOPE student feedback is a more concrete awareness: an awakening of the desire to do something that will "make a real difference." Bill Mehle reflected he felt this awareness is a natural part of adolescent development: to want to know how to change the world as one becomes aware of its challenges and injustices. He also agreed that while this awareness occurs naturally to a degree, the theology department at CCHS scaffolds its curriculum and experiences in order to support and foster that growth and awareness as is developmentally appropriate. Therefore, self-awareness is the first phase of service learning identifiable in HOPE. This self-awareness was explained in student reflections

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as the student first becoming aware of a great need, then believing he or she is capable of doing something to address that need, and finally taking the necessary steps to make participation a reality.

This self-awareness is twofold. The initial awareness is the desire to reach out and help. As previously described, this awareness comes from friends' stories of HOPE and lessons in theology classes throughout a students' time at CCHS. However, once a student is immersed in the project the awareness transforms from something abstract to something very concrete they not only know from hearing about but they know from seeing and experiencing it. Through these experiences the students develop empathy as part of a deeper self awareness. One student participant wrote:

> Some things I take for granted are not always available to everyone. For example, at my house I don't think about falling through the floor when I go to get a drink, but in the house I worked on, it was always on my mind and in the minds of the family that lived there.

Another student reflected,

> When we first met the family I thought oh great, here's a family that wants everything handed to them. After we had been working on the house for a few days, the father ended up in the hospital. I learned that he was in the war and has lived to serve our country. How dare I accuse him of having things handed to him! Really, I'm the one who has had things handed to me on a daily basis. My house is insulated and I have a safe and clean place to live. I learned that they simply didn't have any means of paying for the needed repairs.

Another participant reflected, "My commitment to doing service for others dramatically changed after this summer."

The second phase, mutual assistance, refers to reaching out to another person to "relieve one's neighbors of his proper duties" (Dewey 1900, p. 29). In the words of a prospective student participant, "I have heard from friends that HOPE is a life changing experience. They were able to make a real difference in someone's life. I want to be a part of that experience." Like this student, initially, those who attend the first interest meetings for HOPE cite the desire to want to help others and make a difference. They have become aware of a need and want to help meet that need. Their initial desire to help comes from this awareness, and based on participant responses, students hope to help a fellow human being by offering their own physical labors to assist with a task the person receiving the aid would not be able to do on his or her own.

Prior to participating, one student wrote, "I want to do something that will really benefit other people." Another student wrote of a friend's recommendation, "Being able to see the powerful effects of your good deeds seems to have brought them (friends) so much joy." Following HOPE, a student participant reflected, "I felt like I was doing something good for the world instead of just wishing. I was inspired to see the family marvel at the new windows we had installed." A student's desire to help is transformed into action and visible, tangible outcomes. At this point, the idea of reciprocity has no bearing in the service of HOPE, but that seems to change once the student is immersed in the service learning experience.

The third phase, cooperation, occurs once the students are on the worksites, having met their host families and able to become fully immersed in the work at hand.

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At this point the participants appear to realize they are working together, not only with other participants, but also with their host families. One student participant reflected, "It was an excellent feeling to go to bed each night, knowing we had accomplished something." Once new participants are on the worksites, there is often a change from using "we" instead of "I." Wrote another HOPE participant, "We showed up with a lot of work to do including a new metal roof, ten windows, siding and framing, and other minor repairs. Instantly we knew we had a challenging week ahead of us. But we got started. Sure enough, the work was intense. We hit some snags along the way, but we worked as a team to get the work done."

A long time site leader also wrote of cooperation during the transition of HOPE from Clay to Wayne County, "The opportunity to collaborate with our hosts and their array of volunteers was a real addition to the overall HOPE experience. The dogged and joyous way they worked for their community and with us was refreshing to see. Other good people doing hard things in tough circumstances, but getting results, inspired by Christian principles, inspires me to keep trying to make a difference." This phase was further explained through reflective phrases suggesting the awareness of reciprocity such as "helping ourselves by helping others," "serving others lifts us up," and "sharing in God's grace together with others around me." During this phase, participants realize they are one with the families they came to help and are able to see the cooperation of many not only repairing homes but also creating bonds between people where before there were none.

The final phase, community, seems to occur at the end and sometimes following the conclusion of HOPE. Reflection is significant to achieving this phase. Participants

commented on realizing "we are all the same" and cited a greater awareness of empathy and compassion for their fellow West Virginians. One participant wrote,

> "HOPE was a great experience that allowed me to learn about myself and my role in the community. I feel that I have the ability to help others and make a positive change in their lives. From HOPE, I feel that community service is a great way to learn about yourself and help those in need. At the house I worked on the family seemed very appreciative. Even though it was a week of hard work it was worth it in the end to know I made a difference in their lives. We painted, built a porch, repaired a roof, and put in new windows. I will always remember when the little kids were peeking out their new windows with smiles on their faces."

Often realization about priorities, commitment, and growth were tied to lessons learned from fellow participants and host family members, "They taught me." A long time site leader wrote of the participants, "Once again we were blessed with the opportunity to serve. It may appear that we serve them but in reality they live us up. They allow us to live out the Gospel, to exhibit our faith, and to do some good." These sentiments are echoed by a CCHS alumnus and repeat HOPE participant, " I wouldn't trade this HOPE experience for the world. HOPE helps me recognize how truly blessed I am while putting forth effort to do good in the name of Christ. HOPE brought me back to my roots and restored the faith in humanity I had lost."

A student participant eloquently summarized a first time experience that speaks to community by writing,

> It is easy to cast the less fortunate to the peripheries of conscience; it is difficult to recognize the humanity within each individual regardless of circumstance. HOPE

forces participants to break free of ease and discover the forgotten folks of Appalachia. The realization of humanity arrives in small increments: a superhero toy, a beloved pet, a bicycle, a loving mother. HOPE provides the money to repair homes. Yet the real service that HOPE provides cannot be purchased or measured. HOPE provides hope….At times the work done does not seem adequate, but it is something.

Having established that students have experienced growth and change through their participation in HOPE by passing through phases somewhat similar to those observed by Dewey, I turn now to the broader question, is HOPE accomplishing what it should be as a service learning project both through the lens of Dewey as well as the Social Justice teachings of the Catholic Church.

In order to address whether or not HOPE is accomplishing what an effective service learning project should accomplish, I turn to Dewey's previously discussed factors of quality service learning: the Principle of Continuity and the Principle of Interaction. As cited earlier, Dewey valued service learning because of his belief in the nature of learning: children who are involved and engaged in learning environments reflective of the real world can grow into adults who are active citizens imparting change in their communities. Service learning that allows for such transformative experiences would be identified as an educative learning experience. An educative experience is one in which the learner's growth follows both the Principle of Continuity and the Principle of Interaction.

The Principle of Continuity suggests an educative experience is one allowing the learner to grow and learn on an experiential continuum as learning experiences build on

one another. Based on this research, HOPE appears to meet this expectation as learners indeed pass through phases on a continuum of growth and change throughout the HOPE experience, from the initial meeting to the final reflections, and sometimes (as in the case of multi-year participants) for years to follow. HOPE also appears to be aligned with the Principle of Interaction. This principle speaks to the idea and importance of reciprocity: that in order for a learning experience to be educative the learner must both affect and be affected by the environment. Through previously cited participant reflections, the learner has indeed experienced both. Participants speak of the impact they had on others through their work, but also the way they were changed through their experiences. Archive review does not reveal any participant reflection that suggests a participant leaving HOPE without feeling changed and able to impart change. Therefore, based on Dewey's criteria for an educative service learning experience, HOPE provides a quality service learning experience that allows students to participate in learning experiences that build on each other over time and allows for the learner to affect and be affected by the environment.

An additional consideration when determining the quality of HOPE as a service learning project is whether or not the student participants were engaged in the "creation of a just society and living lives of holiness amidst the challenges of modern society" (Seven Themes of Catholic Social Teachings, 2020), thus addressing social justice goals and teachings of the Catholic Church. Archival review has established that student participants have taken part in experiences that seek to create a more just society as they actively participate in addressing an immediate need of those who are poor by seeking to provide and improve shelter, thus seeking justice for those in need. Additionally,

student participants report an increased awareness of their own empathy as well as the empowering knowledge they can make a difference in the lives of others. This awareness of empathy and the ability to make a difference that is reported year after year by HOPE participants is carried with these participants into their lives after high school and becomes part of the greater society, thus adding to the pool of justice within our society.

The USCCB's call to create a just society and live lives of holiness is further defined by specifying this be done "amidst the challenges of modern society." For HOPE participants, the main challenge of modern society they face is that of cell phone dependence. In the last 5 years, student participants have specified HOPE allowed them to disconnect from devices, social media, and the internet in general, which in turn, gave them time to make connections with people (fellow students, work leaders, host family members) they otherwise would not have made. Most recently, this phenomenon has been referred to as "de-cellerate" by the students. De-cellerating means the ability to be away from a cell phone or device and focus on the present here and now.

"Constant access to digital media has made everyday life seem slow by comparison, and teens can often get restless when they are unable to access vast quantities of information quickly," writes a student participant.

While cell service is spotty at best in Clay County, that is not the only reason for de-celleration. Three years ago, Molly Linehan included the idea of focusing on the present and making an effort to not be distracted by devices as part of their week long goal. The thought behind this focus being students (and everyone involved) would be more mindful of their minute to minute experiences in HOPE when they are not thinking about checking their cell phones to see what is happening with the outside

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world. While the call to disengage from digital media is one of the guidelines student participants are most concerned about during the planning stages, they are able to rise to meet that challenge reflecting their lives were able to slow down to some degree because they were not constantly in contact with someone somewhere else. De-celleration not only allows participants to focus on their work and relationships while on HOPE, it gives them a glimpse of what life can be like when they choose to disengage with the digital world from time to time and focus on the people and needs of the physical world. De-celleration is a conscious decision to adjust a habit aligned with one of modern societies greatest challenges, and thus HOPE seeks to give student participants the will needed in the future to manage this challenge especially when it threatens to distract, isolate, and inhibit personal connections or relationship building.

CHAPTER SIX CONCLUSIONS

HOPE CONTINUES

At the onset of this project in 2017, Bill Mehle and Colleen Hoyer both told me the future of HOPE was very much in jeopardy. I was heartbroken hearing this, but set out to create this record so others would always be able to understand this unique and special service learning project. Fast forward to 2019 and the doubt surrounding the future of HOPE was resolved. Transition to a partnership with the Wayne County Work Project occurred seamlessly (though not effortlessly) and this arrangement seems to be one that will last for years to come. When we met in the winter of 2020, Bill Mehle told me he would be retiring at the conclusion of the 2020 school year. While it is hard to imagine HOPE, the CCHS theology department, or Irish baseball without him (another research project for another day...) Mehle has taken measures to ensure that HOPE continues after he retires. Molly Linehan's established ties with Wayne County combined with her experience planning HOPE with Mehle over the years suggests a continued bright future for HOPE and the students and families who benefit from its work. I have to admit completing this project now feels better than I thought it would three years ago when I believed it might be the last words written on this service learning experience. I now know HOPE will continue and I hope that this research project can act as not only as a history, but a document of active change and growth to support and encourage meaningful service learning projects in secondary education.

In Chapter 1 (Introduction) I detailed the setting of HOPE and explained the conceptual framework, that of examining the foundational values of HOPE through narrative methods and phenomenological research. This initial focus on the

foundational beliefs painted a picture of a defined, purposefully planned service learning experience with tradition and clarity of purpose. Personal narratives and reflections of HOPE participants and founders told a story of hard work, action, outreach. In reviewing these reflections, I was able to capture the history, essence, and experience of HOPE.

Throughout Chapter 2 (Review of Literature), I explored research regarding effective and meaningful service learning. I focused frequently on Dewey and his belief that a genuine education comes through experience. Dewey believed schools should be microcosms of democratic society and the key to creating this microcosm accurately and effectively is through planning educative experiences. Service learning should be a means of empowerment and engagement, as opposed to charity, (Kahne & Westheimer, 1996), and as Swalwell suggests an approach to encourage liberation for students in privileged communities, by becoming "activist allies" as they work hand in hand with those experiencing oppression and exploitation.

I also included Brazilian educator and philosopher Paulo Freire's pedagogy of empowerment of the oppressed; one in which individuals take action and liberate themselves from their oppressors. Service learning involving youth who seek to help others and in doing so are looking for new truths could certainly provide liberation from previously understood world views and limited life experience. Sawyer explained the realization of the inner aspect of full learning potential comes when the student participant understands self and personal motivations and values while the outer dimension of understanding comes from a new knowledge of the world and the causes of the problems related to the service learning project (Sawyer, 1991, p. 1). Thus by

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providing genuine life experiences and following Jane Addams' advice to be aware of how we teach and live, genuine service learning experiences can create an environment where students can learn, reflect, and grow.

In Chapter 3 I explained my research methods. Through phenomenological narrative research and observation, I collected personal stories to create the whole story of HOPE. I illustrated Clay County, WV and Charleston, WV as settings of the study and detailed the focus on those past and present participants of HOPE. I collected data from administrators, teachers, and student participants using several collection methods such as document analysis, face to face, telephone, and email communications, but the main focus of data collection was investigating historical written documents.

I identified this methodology as well as my status as a native, Catholic Appalachian and lifelong resident of West Virginia, my background in education, and the use of qualitative means to describe a phenomenon through narrative as a strength of the study allowing me to create a report that will be a positive contribution in the field of qualitative research. I identified a weakness of the study as receiving a limited number of responses from present day HOPE alumni and shared it is possible that those who responded were more enthusiastic about their experiences, thus skewing findings. In order to strengthen validity, I attempted to gain a variety of perspectives through triangulation: gathering data through interviews, the review of archival documents, and observation.

My goal was to analyze participant behavior and thoughts in relation to the phenomenon of service learning. Reflections from founders, administration, work site leaders, as well as alumni and student participants allowed me to examine the

foundational and underlying values of HOPE as well as the feelings and experiences of its founders and participants.

Chapter 4 (Findings and Context) is a detailed collection of the results of this study. These findings are organized within the context of Ecclesiates 3:1-8 ...*to everything there is a season*...to support the tone of time passage and change associated with the reflections within this section.   The section begins with an interview of HOPE founder, Bill Mehle who shares the parallels and intersections of his own past and that of HOPE.   Additional sections spring from this foundation and include a narrative of my own observations of HOPE in progress interwoven with participant experiences and reflections.

Chapter 5 is a discussion of the study's findings in which I identify self-awareness, mutual assistance, cooperation, and community as phases of service learning observable and experienced through HOPE. I detail each phase supported by participant reflections and literature and address the study's research questions.

RESEARCH QUESTIONS

At the onset of this project my goal was to create a history or scrapbook of HOPE. Before doing this, I needed to establish whether or not HOPE met the established criteria of an effective service learning project according to Dewey's guidelines, those found in other established service learning criteria, and the Social Justice teachings of the Catholic Church. In short, is the story of HOPE worthy of documentation as a service learning project? These questions speak not only to the success of HOPE as a service learning project, but also to the effectiveness of the project's purpose in meeting its educational and faith goals.   Answers to these questions

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allowed for a greater understanding of the growth and change student participants experience in regards to their faith and their view of service regarding the call of the social teachings of the Catholic Church. These answers provide a holistic picture of the effectiveness of HOPE.

Have student participants grown and changed as Dewey believed they would after participating in service learning projects reflective of the real world?

Dewey observed learners passing through phases of selfishness, competition, mutual assistance, cooperation, and community when participating in meaningful educative service learning experiences reflective of the real world (Dewey, 1938). This research supports Dewey's findings related to change further as documented through archival review of HOPE student participant reflections. Student participants explained the desire to help others and change prior to HOPE participation and also reflected on personal change after HOPE. Following participation in HOPE, they reported growing in faith; gaining a new understanding of reality; having an increased awareness of hope, gratitude, and love; increasing confidence in their own abilities; feeling empowered to be able to make a difference; and increased feelings of personal fulfillment, compassion for others, and an understanding of the unity of the human race.

One senior student participant's reflection at the conclusion of HOPE speaks to these phases, "HOPE changed my life. I learned to stop being so self-centered. I learned that it's OK to get dirty and gross in order to help someone else. I learned not to worry about being judged for doing what I know is right. On top of all of this, I had fun!" Another reflected, "I learned a lot about myself and other people. HOPE has

helped me grow mentally, physically, spiritually, and socially." Still another wrote, "Last year I learned so much about tools and construction. This year I am returning with this new knowledge and plan to pass it along to new HOPE participants. My main goal is simply to make a little difference in someone's life."

How do student participants describe growth and change that might have taken place? What, if any, identifiable phases have student participants passed through?

Based on review of self-described growth and change in written reflections, I identified four phases of service learning student participants pass through while involved in HOPE: self-awareness, mutual assistance, cooperation, and community. HOPE student feedback initially points to a concrete awareness: an awakening of the desire to do something that will "make a real difference." Therefore, self-awareness is the first phase of service learning identifiable in HOPE. Student participants explained this phase in reflections as becoming aware of a great need, believing in their ability to personally address that need, and finally taking action.

The second identified phase is mutual assistance. Mutual assistance occurs when the student takes action to reach out to another human in order to help lighten the load. After recognizing the desire to want to help others and make a difference, students have become aware of a need and want to actively address that need. Based on participant responses, students hope to help a fellow human being by offering their own physical labors to assist someone who would be unable to complete the task on their own.

The third phase, cooperation, occurs once the student participant becomes fully immersed in the work at hand on the work site. Based on participant reflections, it is

usually at this point they understand they are working with other participants as well as members of the host families as a team. An awareness of reciprocity occurs during this phase based on student reflections such as "helping ourselves by helping others," "serving others lifts us up," and "sharing in God's grace together with others around me." This phase is characterized by a realization of oneness and community made up of the participants and the families.

The final phase, community, occurs at the end and often after the conclusion of HOPE. Reflection is significant to this phase. A greater awareness of empathy and compassion for their fellow West Virginians as well as a realization about priorities, commitment, and growth are directly connected to lessons learned from the entire HOPE community. Therefore, based on this research, HOPE student participants experienced growth in this setting, reflective of the real world, and also described their growth and change in identifiable phases closely related to those Dewey identified.

HOPE FINDS A WAY

As Bill Mehle reminisced about his past experiences with service learning during our interview, he was visibly delighted as he pointed out his former high school from New Jersey, St. Joe's, is involved with the Wayne County Work Project, HOPE's new partner in service learning. It is a special kind of delight that comes from the recognition coming full circle. While in high school at St. Joe's, Mehle did not participate in the school service learning, saying he was too focused on sports. Now, many years later, he has created a service learning project in which a majority of the participants are student athletes (annually 90% or more of the graduating class has participated in sports at CCHS): a service project that shares the same organizational

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body as that of his alma mater in New Jersey.

The future of HOPE was so doubtful when I began this project the original title was, "What Would We Do Without HOPE?" And while the project's salvation came from much hard work and effort on the parts of both Mehle and Linehan-Belcher, the connection from the past and the awareness of the hand of providence is not lost on anyone. As often is the case with matters of faith and hope, when there is the willingness to believe and find a way through, hope survives. For now, HOPE has not only survived, but is flourishing with more student participants signed on for the summer of 2020 than in both 2019 and 2018. Student participants grow and change as Dewey said they should in a service learning project reflective of the real world and they were able to reflectively describe their own growth and change. HOPE continues for the many: the families in need, the students ready to grow and help, the leaders called to organize. Through hard work, and the blood, sweat, and tears (both of joy and exhaustion) of many, HOPE's mission to make homes warmer, safer, and drier enthusiastically answers the call to create "a just society, living lives of holiness amidst the challenges of modern society." "But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint." -Isaiah 40:31

SUGGESTIONS FOR FUTURE RESEARCH

My suggestions for future research are specific to HOPE, but findings could be generalized to service learning as a whole. My first suggestion is to compare student reflections of HOPE to reflections of other non-school sanctioned service experiences. As previously described, CCHS students must complete a certain number of service

hours each year. Comparing reflections related to student growth perceived from these experiences could help school administration consider how service learning at CCHS could be more successful and more "HOPE"ful in general. Could there be a way to recreate the success of HOPE on a lesser scale in ways more developmentally appropriate for younger students as opposed to the independent service hour model now used?

An additional suggestion for future research lies in whether or not HOPE influences the future life choices of its participants. While this research touches on the fact many student participants return to the project as adults and that some have cited in conversations with leaders that career choices have been influenced by HOPE, these areas could benefit from further investigation. Discovering the possible far reaching effects of a service learning project such as HOPE in regards to career and life choices would be beneficial to the educational community. As school systems plan academic experiences, goals, and standards based on creating a solid foundation for student success in the future, knowledge of how service learning potentially serves as part of that foundation could be not only beneficial but critical.

Finally, future research involving the perspective of HOPE host families would be worthwhile not only for the project itself but for service learning in general. Collecting feedback and reflections from host families would give these fellow participants in HOPE a voice allowing their personal experiences and transformations to be shared as part of the overall HOPE experience, therefore presenting a more collaborative and accurate reflection of HOPE. Awareness of these voices and perspectives could influence the planning of future HOPE experiences and could speak to the true nature of

reciprocity in service learning.

HOPE MEASURED

"HOPE provides the money to repair homes. Yet the real service that HOPE provides cannot be purchased or measured. HOPE provides hope," wrote a student in a post project reflection. It is difficult to measure the work of HOPE. It would be possible to add up all of the families whose homes have been repaired. That number would objectively speak to the success of the program. It would also be possible to collect the names of all student and alumni participants as well as site leaders and use that number to speak to the participation success of the program. Another measure could be the collection of all monies ever raised and utilized for the program. Each of these numerical measures would most likely present a picture of a service program that has been successful.

However, what speaks directly to the success of this service project is the longevity of HOPE. For almost a generation, HOPE has brought students, teachers, and community members together to better the lives of those in need.
Students return as adult site leaders, forever changed by their experience, wanting to continue to serve and share their knowledge and expertise with new students so they too can learn, help, and grow.

Throughout the long, hard week of HOPE, participants and their host families share meals together. These meals provide strength for the work to be done. The meals are prepared by the students and their families and then shared. One evening reflection during HOPE asks students to remember that when Jesus prepared communion at the Last Supper he did not use common foods such as water, nuts, or olives. Jesus chose

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bread and wine "which earth has given and human hands have made," (Liturgy of the Eucharist). These things require effort to make. They require hard work. Bread is created when wheat is crushed and then transformed by human hands and effort to bread just as wine is made when grapes are crushed and then created through the work of human hands. The life giving communion Catholics experience comes from the fruit of labor. There is a transformation: wheat crushed, made into bread, grapes crushed, made into wine.

In much the same way, participants bring what they have to HOPE: their beliefs, ideals, and desires. These belongings are often transformed in the same way wheat and grapes are to provide the bread and the wine. A student's judgement of the poverty status of another human, crushed and transformed into the desire to patch a roof. A student's self-centeredness pulverized and transformed into the drive to install new windows and play with two toddlers on the trailer's new deck. The true constant of HOPE is its transformation: the transformation of its participants, of the lives of the home owners, and of the homes themselves. Transformation is even constant within HOPE itself as evident in its successful transition from Clay to Wayne County. It is this transformative experience that its participants seek and allows the program to continue successfully. There is hope to change and become something better, in HOPE there is the opportunity to be transformed.

The evening's reflection concluded: "We, People of God, participate in communion with Christ. This week we have seen the fruits of our labor. It is not our hands alone that have made the communion. Yet without our labors, the work of God's mercy would not have happened here." It is not one person alone who makes the bread

or mends the window, nor one alone who hammers the nail or cuts the wood, but all participants working together for the work of God's mercy. As long as students share their stories of HOPE inspiring others to sign on to help, hope will continue. As long as teachers and administrators value the transformative nature of service learning, hope will grow. And as long as there are those who are blessed "with the foolishness to think we can make a difference in the world, so we will do the things which others say cannot be done," there will be hope, and perhaps, as one site leader wrote, "Saving the world one nail at a time might get us there, someday."

THIS LAND IS HOME TO ME

Appalachian Catholic Bishops, 1975

Many of our Catholic people especially church workers have asked us to respond to the cries of powerlessness from the region called Appalachia. We have listened to these cries and now we lend our own voice.

The cries come now from Appalachia, but they are echoed across the land across the earth in the suffering of too many people. Together these many sufferings form a single cry.

The Living God hears this cry and tells us, what long ago on a different mountain, was told the servant Moses that God had heard the cry of a people. God would deliver them out of the hands of oppression. God would give them a rich and broad land.

But before we turn to this message from God, we must hear first the cry of Appalachia's poor. Their cry is a strong message, not because we have made it that way, but because the truth of Appalachia is harsh.

In repeating this message, we do not put ourselves in judgement of others. The truth of Appalachia is judgement upon us all, making hard demands on us bishops, as well as on others.

We know that there will be other opinions about the truth of Appalachia, other views than those of the poor. But we must remind ourselves that the poor are special in the eyes of God, for we have been told, in the voice of Mary, God has pulled down princes from their thrones, and exalted the lowly. The hungry have been filled with good things, the rich sent empty away (Luke 1:52-53).

Even so, we know that our words are not perfect. For that reason, this letter is but

one part of an unfinished conversation with our people with the truth of Appalachia with the Living God.

Yet we still dare to speak, and speak strongly, first, because we trust our people and we know that those who belong to Yahweh truly wish to do God's will; and second, because we believe that the cry of the poor is also a message of hope, a promise from Jesus, that there can be a better way, for Jesus has told us,

The Truth will make you free (John 8:32).

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APPENDIX A
IRB APPROVAL LETTER

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Office of Research Integrity Institutional Review Board One John

Marshall Drive Huntington, WV 25755

January 22, 2020

Eric Lassiter
Curriculum & Instruction

RE: IRBNet ID# 1541618-1
At: Marshall University Institutional Review Board #2 (Social/Behavioral) Dear Dr. Lassiter:

FWA 00002704
IRB1 #00002205
IRB2 #00003206

Protocol Title:[1541618-1] WHAT WOULD WE BE WITHOUT HOPE? THE HISTORY, DEVELOPMENT, AND GROWTH OF SERVICE LEARNING AT AN URBAN CATHOLIC HIGH SCHOOL IN WEST VIRGINIA

Site Location:MU
Submission Type: New Project   APPROVED
Review Type: Exempt Review

In accordance with 45CFR46.104(d)(2), the above study was granted Exempted approval today by the Marshall University Institutional Review Board #2 (Social/Behavioral) Chair/Designee. No further
submission (or closure) is required for an Exempt study **unless** there is an amendment to the study. All amendments must be submitted and approved by the IRB Chair/Designee.

This study is for student Susan Malinoski.

If you have any questions, please contact the Marshall University Institutional Review Board #2 (Social/ Behavioral) Coordinator Anna Robinson at (304) 696-2477 or robinsonn1@marshall.edu. Please include your study title and reference number in all correspondence with this office.

Sincerely,

Bruce F. Day, ThD, CIP
Director, Office of Research Integrity

APPENDIX B
INTERVIEW QUESTIONS

What can you tell me about how HOPE began?

What were the initial goals of HOPE? How, if at all, have those goals changed?

What is involved in planning HOPE each year? Timeline?
Who/what drives this planning?

Can you explain the preparation timeline for students participating in HOPE and what each task seeks to accomplish?

How do you attempt to account for balance of service; i.e., that all involved (participants and families in Clay Co) are "served" by this project?

What, if any, changes have you felt personally as you participate in HOPE? What, if any, changes have you witnessed in those who participate in HOPE?

How are families chosen?

What can you tell me about the families who benefit from the housing improvements?

When you reflect on HOPE what has been your biggest take away from the experience?

What is your hope for this project?

Susan Divita Malinoski

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CURRICULUM VITAE

ACADEMIC DEGREES

- 2020 Ed.D., Curriculum & Instruction with Counseling Emphasis, College of Education and Professional Development, Marshall University Dissertation: "Reflections of HOPE: The History, Development and Growth of Service Learning at an Urban, Catholic High School in West Virginia" Directed by: Luke Eric Lassiter
- 2007 MA, Early Childhood Education, Marshall University
- 1995 BA Elementary Education with Language Arts Specialization, West Virginia University

REPRESENTATIVE PUBLICATIONS

- 2020 Dissertation: "Reflections of HOPE: The History, Development and Growth of Service Learning at an Urban, Catholic High School in West Virginia" Directed by: Dr. Luke Eric Lassiter
- 2016 "In the Present Tense: Appalachian Teachers Writing for Their Work and Lives" with Dr. Elizabeth Campbell
- 2015 "From Haiti to West Virginia: A New Voice in Appalachia" with Dr. Elizabeth Campbell
- 2015 Book Review "My Daddy and Me Listen to Bob Marley" with Dr. Elizabeth Campbell published *Journal of Appalachian Studies*
- 2015 Blogging Appalachia with Dr. Elizabeth Campbell and Dr. Lisa Heaton

SELECTED CONFERENCE PRESENTATIONS

- Presenter with Dr. Elizabeth Campbell- 2015 Appalachian Studies Association National Conference: "From Haiti to West Virginia: A New Voice in Appalachia"
- Presenter with Dr. Elizabeth Campbell- 2016 Appalachian Studies Association National Conference: "In the Present Tense: Appalachian Teachers Writing for Their Work and Lives"
- Presenter with Dr. Elizabeth Campbell- 2016 EERA National Conference "In Present Tense: What Can Happen When Teachers Tell Their Own Stories?"

TEACHING EXPERIENCE

- 2015 Co-teaching C&I 551, Writing to Learn in Content Areas, with Dr. Elizabeth Campbell, Fall
- 2015 Co-teaching C&I 677, Writing for Publication, with Dr. Elizabeth Campbell, Spring

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