

# Cultural Speak: Culturally Relevant Pedagogy and Experiential Learning in a Public Speaking Classroom

Journal of Experiential Education  
36(3) 233–246  
© 2013 SAGE Publications  
Reprints and permissions:  
sagepub.com/journalsPermissions.nav  
DOI: 10.1177/1053825913489104  
jee.sagepub.com



Janet Colvin<sup>1</sup> and Nancy Tobler<sup>1</sup>

## Abstract

This study describes the efficacy of modifications made to a higher education Latina/o public speaking course to enhance student growth and understanding. The changes included the addition of a service-learning component and the incorporation of culturally relevant pedagogy. Selected research, particularly related to college students, on culturally diverse populations and culturally relevant pedagogy is reviewed along with literature on Latino pedagogy. Data were collected through student and instructor journals, student reflection papers, and instructor observations of students. Two main themes emerged from the data: student reflections concerning service-learning mentoring work with the elementary and middle school students, and their experience in relating course materials to this work. Results demonstrated the effectiveness of service-learning and culturally relevant pedagogy, and implications for their application on a larger scale and to other types of classrooms are discussed.

## Keywords

culturally relevant pedagogy, service-learning, public speaking

Educational programs that are inclusive and focus on cultural relevance provide “space for all participants’ ways of knowing and associated funds of knowledge, language, and interests” (Carrillo, 2004, p. 179). They also make use of community resources to create curriculum relevant to the lives of students in the classroom (Gibson, 1996). Service-learning is one such way of making curriculum relevant in students’ lives.

---

<sup>1</sup>Utah Valley University, Orem, USA

## Corresponding Author:

Janet Colvin, Department of Communication, Utah Valley University, Orem, UT 84058, USA.  
Email: colvinja@uvu.edu

Service-learning is an experiential education practice that provides students with the opportunity to interact with local agencies, effect change in the community, and potentially enhance the learning climate for students (Levesque-Bristol, Knapp, & Fisher, 2010). It helps students become more engaged in the learning process and develop into educated citizens. In connecting the community to classroom learning, students can gain insight into their own education and make it culturally relevant to themselves and to their community members. One higher education course that typically does not take place outside the classroom is public speaking.

In 1989, Nance emphasized the need for culturally sensitive public speaking classes. Similarly, Byrd (1995) suggests that public speaking texts and classes have fallen behind other types of communication classes in their incorporation of cultural diversity. This is true not only in actual types of speaking but also in ways of including students and making them feel that they each bring value to the class. To incorporate cultural diversity in public speaking or any other higher education class, instructors need to be critical about their own space, including their own beliefs and value system, and be open to students' ways of learning and connecting to course materials. Kelly-Jackson and Jackson (2011) assert that instructors using culturally relevant pedagogy need to make connections between course materials and culturally relevant contexts, and allow students to draw on their cultural experiences and knowledge to interpret what they learn. They also suggest that nurturing and supporting cultural competence, especially among African American and Latino youth, occurs when students develop community membership and pride.

The purpose of this article is to highlight findings from the implementation of culturally relevant pedagogy and service-learning into a public speaking course. First, we outline the components of experiential learning and more specifically service-learning. Next, selected research, particularly related to college students, on culturally diverse populations and culturally relevant pedagogy is reviewed along with literature on Latino pedagogy. Patterns and themes from student and instructor journals, student reflection papers, and instructor observations of students are shared. Finally, how culturally relevant pedagogy might be applied on a larger scale and to other types of classrooms is discussed.

## **Literature Review**

### *Service-Learning as Experiential Learning*

John Dewey suggests that education should be defined as “an emancipation and enlargement of experience” (Dewey, 1910/1991, p. 340). In the 1980s, Kolb (1984) built on the work of Dewey and others and developed a model for experiential learning with the four stages of concrete experience: observations, reflections, formation of abstract concepts and generalizations, and then testing the implications of concepts in new situations. A concrete experience in university curricula may include learning activities such as volunteerism, fieldwork, and service-learning. Roberts (2008) suggested that one way experiential education can be viewed is experience as praxis.

Experience as praxis takes a more critical approach focusing on issues of social justice and change. Nagda, Gurin, and Lopez (2003) advocated this more critical approach noting that “actual practices and experiences offered to students are what will achieve the aims of diversity and democracy on college campuses” (p. 166).

One of the best ways to offer actual practices and experiences is through service-learning (Crews & Stitt-Gohdes, 2012). Service-learning has been used in a variety of ways since its origins in the 1960s social movements where it began as a way for instructors to involve their students in antiwar and Civil Rights protests. It has evolved to engage students in the communities around them, and help them become good citizens (Hyatt, 2001) and apply the classroom concepts to community work. Service-learning is distinct from other forms of experiential learning by its “intention to benefit the provider and the recipient of the service equally, as well as to ensure equal focus on both the service being provided and the learning that is occurring” (Furco, 2003, p. 14).

Community-based learning exchanges that occur through service-learning typically focus around college undergraduates or K-12 students. In this service-learning context, students provide a service to the community and then reflect on their roles and responsibilities. Cashel, Goodman, and Swanson (2003) suggest that there are four service-learning characteristics: learning and development through active participation, integrating the academic curriculum and structuring time for reflection, providing an opportunity to apply newly acquired skills and knowledge in real-life situations, and extending student-learning beyond the classroom. Service-learning provides the impetus for meaningful engagement between students and the communities in which they live where they are given opportunities to apply newly acquired knowledge in real-life situations (Bollin, 2007). Soslau and Yost (2007) also suggest that service-learning is a viable instructional strategy to increase students’ motivation to learn.

Service-learning in university settings has been applied in a variety of ways including participation in programs for the retention of 1st year college students (Bingle, Hatcher, & Muthiah, 2010), preservice teachers (K. Lee & Statham, 2010), and health education (Wyatt & Peterson, 2008). More specific to this study, Carney (2004) found that service-learning programs with Latino populations extended linguistic, academic, personal, cultural, and political borders.

### *Culturally Relevant Pedagogy*

Another way educators have attempted to work beyond borders is through the use of culturally relevant pedagogy, and research in this area has included viewing cultural and linguistic talents, and the realities students bring with them to the classroom, as value added (Durden, 2008); helping students make conscious decisions to be part of the community (Ladson-Billings, 1995); supporting and instilling community pride in the students (Ladson-Billings, 1995); providing students with the opportunity to engage in activities that closely resemble those commonly carried out by practitioners in the community (Au & Jordan, 1981); and offering opportunities for reflection.

Reflexivity can give us the tools to better understand ourselves and our actions (or inactions; Rodriguez, 1998) as well as to develop learning situations, which are more congruent with those experienced in the student's own culture (Lemke, 1995). Lee (1999) notes that many students from marginalized communities see schooling as disconnected from real life and having no purpose beyond the walls of the school building.

Specific to Latina/o education, Fillmore (1990) suggests, "Latino children learn two things from their experiences in school: what happens in school has little relevance to real life and they are losers in the learning game" (p. 30). In fact, educators too often perceive the culture and language of Latina/o students as deficits to overcome instead of strengths to cultivate. What happens to students when this occurs? "Some fight back but many simply back off, rejecting the world of school, which seems to have little relevance to their real lives" (Fillmore, 1990, p. 35). Although this reference is 20 years old, more current research supports Fillmore's findings as well (Cortez, 2011).

The present study explores the use of culturally relevant pedagogy incorporated as part of a service-learning component in a public speaking course to enhance student growth and understanding and to create a connection to lives outside the classrooms and to the community at large. Eighteen Latina/o students engaged in a semester-long service-learning experience working with K-9 students at local elementary and junior high schools helping them in the classroom and on the playground at the direction of the teacher. They also gave assigned speeches to these K-9 students. Student journals and reflection papers were analyzed to identify themes as a result of their participation in this experience. These journals and papers also provided insights into how to make public speaking culturally relevant to diverse students.

Given the increasing diversity in higher education classrooms, this study attempts to answer the following research question:

*Research Question 1:* In what ways does adding culturally relevant pedagogy and experiential education to the basic public speaking course influence how students understand and reflect on communication content, culture, and engagement?

## Method

The university where this study took place is a large public university in the western United States with a population of approximately 34,000 students. While all students are not required to take public speaking classes, doing so fulfills a general education requirement. Approximately 9% of the student population is Latina/o. In the summer of 2008, we had an adjunct public speaking instructor who, at the time of the study, was also the Hispanic/Latino Outreach Coordinator for the university. He expressed an interest in developing a public speaking section specifically for Latina/o students. This presented a unique opportunity to populate a section with Latina/os, use culturally relevant pedagogy, and add a service-learning component.

## *Participants*

The instructor for this course self-identified as a person of color, as someone who grew up of Hawaiian/Filipino descent and closely associated with the Latino community. He spoke Spanish fluently and was fully entrenched in the Latina/o community at the university for 6 years. This allowed him to identify with Latino students and encourage an open and honest space for discussion.

This particular public speaking section was opened for registration but required instructor approval thus ensuring that only Latina/o students were enrolled. This was mainly accomplished through word of mouth in the multicultural office and personal contact on the part of the instructor. The final enrollment included 18 students—4 males and 14 females who agreed to participate in the study. All were Latina/os with the exception of one native American and one Spanish-speaking Caucasian. Most were fluent in English and Spanish.

Four elementary and four middle school principals agreed to allow students enrolled in the public speaking course to deliver motivational speeches to classes with a high population of Latino youth and mentor these students throughout the semester.

## *Course Content*

In keeping with the requirement identified by the Service-Learning Research and Development Center (2002), service-learning courses in higher education need to include a formal academic curriculum, a set of activities structured to meet an identified community need, and opportunities to connect service activities to course curriculum. In line with these requirements, the objectives of this course required each student to become a more effective communicator, understand the tools of a good public speaker, become a more careful and critical thinker and communicator, recognize the connection between the ability to communicate, and serve as a mentor or role model to others. Students were required to complete at least 20 hr of service-learning. Other course requirements included the following: (a) two essay-based exams, (b) five speeches, and (c) reflective assignments. Because reflections are an important factor in contributing to the effectiveness of service-learning (Levesque-Bristol et al., 2010; Molee, Henry, Sessa, & McKinney-Prupis, 2010), weekly journal writing about course materials and how they related to students' lives outside of the classroom were required. Early journal writing focused more on students' lives in general, whereas later journal reflections applied more specifically to the experience of giving speeches to K-9 students. Students also were assigned two 3- to 5-page reflective summary papers.

Throughout the course, there was an attempt to use elements identified as cultural pedagogical techniques such as connecting students to the community at large (Ladson-Billings, 1995) by having them participate in service-learning and give their speeches to elementary and middle school students instead of just giving them to each other in the classroom. We allowed them to use English or Spanish and to use speeches more

culturally relevant such as *Mi Testimonio* instead of just any type of introductory speech, and had them reflect on how service-learning and course content could relate to their own lives (Rodriguez, 1998).

Throughout the course of the semester, students alternated between receiving course content in a regular face-to-face 75-min class once or twice a week, mentoring 20 hr each week doing everything from helping on the playground to tutoring, and giving their assigned speeches to the students they were mentoring.

### ***Data Collection and Analysis***

This study adopted a qualitative grounded theory approach to focus on how the students experienced an adaptation of a course to include experiential learning. This approach was appropriate because we sought to understand how students responded to the use of culturally relevant practices and connect those practices to course materials. Data consisted of student reflection papers and journal entries, an interview with the instructor, and field notes from five class observations. This information was reviewed and coded to determine themes related to the use of culturally relevant pedagogy and the effectiveness of service-learning.

Coding took place in various stages. We started with a close reading to identify general themes of all reflection papers, field notes, course materials, and interviews using a grounded coding method (Corbin & Strauss, 2007). Both authors coded three student journals, and differences in coding were negotiated. Finally, we used axial coding where we looked for a closer understanding of what was actually happening (Lindlof & Taylor, 2007). In this phase, thought units were coded. Using a grounded theory approach allowed us to uncover discrepancies, find patterns, and build theoretical concepts, rather than examining the data with a particular theoretical perspective. Field notes were used to validate codes throughout data analysis.

## **Results**

Throughout this project, we were looking for ways that experiential learning and culturally relevant pedagogy could enhance personal growth and understanding, and make course content more relevant for a specific population of Latina/o students. After examination of all data, we grouped our findings into two main themes: mentoring work and public speaking class content. To distinguish between the university students and the middle and high school students, the former are referred to as mentors. All quotes are written verbatim. To provide confidentiality, names were removed.

### ***Service-Learning Mentoring Experiences***

As university mentors worked with students, four categories emerged with 478 total comments: working with students, excitement, positive and negative experiences, and role modeling.

*Working With Students.* Most of the comments in this section focused on ways mentors worked with students, and the process and feelings of becoming close to the students with whom they developed relationships over the semester.

The most frequent comments centered on relationships that developed as mentors worked with students. One mentor wrote the following in the journal:

I joined a little group of Hispanic kids (5th graders). . . . I observed how there were two Hispanic kids who would converse to each other in Spanish. It made me think of how sometimes it's easier for me to say certain things in Spanish to someone who also speaks Spanish. Certain phrases can be so much more meaningful in Spanish, or in English.

Mentors also wrote about concerns and frustrations they had as they developed relationships with students. "I'm not even a teacher yet. I already HATE to see these kids fail." Other comments contained references to wanting to help and make a difference in student lives as part of the mentoring role. The following comment exemplifies this type of entry:

Today I went back to parent teacher conf. to help translate to spanish speaker parents. It was a good feeling having the parents prefer me over caucasians. It makes me realize that parents (hispanic) really want their students to look up to other hispanic college kids, and that they also have more confidence, w/in our people.

Almost every mentor, in their journals, expressed an interest in the students with whom they were working and a desire to connect with and help the students.

*Excitement.* Excitement was a feeling shared by most, if not all the mentors. Comments in this category were almost equally divided between anticipation before mentors began working with students, and excitement during the mentoring experience.

This experience helped me realize I really care about the Latino community it's really going to work if we start working w/the youth. The younger they are the better. I'm very excited to become a Latino Educator of Tomorrow & have the Latino youth look up to me.

One mentor said simply, "It's funny how it fires me up!"

*Positive and Negative Experiences.* While excitement was somewhat of a catch phrase, mentors had positive and negative experiences. Positive experiences highlighted relationships and the ability to help students: "When we had the opportunity to go to the schools, it was a great privilege to feel like we were a part of something that would make a difference." Negative experiences focused on not having enough time to spend with students as was evidenced by this comment, "there is just not enough time to be as effective as we should be and can be with these students!"

*Role Modeling.* Typically, mentors see themselves as role models (Colvin & Ashman, 2010), and the mentors in this study were no different. Mentors wanted to be role

models and influence students for the better. In this respect, influencing students focused not on what was currently happening as much as how they could influence what happened in the future with these students. Several noted the need for specifically Latina/o role models:

I think that for the most part to most of us in the class this was an eye opener like it was real we were dealing w/kids that were really needing a Latino figure & w/teachers that need to be more understanding & OPEN-MINDED.

A number of comments focused on the concept of “paying it forward” or giving back what you received from role models in the mentors’ past.

I was so excited to go and be an example of a young Latino girl taking charge of her life by getting a further education at [this university]. I was the same as those kids when I was their age, I didn’t really care about school. That is until my senior year, and I had so many people that believed in me and helped me to get where I am now, and I was super excited to be just that to the kids at C. middle school.

Mentors also wrote about the opportunity they had to be a role model and provide service to their community. These comments reflect research (e.g., Cortez, 2011), which indicates that Latina/os feel a need to have education connect to their community. This was part of our goal of helping students to make conscious decisions to be part of the community and have pride in that community.

Mentors overall felt that they learned a lot about themselves, their community, and the students they worked with. The category of mentoring experiences indicates that mentors connected with students, had experiences that they learned from and motivated them in their own lives, and enabled them to make a difference in the lives of the students.

### *Public Speaking Class Content*

In the class content theme, three subthemes emerged from 87 total thought units, which included speaking to elementary and middle school students, and cultural pedagogy teaching techniques.

*Speaking to Elementary and Middle School Students.* This theme provides an important connection between the mentoring experience and the public speaking class. Here, mentors wrote about their ability to connect to a real-world audience, being able to influence young minority students, and specific speeches given:

As a public speaking experience, it was very beneficial because for the first time in my life, I felt as if I was to speak to those who didn’t want to hear me, not necessarily a hostile audience but an audience who didn’t really care if I spoke to them at all, and had no real desire to hear what I had to tell them.

As this mentor pointed out, the connection to a real-world audience provided a chance to apply public speaking skills, and the challenge was rewarding and difficult.

The following quote identifies a potential to influence the Latina/o students in the audience:

What I liked most about this class was the public speaking because in a short amount of time I could get my point across. Even though my speech was at a ceremony for Hispanic students with good GPAs and my story was about how I did bad in school. I liked being up there in front of everybody seeing so many Latinos and telling them what they can do if they keep on trying.

As this mentor explains, the ability to influence young Latina/o students through public speaking provided an avenue to help students.

In the *Mi Testimonio* speech, mentors spoke of their cultural backgrounds and school experiences in the United States, which included insights into their experiences of learning to adapt, handle personal and family struggles such as home abuse, and the importance of being an example to other Latina/o students. In the following quote, the mentor related her experience of learning in a second language and the positive benefits the struggle provided.

Well we immigrated here 11 years ago, to me it was really difficult growing up and trying to catch on learning. I love that that happened though, because although it's hard I'm fighting to be better and prove people wrong. I have a reason to not give up & for those who just started I can set the example to.

In general, the “speaking to students” theme identified the importance of speaking in the real-world environment and giving mentors a chance to connect with and inspire young Latina/o students. Mentors viewed the speeches as a way to connect class material with the community and what they considered “real-life experiences.”

***Cultural Pedagogy Teaching Techniques.*** Cultural pedagogy teaching techniques emerged as the second theme concerning the course. Mentors made comments about the public speaking class that related to the culturally relevant pedagogy component. Mentors specifically commented on being able to give “real-life” speeches in the schools, speak Spanish if they desired, and give speeches such as *Mi Testimonio* that related to their culture. In general, mentors viewed the inclusion of cultural relevancy as being a positive experience.

Public speaking class has given me the opportunity to serve others, like elementary students, and my community, but mostly people of my race. It has showed me what I can offer to my community, and this has really given me a boost of what I would like to do with my life. It has also allowed me to find out a little about myself, such as my strengths and weaknesses.

When reflecting on this course, mentors viewed the experience of combining the typical public speaking content with mentoring minority students as one of being

meaningful and full of opportunity to connect speech topics with members of the community and to discuss cultural issues.

## **Discussion**

This study found that by providing a course where students felt they could learn the material and also connect it to their community through service-learning, the following findings emerged. First, students appreciated being able to include cultural elements in the course such as speaking in Spanish and the opportunity to connect speech topics with cultural issues. Second, they felt connected to students they mentored because of ethnicity and shared experiences. Finally, students felt that they learned a lot about themselves, their community, and the students they worked with, and began to see themselves as role models for K-9 students.

The mentors reported that they learned from and enjoyed the culturally relevant pedagogy. Durden (2008) suggests that providing a classroom where educational experiences can directly connect with cultural and linguistic experiences of the students is one of the most important aspects of culturally responsive teaching. In general, for the students in this study, the use of culturally relevant pedagogy provided a safe place for students to discuss and speak about their unique life experiences and one in which they felt they had a voice to contribute. In providing such a place, students felt their voice was valued instead of subtracted (Yosso, 2006). This safe place appeared to happen in the classroom and in their mentoring experiences in the service-learning component. In using culturally relevant pedagogy, students were also able to enhance their service-learning experience by connecting course materials to their experiences in the community working with Hispanic children as well as validating the mentoring experience.

The themes on class content indicated that culturally relevant pedagogy combined with service-learning provided a way to learn course content in a lasting way. An important goal for any college course is to have students understand the content and apply the content to research or applied settings. This is especially true in courses where service-learning is a key component. In analyzing the use of culturally relevant pedagogy in the public speaking class, comments indicated that students understood how real-world experiences use public speaking tenets, and mentors grasped the basic tenets of public speaking. Our findings also demonstrate that using service-learning in courses that may not typically do so, such as public speaking, could add an important element for connecting course content to learning.

Levesque-Bristol et al. (2010) found that service-learning was enhanced when students “felt they were making a difference, experienced greater relatedness, and had more vivid experiences to take back to the classroom” (p.222). This study also demonstrated that as mentors developed relationships with students, they also became more excited to present the speeches they had prepared. This carried over into the classroom as they shared experiences with other class members and the instructor (Yosso, 2006). In allowing this sharing to take place in the classroom, the instructor also provided a structure as Higgins (2009) suggested, and helped students learn from their

experiences and each other, see the implications for public speaking, and connect this learning with their personal value system. Service-learning and reflection on that service-learning gave students the ability to “verbalize the subjective impact of their experiences” (McClam, Diambra, Burton, Fuss, & Fudge, 2008, p. 245).

Mentors felt that they learned about themselves, their community, and the students. In working with students and seeking to motivate them through their service and speeches, mentors were surprised at how motivating it was for their own personal lives. A number of mentors expressed excitement about mentoring because it gave them the ability to “pay it forward” or give back help that they themselves had received from others. This supports Giles and Eyler’s (1994) findings that service-learning students are more likely to see themselves connected to their community.

## Conclusion

In summary, mentors found the addition of a service-learning component to the Latina/o public speaking class to be helpful in furthering the development of their public speaking skills by providing practical experiences to implement course principles. Furthermore, the mentoring experience empowered the mentors to understand their ability to be culturally positive role models in the Latina/o community by giving them experience in working with Latina/o youth and personally experiencing how important mentorship is in changing the Latina/o educational experience.

It is a challenge in academic courses to help students understand and experience how “in class” principles work in the real world. This study was an opportunity to examine how having service-learning and culturally relevant pedagogy embedded in a public speaking course provides academic and real-world connections. The public speaking principles were applied to real-world culturally compatible audiences, and the connection enlarged the service-learning and the public speaking aspects for the course. Other courses that have traditionally steered away from this type of experiential learning might benefit from this inclusion as well.

Although this study was successful in connecting course content, service-learning, and culturally relevant pedagogy, there are some limitations. First, students were not randomly selected but rather were identified by the instructor and multicultural center staff, or referred by other Latina/o students. This could have led to students being more motivated to participate and become more involved in the class than might have been the case if a more random sample had been used. Second, although attempts were made to work through, and validate findings with the instructor who spoke Spanish and identified with the Latina/o students, the researchers themselves are not Latina and not a legitimate part of this particular community.

Extending this study to include mixed ethnicities or instructors who do not necessarily self-identify with the ethnicities of students could provide additional insight into how culturally relevant pedagogy can enhance other courses taught in higher education. Additional study could also focus on the ability of participation in service-learning courses to enhance classrooms where instructors wish to implement culturally relevant pedagogy, and rethink the spaces and borders in which instruction takes place.

With classroom diversity, rapidly increasing educators need to be seeking ways to be inclusive and see all students as being of value in their classrooms. Findings from this research indicate that culturally relevant pedagogy techniques and experiential learning, specifically service-learning, are places to start examining our pedagogical techniques and move from standardized curriculum to a place where we can best help students learn and grow, and make important connections to their lives regardless of the subject.

### Declaration of Conflicting Interests

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

### Funding

The author(s) received no financial support for the research, authorship, and/or publication of this article.

### References

- Au, K., & Jordan, C. (1981). Teaching reading to Hawaiian children: Finding a culturally appropriate solution. In H. Trueba, G. Guthrie, & K. Au (Eds.), *Culture and the bilingual classroom* (pp. 139-152). Rowley, MA: Newbury House.
- Bollin, G. G. (2007). Preparing teachers for Hispanic immigrant children: A service-learning approach. *Journal of Latinos and Education, 6*(2), 177-189.
- Bringle, R. G., Hatcher, J. A., & Muthiah, R. N. (2010). The role of service-learning on the retention of 1st year students to 2nd year. *Michigan Journal of Community Service Learning, 16*(2), 38-49.
- Byrd, M. L. (1995, April). *Public address, cultural diversity, and tolerance: Teaching cultural diversity in speech classes*. Paper presented at the Western Social Science Association 17th Annual Conference, Oakland, California.
- Carney, T. M. (2004). Reaching beyond borders through service-learning. *Journal of Latinos and Education, 3*(4), 267-271.
- Carrillo, R. (2004). *Making connections: Building family literacy through technology* (EDRS Report 481646, pp. 165-179).
- Cashel, M. L., Goodman, C., & Swanson, J. (2003). Mentoring as service-learning for undergraduates. *Academic Exchange Quarterly, 7*(2), 106-110.
- Colvin, J. W., & Ashman, M. (2010). Roles, risks, and benefits of peer mentoring relationships in higher education. *Mentoring & Tutoring: Partnership in Learning, 18*, 121-134. doi:10.1080/13611261003678879
- Corbin, J., & Strauss, A. C. (2007). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Thousand Oaks, CA: SAGE.
- Cortez, L. J. (2011). A road map to their future: What Latino students need to graduate. *Chronicle of Higher Education, 58*(6), B21.
- Crews, T. B., & Stitt-Gohdes, W. L. (2012). Incorporating Facebook and twitter in a service-learning project in a business communication course. *Business Communication Quarterly, 75*(1), 76-79. doi: 10.1177/1080569911431881

- Dewey, J. (1910). *How we think*. New York, NY: Prometheus Books. (Original work published 1991)
- Durden, T. (2008). Do your homework! Investigating the role of culturally relevant pedagogy in comprehensive school reform models serving diverse student populations. *Urban Review, 40*(5), 403-419.
- Fillmore, L. W. (1990). Latino families and the schools. *California Perspectives, 1*(Winter), 30-37.
- Furco, A. (2003). Service-learning: A balanced approach to experiential education. In S. Jones (Ed.), *Introduction to service-learning toolkit: Readings and resources for faculty* (12th ed., pp. 11-14). Providence, RI: Campus Compact.
- Gibson, S. (1996). Using culturally relevant approaches to teaching social studies. *Canadian Social Studies, 30*(Summer), 183-185.
- Giles, D. E., Jr., & Eyler, J. (1994). The impact of a college community service laboratory on students' personal, social, and cognitive outcomes. *Journal of Adolescence, 17*, 327-339.
- Higgins, P. (2009). Into the big wide world: Sustainable experiential education for the 21st century. *Journal of Experiential Education, 32*, 44-60.
- Hyatt, S. B. (2001). From citizen to volunteer: Neoliberal governance and the erasure of poverty. In J. Maskovsky (Ed.), *The new poverty studies: The ethnography of power, politics, and impoverished people in the United States* (pp. 201-235). New York: New York University Press.
- Kelly-Jackson, C., & Jackson, T. (2011). Meeting their fullest potential: The beliefs and teaching of a culturally relevant science teacher. *Creative Education, 2*(4), 408-413. doi: 10.4236/ce.2011.24059
- Kolb, D. (1984). *Experiential learning: Experience as the source of learning and development*. Englewood Cliffs, NJ: Prentice Hall.
- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*(3), 465-491.
- Lee, C. D. (1999). Culturally responsive pedagogy and performance-based assessment. *Journal of Negro Education, 67*(3), 268-279.
- Lee, K., & Statham, A. (2010). The impacts of a service-learning experience on preservice mathematics teachers. *Issues in the Undergraduate Mathematics Preparation of School Teachers, 2*.
- Lemke, J. (1995). *Textual politics: Discourse and social dynamics*. Bristol, England: Taylor & Francis.
- Levesque-Bristol, C., Knapp, T. D., & Fisher, B. J. (2010). The effectiveness of service-learning: It's not always what you think. *Journal of Experiential Education, 33*, 208-224.
- Lindlof, T., & Taylor, B. (2007). *Qualitative communication research methods* (3rd ed.). Thousand Oaks, CA: SAGE.
- McClam, T., Diambra, J. F., Burton, B., Fuss, A., & Fudge, D. L. (2008). An analysis of a service-learning project: Students' expectations, concerns, and reflections. *Journal of Experiential Education, 30*, 236-249.
- Molee, L. M., Henry, M. E., Sessa, V. I., & McKinney-Prupis, E. R. (2010). Assessing learning in service-learning courses through critical reflection. *Journal of Experiential Education, 33*, 239-257.
- Nagda, B. A., Gurin, P., & Lopez, G. E. (2003). Transformative pedagogy for democracy and social justice. *Race, Ethnicity & Education, 6*(2), 165.

- Nance, T. A. (1989). *More than just style and delivery: Recasting public speaking courses for African American students*. Paper presented at the Annual Meeting of the Speech Communication Association, San Francisco, CA.
- Roberts, J. (2008). From experience to neo-experiential education: Variations on a Theme. *Journal of Experiential Education, 31*, 19-35.
- Rodriguez, A. J. (1998). Strategies for counter resistance: Toward sociotransformative constructivism and learning to teach science for diversity and for understanding. *Journal of Research in Science Teaching, 35*, 589-622.
- Service-learning Research and Development Center. (2002). *Criteria for service-learning course review at UC Berkeley*. Berkeley, CA: University of California.
- Soslau, E. G., & Yost, D. S. (2007). Urban service-learning: An authentic teaching strategy to deliver a standards-driven curriculum. *Journal of Experiential Education, 30*, 36-53.
- Wyatt, T. J., & Peterson, F. L. (2008). Promoting social and health advocacy in the classroom through service-learning. *Health Educator, 40*, 77-81.
- Yosso, T. J. (2006). *Critical race counterstories along the chicana/chicano educational pipeline*. New York, NY: Routledge.

### Author Biographies

**Janet Colvin**, PhD, is an assistant professor in the Department of Communication at Utah Valley University, Orem, Utah, USA.

**Nancy Tobler**, PhD, is an assistant professor in the Department of Communication at Utah Valley University, Orem, Utah, USA.

Copyright of Journal of Experiential Education is the property of Association for Experiential Education and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.