



RACE, POVERTY, AND SOCIAL JUSTICE

Multidisciplinary Perspectives Through Service Learning

Stylus

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LINKING CRITICAL DEMOCRATIC PEDAGOGY, MULTICULTURALISM, AND SERVICE LEARNING TO A PROJECT-BASED APPROACH

José Z. Calderón and Gilbert R. Cadena

As colleges become more diverse, new strategies are being developed to reflect the changing communities around them. The use of creative project-based methodologies in developing connections between critical democratic pedagogy, service learning, and multiculturalism are seen as new models for meeting the needs of a diverse student body as well as ensuring the involvement of the community in that process (Judkins & LaHurd, 1999; Wallace, 2000). This article provides examples of these linkages in classes taught by the authors during the academic year 2004–2005, in the diverse settings of California State Polytechnic University–Pomona (Cal Poly Pomona) and the city of Pomona.¹

In collaborating to build connections between critical democratic pedagogy, service learning, and multiculturalism, the authors sought to apply an approach that could overcome the limits of a quarter system.² In this process, the authors collaborated in designing and implementing courses that celebrated the contributions of individuals and groups who have been marginalized or excluded from mainstream historical texts. At the same time, as part of these courses, the authors developed dialogue around specific readings that connected to the issues being faced by local communities. This analysis and

dialogue was followed up with the application of a service-learning pedagogy that was collectively developed alongside community partners using various participatory action and research (PAR) methodologies (Mora & Diaz, 2004). Ultimately, this led to some form of action in the classroom and in the community that resulted in various community-building outcomes.

Projects that involved the students and faculty from various classes connected the classes and the class content. This project approach used the readings in the classroom to help inform the students about the work that they were carrying out in the community.³ At the same time it allowed for collaboration between faculty, students, and community partners.

The project-based approach, as developed by Randy Stoecker in his book *Research Methods for Community Change*, develops out of a perspective of trying to understand the participants “we are working with, what is happening to them, and what they can do about the problems that are affecting them” (Stoecker, 2005, p. 5). This type of participatory research and involvement emerges from a question that comes from the participants themselves regarding a problem that they would like to resolve. In this process, the participants follow some of the basic steps that are part of the project-based approach. That is, they begin by discussing a problem, analyzing how they will deal with the problem, implementing a plan of action, carrying out the action, and evaluating the results.

Although the authors developed the intersections between these different aspects in each class, the article is divided into sections that accentuate the application of critical democratic pedagogy in relation to the *matricula* service project as part of the Ethnic Immigration and Chicano/Latino Contemporary Issues classes, the project-based research approach in the Grant Writing and Christmas Parade projects in the Community and Culture and Community Service-Learning classes, and the emphasis on multiculturalism in the Agbayani and Alternative Spring Break projects as part of the Rural and Urban Social Movements and Community Service Learning classes.

Critical Democratic Pedagogy and the Matricula Service-Learning Project

In our classes, we practice what Ira Shor, in his book *Empowering Education*, calls a critical democratic pedagogy for self and social change. This approach

works to develop a student-centered classroom that involves both the teachers and students in the “habits of inquiry and critical curiosity about society, power, inequality, and change” (Shor, 1992, p. 15). At the same time, it follows with the critical-holistic paradigm that is based on empowering community participants to “help themselves by raising their level of consciousness about their problems and the societal causes and remedies available” (Wright, 2000, p. 816). Hence, this approach combines the creation of a democratic space for dialogue and inquiry in the classroom as part of working alongside community participants to advance models of “social action and social change for the purpose of achieving social justice” (Strand et al., 2003, p. 8). This type of service learning requires faculty to challenge their traditional control of the classroom and to have confidence that their students will empower themselves to complete their projects. With preparation and experience, faculty contributes to the structure of service-learning projects while simultaneously recognizing the role that students and community partners have in developing their specific interests and outcomes (Dardar, 2002; Horton & Freire, 1990; Shor, 1992). Although this type of pedagogy inherently includes ambiguity and uncertainty, the stress and benefits are ultimately created and shared by the students and community partners involved in the process.

In the fall quarter we taught two courses that exemplified this approach. In the courses, Ethnic Immigration (see Appendix 4.A) and Chicano/Latino Contemporary Issues, we structured our classes as “learning circles” that promoted dialogue and critical thinking about the assigned readings. We used the “critical democratic pedagogy” approach that placed topical issues and academic themes in the context of the lived experiences of the students. Simultaneously, we involved the students in choosing service-learning sites that best fit their interests and the themes of the classes.⁴

From our classes, students learned material that helped them to understand the plight of immigrant workers, which helped them to carry out their particular service-learning projects. One student, for example, reflected on the meaning of participation as tied to the ideas of Paulo Freire:

Community involvement can be very deceiving when people do not grasp an understanding or passion for what they are doing. The important part is not to simply give your time as a form of volunteering but instead giving your thoughts and efforts into creating change within that organization or

movement. I like how Paulo Freire proposed, in *Pedagogy of the Oppressed*, that the solution for the oppressed is not to “integrate” them into the structure of oppression, but to transform the structure so that they can become “beings for themselves.” (Rocio Navarro, major in Gender, Ethnicity, Multicultural Studies, and Sociology)

At the same time, a group of students attended Friday morning meetings at the Pomona Day Labor Center. At these meetings, the workers and students held discussions on developing new employment opportunities and dealing with employers who refused to pay the workers. The Mexican Consulate contacted the Pomona Day Labor Center and proposed the idea of holding a consular mobile-clinic service day for the purpose of having immigrants apply for and obtain consular-approved identification cards (called *matriculas*); one of the Friday meetings was devoted to organizing this project. In this meeting, the workers and students discussed the importance of obtaining a *matricula consular* card that was officially recognized by the Mexican government and various cities and law enforcement agencies throughout the country. Further, they discussed the “need” to have a *matricula* card to help them to open bank accounts, cash checks, send remittances abroad, and to defend their human rights.

From this initial meeting, our students began the process of creating a larger coalition by reaching out to community-based groups and churches in the region. Meeting at the Cal Poly Pomona Downtown Center, the coalition included students from the classes of the two authors, representatives from the Mexican Consulate, students from the Claremont Colleges, the Inland Valley/San Gabriel Valley Latino/a Roundtable, the Latino Chamber of Commerce, Our Lady of Assumption Church, Our Lady of Guadalupe Church, and the Pomona Day Labor Center.

As part of their participation, our students joined various committees where they worked alongside other members of the coalition in providing logistical support to the Mexican Consulate: writing press releases, obtaining donations, distributing leaflets at churches, and recruiting students to plan day care activities. As the organizing developed, students summarized their experiences in the classroom and implemented outreach contact to other groups on campus.

The success of the organizing effort was best exemplified by the 300 immigrants who were already standing in line at four in the morning.⁵ Ultimately, out of 1,000 immigrants that showed up to apply, 550 applicants

were able to obtain their *matricula* identification card on the same day. Just as impressive were the organizing efforts of the students from our classes who used the medium of art to involve the children of the immigrants in sketching, drawing, and face painting. Other students helped in creating a festival atmosphere to the service day. Eddie Cortez, mayor of Pomona, and Angelica Sanbrano, director of the immigrant rights organization CARECEN, spoke on the need to build coalitions that could advance the successful legalization and integration of all immigrant families in the United States.

After the event, the workers and students evaluated the project and summarized that the organizational effort had gone beyond any of their expectations. The large turnout, they proposed, showed how hungry immigrant families were for having some type of identification that would make it easier to survive in U.S. society. Although both the students and day laborers described the day as a means of service to the immigrant community, they also characterized it as one more tool for the workers to defend themselves.

In this context, the *matricula* card took on a special significance, immigrant workers being treated as human beings. The meaning that the workers attached to the *matricula* card was one of human rights, and therefore it was viewed as a material act in the process of obtaining social justice. Nationally, although nine states are accepting the *matricula* card, there has been stated opposition to the use of the card by various political representatives, government officials, and political organizations. Nevertheless, in a vote of 222 to 177, the U.S. House of Representatives voted in September 2004 to support the use of the *matricula consular* to open bank accounts (Immigrants' Rights Update, 2004). While pro-immigrant groups support the *matricula* as a means of advancing democratic rights for new immigrants, those opposed to its use see it as one more obstacle in the battle to curtail “illegal” immigration and to ensure national security.

Overall, the *matricula* service day represented a larger struggle as to whether immigrant workers, and especially undocumented workers, will have access to some of the same basic democratic and human rights that other citizens have. The creation of a project for these basic rights began with an environment in the classroom where dialogue broke down barriers of authority between the students and professors. It was further advanced with readings that introduced students to the underlying reasons why immigrants were being forced out of their homelands to be used as cheap labor in the more developed countries. This practice was reinforced with the Friday

meetings at the day labor center where day laborers raised their concerns and the students listened. In the process, the workers and students expanded a democratic space that came to include a coalition of community groups. In the end, the *matricula* service day created another democratic space for hundreds of immigrant workers who saw the *matricula* as part of one more step in gaining more equality and a voice in U.S. society.

Project-Based Research in Grant Writing and Christmas Parade Projects

In the winter academic quarter, the authors involved their students in collaborations that used aspects of the project-based research approach. This approach, part of implementing a community-based research strategy, involves students, faculty, and community members in social change projects based on finding alternative solutions to community problems (Strand et al., 1993).

In implementing this approach, Professor Calderón and a group of students met with the Pomona day laborers at one of their weekly Friday meetings to discuss the obstacles that the workers were confronting in their efforts to develop their own day laborer advocacy organization.

One of the day laborers, Samuel, explained that the workers had formed an organization of day laborers that had begun to meet on Wednesday evenings. Another worker expressed that the workers had also elected a group of four officers for the organization but that they were having difficulties in making agendas, implementing rules, ensuring minutes, and facilitating the meetings. After analyzing the problem, the workers proposed that the officers and members of the group needed more training in how to run an organization. At the same time, the workers insisted that no one had the time to get trained. They settled on the idea of finding resources for one of the day labor leaders to get trained so that he could, in turn, train the others. In the course of this discussion, Professor Calderón and the students were tapped as a resource for writing a grant proposal with the specific purpose of hiring and training a day laborer organizer. This was an example where the workers and students engaged in a discussion about a problem of significant importance to the day labor center and worked together to find a mutual solution and plan of action. Together, the workers, the professor, and the students proposed that it would be beneficial to write a proposal to hire an organizer from the ranks of the day laborers themselves. The workers proposed that

this individual could be trained by IDEPSCA, a southern California popular education organization, or by the National Day Laborer Network. The process of writing a grant proposal began out of an identified need. In this process, the students carried out service-learning projects at the center, attended the weekly Friday meetings of the workers, and worked with Professor Calderón in writing a grant proposal with the input of the workers. Reflecting on the experience of writing a grant alongside the workers, one of our students commented:

I did not know how to draft a grant, but the other students did not know either, so it was a learning process for all of us. In the grant we focused on how the services provided at the center promote social change at the level of empowering workers. It has been a great learning experience and an opportunity to realize that an individual can make a difference and be a part of social justice, not only for immigrants, but for all humanity. I have been inspired to continue work with the organization and in the future to do volunteer work overseas. I have also learned firsthand the reasons why immigrants come to this country and that the myths about immigrants are false. (Analisa Alvarez, major in sociology)

By the end of the quarter, a grant proposal was written to the Liberty Hill Foundation that led to two seed grants totaling \$20,000. The seed grants laid the foundation for the hiring and training of a day laborer organizer and the development of a day laborer advocacy organization. The final phase included the direct involvement of the workers in telling their stories to the foundation representatives who carried out interviews as part of the final phase of the review process.

As described through this example, the collaborative and participatory nature of project-based research does not fit into a traditional model where the purpose is primarily to serve the interests of the expert. Research as action brings the community participants to the center stage of the process by sharing their experiences, deepening the understanding of their experiences through dialogue, and reflecting on those experiences as a means of developing a plan of action for change (Stoecker, 2005). While service is part of the research process, the difference is that this type of research is “trying to create some difference in real people’s lives, and the research exists in the service of that effort” (Stoecker, 2005, p. 8). In this type of research, “the outcomes of

the project, not the results of the research, are most important. The research is important but only in the context of the project" (Stoecker, 2005, p. 14).

Another good example of a project that emerged out of a problem and involved all the steps in a project-based research approach was the Day Laborer Christmas Parade Project, which involved students from our classes in the fall quarter.

Panchito, a 75-year-old day laborer, brought a "research question" to a weekly meeting of the day laborers and students. After citing a letter to the editor that referred to day laborers as "criminals," he asked the day laborers and students, "Why do they hate us? We work hard and don't bother anyone, but why do they hate us?" Various workers responded from their own experiences. One worker responded that some of the parishioners at his church, although Latino, truly believed that immigrants were taking the jobs away from residents. Another worker proposed that it was the fault of the politicians who always blamed the immigrants for any downturns in the economy. A heated dialogue developed when one worker suggested that the day laborers were to blame "because you are not as smart as the white man." This last assertion was completely discounted by all the day laborers present. Eventually, the workers agreed that the media and the politicians portrayed the day laborers as taking jobs and services away from the residents. They agreed that this was contrary to their own experiences of being needed by many employers, taking the jobs that no one else wanted, and contributing much to the economy through their work and payment of taxes.

After sharing and analyzing their experiences, the workers and students discussed a plan for reaching out to the community at large. One worker proposed the idea of marching in the annual Pomona Christmas Parade. At first, the idea was laughed at by the other workers. One of the students from our classes questioned whether the action would be perceived as a protest against the parade. The mood became more serious when one of the workers, a known day-labor carpenter, responded that this was the season of Christmas and that "Jesus was a carpenter like myself." When this worker spoke, the eyes of all the other workers lit up, and one after the other offered to bring their tools. As the workers deepened their analysis for reaching out, the students joined in the excitement by volunteering to make a leaflet describing the day labor center, explaining the reasons why the day laborers were marching, and collaborating on a banner that could be carried at the front of the procession. The leaflet, passed out to thousands of spectators on the

parade route, included a summary of the day laborers' conclusions as to why they were marching:

As day laborers, we are walking in the Christmas parade asking the residents of Pomona to open their hearts in the spirit of the holidays. Remembering that Joseph and Mary walked door to door at this time of year, we are walking, tools in hand, searching for an open door in the form of jobs—so that we can provide for our families. We ask you to open your hearts by providing work and we are grateful for your support.

On the day of the parade, forty-five workers turned out in their work clothes holding hammers, saws, paintbrushes, shovels, rakes, and other tools.⁶ Two workers carried a banner in the front of the procession that read "Pomona Day Labor Center." Eight students divided up 4,000 leaflets and began to pass them out to the spectators as the day laborers made their way down the street. The success of the action was expressed in the applause that the workers received from the crowds gathered throughout the route of the parade. A month after the parade, when workers and students gathered to evaluate the results of the action, day laborer Eduardo Nuno summarized that the march and leafleting were very positive and had resulted in a sharp increase in the number of jobs for workers.

Similarly, a Latina first-generation student shared the positive lessons that she had learned from her participation:

I learned that when a community is united and organized, a more effective change can occur. This has helped me to appreciate my community more. The laborers that I have met and spoken with do not have an academic education or speak English. Despite their limited education, they are very wise and have proved to me their wisdom and knowledge of life and how to be a leader in the community. (Maria Guzman, major in sociology)

As shown by this action, the nontraditional character of research can emerge in forms that are nonacademic but help to advance unique bridges of civic and democratic participation. In this example, a community-based research style emerged where a problem was identified, a solution was agreed upon, a plan was implemented, and there was an evaluation of the results in the end.

Multiculturalism and the Agbayani and Alternative Spring Break Projects

The challenge in our classes was also to ensure multiculturalism as a key aspect of the readings, projects, and actions. We began by finding spaces for practicing a type of multiculturalism that could involve our students in “shifting” their “center of thinking so as to include previously silenced voices” and to implement projects that could place at center stage the experiences of oppressed groups that have been historically excluded by the “power and privilege” of others (Andersen & Collins, 2004, pp. 15–17).

One project that emerged from our classes in social movements and community service learning involved 25 students learning about the role that Filipino farm workers played in the development of the United Farm Workers (UFW) Union in California. In this example, after students read about the history of Cesar Chavez and the United Farm Workers (UFW) movement, our students visited the sites and met with the leaders that they had read about. As part of an “Alternative Spring Break” in La Paz (Keene, California), the students stayed at Agbayani Village, a retirement housing complex for elderly retired Filipino farm workers, located in Delano.⁷ The 60-unit village is named after Paulo Agbayani, a Filipino farm worker who died on the picket line in 1967 (Scharlin & Villanueva, 1994). The village was constructed brick by brick through the labor of students and farm workers between 1969 and 1974. At one time, 61 Filipino farm workers who had been evicted from the labor camps during the 1965 grape strike lived in the complex (Ferris & Sandoval, 1997).

Today, all the Filipinos have passed away and their new replacements are primarily Mexican-origin retired farm workers. Agbayani also has a memorial room set aside where Cesar Chavez slept during his 36-day fast in 1988. The experience of our students sleeping there was itself an education on the history of the farm worker movement and the coalitions that developed between diverse ethnic groups. At the same time, our students had the opportunity to listen to the stories of the farm worker movement from Cesar Chavez’s bodyguards, a Filipino and former mayor of Delano, a farmworker woman who had been wounded on the picket line, and the contemporary leaders of the United Farm Worker’s Union. One of our students, a female Latina senior, explained that the experience of meeting these leaders had helped her to understand their “passion for what they did” and “the pitfalls

that they had to face” (Andrea Serrata, major in gender, ethnicity, and multicultural studies). Another student, of mixed Asian Pacific and Latina background, reflected that the experience had taught her the significance of the farm worker’s history in promoting unity among diverse groups: “One of the largest issues that arose in the Civil Rights Movement was the inability for the people to respect that the movement was not only a movement based on people of color but also included women’s struggles and gay rights” (Amy Tam, major in sociology and gender, ethnicity, and multicultural studies).

In the course of carrying out service projects, our students were introduced to a room at Agbayani decorated with numerous pictures of the Filipino elderly who had lived in the complex. These pictures were not organized in any sequence and lacked any historical labeling or content. The director of the center, an elderly farm worker woman who had been a leader in the first strikes called by the UFW in the early 1970s, explained the role of the Filipino farm workers while pointing to each picture. In an ensuing discussion with the students, the director raised the need to frame and label the pictures of the Filipino farm workers with a history of each individual’s contributions to the farm worker movement. In order to implement service that came out of this need, the students measured the size of each photograph. They took the measurements back with them and developed a plan for returning and framing some of the pictures.

When the students returned to Cal Poly, they took the lead in organizing a Cesar Chavez commemoration week that included a panel on the history of the Filipino farm workers, a Cesar Chavez breakfast honoring UFW cofounder Dolores Huerta, a city proclamation, and a four-mile pilgrimage walk from Pomona city hall to Cesar Chavez park.⁸ One of the Filipino students who participated in the Alternative Spring Break returned from La Paz and formed the Agbayani Organizing Committee to help follow through on the picture framing historical project. In advancing the commitments made to this project, students from our spring classes in Rural and Urban Social Movements and Community Service Learning returned to Agbayani in the spring quarter to document more stories about the Filipino elders, to frame their pictures, and to mount them on the village’s walls.⁹

As shown through the Alternative Spring Break and Agbayani project, the practice of multiculturalism and participatory research can be combined out of something as tangible as the framing of pictures and the researching of the histories of those in the pictures. Other forms that followed with this

methodology included the use of skits, drumming, and “teatro” presentations. On the last evening of the Alternative Spring Break, the students summarized their experiences at La Paz through *teatro* presentations to the farm worker community. They also used the arts of drumming, music, and dance as a form of reciprocity and as a means of sharing their traditional and non-traditional multicultural talents with the larger UFW community.

Conclusion

Overall, this chapter has presented examples of campus and community collaborations that have resulted in the diagnosing and implementation of creative plans of action to achieve diverse forms of social justice and social change outcomes.

Through the application of the project-based approach, the authors and their students worked alongside day laborers, farm workers, and community-based organizations in defining the specific problems being confronted and implementing service-learning projects to find alternatives to those problems or issues.

In analyzing the participatory outcomes as lessons learned, the results of these projects have advanced the concept of “multiple layering”: the intersection between various classes, professors, campus organizations, and community partners working on simultaneous projects. This chapter has highlighted some examples of these intersections, whose successes were achieved through the synergy of several campus entities including faculty from the Ethnic and Women’s Studies Department, professional staff from the Cesar Chavez Center, students from various classes, members from the Weglyn Endowed Chair committee, and student leaders from various campus organizations. Off campus, the coalition efforts have involved collaboration with various community partners ranging from the San Gabriel/Pomona Valley Latino Roundtable and the United Farm Worker’s Union to the Mexican Consulate, Park West High School, and the Pomona City Council.

In addition to creating models of social change, these collaborations with immigrant and farm workers have brought to center stage the culture and history of those that have been excluded. This has been accomplished through the consistent and conscious use of cultural productions (such as music, theater, dance, photography, signage, and banner making) to achieve social justice outcomes that have contributed to the faculty and students’

passion for service learning. After being involved in many of the various projects, student Manà Guzman commented on this increased passion:

Through my participation . . . I have also acquired leadership skills, self-confidence, political and social awareness of the injustices occurring in my communities. My commitment to my community has grown because of my knowledge and belief that anything is possible. My desire to go back and help my community stems from my passion and strength in the belief that the unity of a people, of an organized group of committed people, can fight for a common cause.

Overall, the collaborative work on common projects, as described in this chapter, has contributed to a type of dialogic democratic teaching and learning that has engaged the students and community participants in building diverse coalitions, tapping unheard voices, and creating a culture of action for social justice and social change.

Appendix 4.A

Course Syllabus: Ethnic Immigration

Ethnic Immigration

Ews 350

Fall Quarter

Professor: José Z. Calderón

Description of Course

This course examines the socioeconomic and political factors which are shaping the development of local and global immigration policies and practices. In particular, the class will focus on the two largest groups in the region: Latino and Asian Pacific Immigrants.

The course will examine how these groups and multiracial communities are being transformed through economic restructuring locally and globally. The issues of community building and participation in the informal economy will also be examined (particularly through concrete examples from the professor’s research and organizing work in the cities of Monterey Park and Pomona). As part of the class, students will work in service-learning sites and

practice aspects of participatory research as part of connecting to the theme(s) of the course.

Readings

Ethnic Immigration Reader (Available at Ask Copy and Printing, 3530 Temple Ave. #D, in Pomona)

Grading

Grades Will Be Allocated as Follows:

Research Proposal	5%
Participation	15%
Essay Exams	25%
Cultural Group Presentation	10%
Cultural Praxis Journal	20%
Final Paper and Presentation	25%

1. **Research Proposal.** A proposal at the beginning of the quarter that includes a description of the service-learning project where you will carry out participatory research, the arrangements you have made to carry out your project, when and how you will begin, and whether there are any ethical issues you will confront. (5% of final grade)

2. **Participation.** Weekly attendance at the seminar and two hours per week of fieldwork at a community site are required for the course. 15% of your final grade will be based on your fieldwork at the site, class attendance, completion of the readings for each class, and your participation in weekly discussions.

3. **Take-Home Essay Exams.** The take-home exams will be based on assigned readings, class discussions, and presentations. (25% of final grade)

4. **Cultural Group Presentation.** The class will be divided into cultural groups. Each group will focus on a particular issue decided by the group but related to one of the sections in the syllabus. The group should identify major themes for the presentation and collectively develop them into a class

presentation which uses a creative medium or combinations of mediums (e.g., video, theater, art, music, collage, dance, rap, poetry, etc.). The presentation should include (1) an introduction with the primary objectives of the presentation, (2) transitions between the primary points, (3) connections between the themes/concepts in the readings and community or lived experience, and (4) a conclusion that summarizes the main points. Remember, the class presentation will be carried out collectively in a group. Connections to your fieldwork are welcomed for this presentation. *Do not* merely summarize the argument of the author(s) but develop your own thinking and criticality about what the author(s) is/are saying. The class and groups will be consulted on a team grade using a handout of "criteria" for grading the presentation. (10% of final grade)

5. **Cultural Praxis Journal.** The journal will include descriptive field notes of your step-by-step observations of the site, the participants, and the activities taking place at your site. *To help you stay on top of your journal writing, you will receive "questions" that should be addressed in your field note journal.* When the journal is turned in, it should include *minimally* the responses to these questions. You should use the readings to help inform and frame your work (integrate your experiences from your weekly service-learning activity to the concepts, theories, and examples that we are studying in the classroom). The purpose of the journal is to give you data that you can use as a foundation for your final paper and a means of connecting theory with practice. It is not the particular conclusions that you reach but the process you demonstrate in reaching them that is the goal of the weekly journal. Your journal will be collected at different times during the quarter and turned in with your final paper. A total grade average for journal entries will count for 20% of your grade.

In terms of a site for research and participation, it must be connected in some way to immigrant and immigration issues. The proposal is that this class primarily focus on a local site where students can meet and interact with immigrant workers: the Pomona Day Labor Center (1682 West Mission Blvd. in Pomona). There are some possible projects that students can work on, including (1) ESL (teaching English to day laborers), (2) computer classes (teaching computer programs to day laborers), (3) Health Project (organizing of informational materials, educational forums, outreach to health clinics, and a "medical check-up day" in partnership with local medical interns and

doctors), (4) Community Garden development, (5) mural and exhibit development, (6) job development project in collaboration with the day labor center and the City of Pomona, (7) leadership development project (meetings of workers on Friday and the development of a worker organization), (8) Dia de los Muertos Project (working with day laborers to have their own altar at the college event), and (9) fund-raising project (organizing a car wash for day laborer emergency funds). Students should look at spending at least 2–3 hours per week at their community-based site and organizing their specific project.

6. Final Research Paper and Presentation

a. Paper—Utilize the field notes from your site and literature (at least six references that include reading materials from the class and/or outside readings) to write your final paper. All students will write a final paper (10–12 pages long) that connects the findings from your field notes to the readings, theories, concepts, and issues discussed in the class. As you adopt the role of a participant observer, it is important that you examine the research findings of other researchers in regard to your particular issue or topic. Any generalizations that you make concerning the potential impact of any issue on your particular site should be based on or related to our readings in this class or to the works of other urban or community sociologists who have studied similar issues. Review the literature that is available on the issue and where your research fits into that literature. **USE YOUR READINGS.** The readings for this class are meant to serve as examples of how research on immigration issues is carried out and written up.

b. Presentation—During the final week of class, students will present a five-minute summary presentation on the results of their research project. The presentation should include a description of the site; the primary issue, problem, or argument developed out of the research; the literature related to the topic; the methodology used; the data gathered; and conclusions reached from the findings. (Paper and Presentation: 25% of final grade)

Notes

1. Cal Poly Pomona is located about 30 miles east of Los Angeles. The city of Pomona represents some of the demographic changes taking place throughout California. The city of Pomona has grown from 131,723 in 1990 to 149,473 in the year

2000, a 13.5% change. The population changes between 1990 and 2000 have resulted in Latinos growing in numbers from 54.3% (77,776) to 64.5% (96,370), the population of Asian Pacific Islanders increasing from 6.9% (9,846) to 7.2% (10,765), African Americans decreasing from 14.4% (19,013) to 9.6% (14,398), and Euro-Americans decreasing from 25.6% (36,687) to 17% (25,348) (U.S. Bureau of the Census, 1990, 2000). Cal Poly Pomona is considered one of the most diverse campuses in the United States, with 40% Asian and Pacific Islander, 26% Latino, 4% African American, less than 1% Native American, and 30% Euro-American, Middle Eastern, and others. The mission statement of the university reflects a commitment to connect “theory and practice in all disciplines” and to prepare students “for lifelong learning, leadership, and careers in a changing multicultural world” (Cal Poly Pomona Catalog, 2003, p. 14). This campus and city setting in southern California provides an important context for creating multiethnic partnerships and projects.

2. Some of the obstacles in developing service learning classes and cultivating community partnerships in CSU campuses on the quarter system include the 10-week quarter, a high percentage of students working more than 20 hours per week, and a commuter campus environment. Faculty members also have a course load of three classes per quarter with ongoing pressure to increase their full-time equivalent (FTE). To help overcome these barriers, the Offices of Community Service Learning on each CSU campus are attempting to assist faculty, community partners, and students in institutionalizing service learning throughout the curriculum and providing needed support.

3. Some of the readings, in addition to introducing students to community-based research approaches, also included traditional methodologies for gathering and coding field notes, writing final papers, developing senior capstone projects, and presenting at service-learning and academic association conferences.

4. Students had a choice of suggested sites and projects. Ultimately, this included 12 students from the Chicano/Latino Contemporary Issues class and 12 from the Ethnic Immigration class who worked on the *matricula* service-learning project.

5. The *matricula* service day took place October 9, 2004.

6. The parade took place on December 4, 2004.

7. The Alternative Spring Break was held in La Paz and Delano, California, March 18–21, 2005.

8. Various planning meetings were held at Agbayani Village and La Paz with the students, where they made commitments to continue working in all these service-learning projects during the spring quarter.

9. Presently, students are continuing to carry out research on this history and have already returned to Delano to frame more of the remaining pictures.

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