An Orientation Toward Human Progress

Developing Social Responsibility in Rural Honduran Youth through the *Sistema de Aprendizaje Tutorial*

An Orientation Toward Human Progress:

Developing Social Responsibility in Rural Honduran Youth through the *Sistema de Aprendizaje Tutorial*

An Essay Presented

by

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EXECUTIVE SUMMARY

Areas of Contribution

This study focuses on a formal program of rural secondary education – the Sistema de Aprendizaje Tutorial (SAT) – and its impact on Honduran students' sense of concern for the well-being of others in their communities. Its findings may be of interest those who are researching and practicing in many different areas, including those of:

- Rural and community development;
- Social capital and social cohesion, and their expression in an individual's sense of social responsibility;
- Educational and curriculum theory, especially pertaining to concept-based teaching;
- Moral and social development; and finally,
- Those specifically interested in the SAT program itself.

Background

The Sistema de Aprendizaje Tutorial (SAT) is a six-year secondary education program originally developed in Colombia over 25 years ago, and focused around the circumstances and needs of rural communities. It is characterized by many innovative features, including a high degree of integration of curricular subjects, a profound attention to the connection between theoretical and practical learning, and an emphasis on the development of both the minds and characters of its students.

The research on which this study is based was carried out in 2003, as a comparison between 96 SAT students and 88 of their peers studying in Honduras' conventional education system. The study employed both quantitative and qualitative methodologies, seeking both to measure differences between the two groups of students, and to gain deeper insight into the possible causes of these distinctions.

Social Responsibility

The broader context for this thesis lies in the question of how community development can be supported through cultivating young community members' sense of social responsibility. Drawing from the work of Sheldon Berman, social responsibility is defined here as "*the personal investment in the well-being of others and society as a whole.*"

Quantitatively, the research shows that:

- SAT students place greater importance on developing positive personal qualities than do their peers in the conventional education system.
- SAT students also attach greater value to establishing positive relationships with others; while relations in the family are important to both groups of students, a much higher number of SAT students extend this objective to the broader community.
- Finally, SAT students demonstrated a significantly stronger orientation towards extending assistance to others, again with the distinctions appearing most strongly outside of the family sphere, in relation to neighbors and the community.

Fostering Social Responsibility through Education

A second main focus of this study was to gain greater understanding of educational methods that are capable of helping students develop an active sense of concern for the well-being of others.

Just as the quantitative data seems to demonstrate an unusual degree of effectiveness of the SAT philosophy and approach, so the open-ended questions posed to students also illustrated the distinctively positive influence of the program. In comparison to their peers, almost twice as many SAT students were able to articulate specific positive changes in their relationships with friends, family, and neighbors as a result of their educational experience. The most common improvements mentioned included: greater respectfulness, more solidarity or unity, a greater inclination to help others, friendlier or more caring relationships, better communication, and the desire to share with others more of what they are learning in school.

These open-ended questions also gave important insight into the characteristics of SAT that may lie at the foundation of its positive influence on students' development of social responsibility. The strongest of these potential causal factors include:

- Developing students' habits of acting in accordance with what they are learning by emphasizing practical and positive applications
- Incorporating passages with greater moral/philosophical depth into the texts and encouraging deep consideration of the issues presented within them
- Creating space for open communication and working to develop the skills of collaborative problem-solving
- Approaching education as a process of continual advancement and improvement, a discourse that seems to tap into a deep source of intrinsic motivation
- Teaching about human relations through an overarching framework of human interconnectedness, interdependency, and unity

Applications to Practice

While each of the five themes listed above contains a wealth of theoretical and practical implications, this study focused most closely on the last – the notion of using an overarching framework of human interconnection as an important foundation for cultivating students' sense of social responsibility.

Drawing on the cognitive learning theory of David Ausubel and others, this study argues that concept-based education should be applied not only in traditional subject areas (such as mathematics and the sciences) but also in the aspects of an educational system that strive to promote the formation of social responsibility.

The findings from this study indicate that education programs could be more effective in this goal if they were to integrate their lessons under a broader concept that helps students understand the nature of relationships in the human world. Specifically, that conceptual framework should help students understand the many ways in which human beings are interconnected and form part of an organic whole.

This approach, combined with an emphasis on the importance of proactive effort, appears to help young people develop a profound understanding of the ways in which even their individual actions can contribute to the advancement of the human world.

CHAPTER I: INTRODUCTION

Sitting behind a worn wooden desk in a rural primary school classroom, seventeen-year-old Cesar Vicente[1] carefully recorded his answers in response to a series of questions about his secondary school education. After nearly an hour of careful concentration, he wrote down some of his concluding thoughts: "What they have taught us in SAT is something very important," he explained, "because it helps us to understand and analyze the things that we should change in our lives … I think that we as students should be the first to take initiative in reflecting and seeing what are the principal concerns of our community."

While the dedication of Cesar Vicente and his classmates illustrates the powerful potential of Latin America's rural youth, the structural difficulties facing them are formidable. In many ways, the concerns of life in Los Cerritos, Cesar Vicente's home community in Honduras, are reflected in rural communities across Latin America and the Caribbean. As a whole, this region has long been plagued by the world's highest level of social inequality.[2] And with a poverty incidence of nearly 60% in rural areas,[3] the region's rural population of 127 million people[4] seems to be faced with an increasingly difficult struggle for a viable existence.

Much of that struggle takes place on the land itself. While there is a small minority of "commercial farmers and rural entrepreneurs"[5] who are able to make use of modern technology and an export market to profit from their agricultural production, such security of income is not common. For the majority – those who are involved in small-scale farming for subsistence or local trade – limited access to land, credit, and agricultural technology, and falling prices driven by the efficiency of commercial farms, have perpetuated a circumstance of low productivity and unstable income. And a third group of nearly 50 million people (39% of Latin America's rural population of 127 million) are considered

"severely marginalized," with difficulty sustaining even a subsistence level of production.[6]

If one adds to this the ongoing health concerns of rural areas, their limited access to true democratic governance, and the drastic changes in social structure that have made community efforts increasingly difficult to carry out, the general welfare of Latin America's rural population leaves much to be desired.

For decades, expanding access to education has been seen as a primary means for reducing the incidence of poverty and improving living conditions – yet the results thus far have been disappointing. Despite its uncertain record, however, education retains a position of paramount importance in enabling communities to be protagonists in their own process of social and economic development. Through an examination of one of the region's first secondary education programs designed specifically for rural areas – the *Sistema de Aprendizaje Tutorial* – this thesis aims to contribute to the question of how the formal education system can most effectively empower rural communities to take charge of that process. While analytic skills and an understanding of how to adapt and apply technology are clearly both of central importance, I argue that the education system must also help younger generations develop an even more fundamental quality – an orientation of social responsibility towards their surrounding community. Without this sense of social responsibility, the advancements in understanding achieved by individual students are unlikely to help the community reach a higher standard of living as a whole.

The research presented here investigated whether Honduran students studying in the *Sistema de Aprendizaje Tutorial* (the Tutorial Learning System, or SAT) demonstrate a greater sense of social responsibility than do their peers in the conventional Honduran education system. Finding strong evidence that such a difference does exist, I analyzed students' responses to gain some insight into what characteristics of SAT may account for this distinction. Five strong themes emerged as linked to students' development of social responsibility, including the program's use of open dialogue and practical applications, the

cultivation of intrinsic motivation through a discourse of progress and advancement, and the use of poetry and quotations to bring a more profound level of meaning to many lessons. Emerging most strongly from the evidence, however, was the importance of the Honduran SAT program's integration of the curriculum around a central principle of human relations. As a result of these findings, I argue that educational theory calling for a greater use of higher-order concepts in the teaching of standard school subjects should also inform pedagogy in the realm of social and moral education. My research suggests that if educational programs were to integrate their lessons around a conceptual framework that helps students understand the interconnections and interdependencies between human beings, they would be able to play a more effective role in supporting their students' development of social responsibility. In the context of rural Latin America, such an advancement in the education system could assist younger generations in developing the positive leadership qualities needed to promote the advancement of their communities.

This introductory chapter will lay out the theoretical context for the arguments to be developed later in the thesis. After exploring in greater depth the need for schools to address issues of social responsibility in order to help students become positive forces of change within their communities, I will provide an overview of theoretical perspectives on the role of the formal education system in contributing to students' moral and social development. The conclusion to this chapter will sketch an outline of the research findings and theoretical discussion to follow. Ultimately, I hope that this thesis will make a contribution to two broad areas of theoretical inquiry – the question of how formal education can most effectively help students develop the quality of concern towards others and the surrounding society, and of how rural communities can gain greater agency in the process of social and economic development.

COMMUNITY DEVELOPMENT AND SOCIAL RESPONSIBILITY

The word "development" in the context of "social and economic development" has suffered from decades of imprecise, evolving, and sometimes conflicting definitions. From colonial paternalism (under the British mandate, "the need to guarantee the natives minimum levels of nutrition, health and education"),[7] to economic models of market growth and industrialization, to UNESCO's "integrated" development, and Amartya Sen's development as "the substantive freedoms of people,"[8] we are confronted today by a bewildering array of different meanings attached to this single term.

Over the years, however, there has been a gradual shift in understanding, helping to shift the focus of development to the quality of life of the *people* concerned, and prompting increased recognition that efforts towards social and economic development should be centered around the goals and participation of those who will be most directly affected. Despite increasing external support,[9] however, the ability of communities to engage in a participatory process of development – defined, in this thesis, as a people's effort to improve their own quality of life in both its material and social dimensions – continues to be undermined by the effects of profound structural changes within rural communities.

On the one hand, the low chances for economic prosperity in rural areas, coupled with the pervasive influence of messages in the media and schools that characterize rural life as somehow intrinsically "backward" or deficient,[10] have resulted in a high rate of migration from rural communities to the cities and even across borders.[11] While the effects of this migration are complex and not wholly negative,[12] it nevertheless places some serious limitations on the process of participatory community development. In addition to the reduction of available skills, and the increased dependence on the cash assistance that migrants often send home,[13] the repeated exodus of the young and able contributes to a growing sense that rural life is something to be *escaped* rather than improved.

While the current rates of urban migration raise legitimate concern, there is another process of change taking place in rural areas that has perhaps just as great an impact on communities' ability to pursue their own social and economic development. The characteristics of this trend differ considerably both between and within countries, but across the region, there has been a general breakdown of social structures and norms that once supported collective action in important community endeavors.[14] Although many communities may have once possessed the skills of joint problem-solving and cooperation towards common goals, the influences of past decades have caused an almost inevitable decline in these qualities, as media, schools, economic forces, and even development efforts themselves have brought a degree of external dependency, internal unrest, and the pervasive messages of a narrow and materialistic form of individualism.

In the specific context of Honduras, these difficulties are illustrated perhaps most clearly in Katie Smith's book about Granja Loma Linda, a training farm started by Honduran teacher and farmer Elías Sanchez. Each week, the program welcomes visitors who wish to learn about effective farming methods, health issues, and other aspects of community development, and it emphasizes to all participants the importance of bringing this knowledge back to others in their communities. Yet Smith explains that this sharing rarely occurred:

> "Farmers in the program already have a platform, based on the respect they have gained from the community for their economic successes, to promote social improvements: schools, education, potable water systems... They could put their creative thinking to the service of the community. They could share what they have learned. They could work together. And yet, for the most part, they do not… Even after several years in the extension program, they lack the reflex to share their burdens."[15]

While the story of the "human farm" at Loma Linda is ultimately quite an inspiring one, its successes seem to come through founder Elías Sanchez' stubborn insistence that sustainable transformation of farming techniques requires no less than the transformation of the attitudes and expectations of many farmers themselves. The challenges this program has faced are profound, and can be found in many rural communities throughout Honduras.

One way to describe the difficulties experienced by these communities is in terms of a lack of "social capital" or "social cohesion." Social capital is a concept that was perhaps made most famous by Robert Putnam's book, *Bowling Alone*,[16] although its origins lie in the works of such theorists as Alexis de Tocqueville, Emile Durkheim, Max Weber, and others. Michael Woolcock defines *social capital* as "… a broad term encompassing the norms and networks facilitating collective action for mutual benefit."[17] Along with "human capital," social capital has emerged as a point of central concern in social and economic development literature. While not all economists agree as to its importance, "[social capital] provides a useful umbrella term for those aspects of societies which, though difficult to measure and incorporate into formal models, are widely thought to be an important determinant of long-run economic success."[18]

While social capital is gaining increasing attention in social and economic development initiatives, many have begun to use the term with an almost exclusive emphasis on its economic meaning. Nan Lin, for example, writes that social capital is "…investment in social relations with expected returns in the marketplace."[19] Some theorists have objected this narrowing of the term, noting that it leaves behind another very important aspect of social norms and networks – the willingness of people to act on behalf of others *without* the expectation of reward. The term "social cohesion," or "social solidarity," is often used to differentiate this concept from the strictly economic perspective on social capital. While "solidarity" has its own difficulties with clarity and precision,[20] the Organization for Economic Cooperation and Development defines it as "… co-operation, a sense of social duty and reciprocity not founded on any immediate payback for those contributing to the welfare of others."[21]

Both social capital and social solidarity are commonly seen as qualities that play a crucial supporting role to the process of social and economic development. The "building blocks" of social capital and solidarity can be found at every level, from families and

community associations to national and even trans-national institutions.[22] Yet both of these have their foundations in the attitudes and actions of individuals. Speaking of the individual as "rooted within a larger social network," Sheldon Berman emphasizes that "social responsibility" is the personal quality that supports this broader quality of cohesion, by enabling people to be "… active and responsible members of the larger social and political community."[23] The concept of social responsibility focuses on the "… nature of a person's relationship with others and with the larger social and political world,"[24] and involves "… social and political consciousness, a sense of connectedness, acting on ethical considerations, prosocial behavior, integrity of action, and active participation."[25] Adapting Berman's own terminology slightly, I define social responsibility as "the personal investment in the well-being of others and society as a whole."[26]

If rural Latin American communities are to succeed in improving their quality of life, they need to be able to respond creatively and constructively to the structural forces of change that are affecting their economic and social circumstances. This requires the ability to draw on collaborative skills and institutions of collective decision-making and cooperation. Yet, as I have noted, these are some of the very foundations that have been undermined over decades of social and structural change.[27] This process, however, is not inevitable. There is a growing body of research showing that "… individual change [can] become a bridge to community solidarity and social change" when the means for individual empowerment[28] "… motivates people to improve not only their own lives but the lives of others."[29] One of the primary means for bringing about the empowerment of individuals is through education. The following section addresses how education systems may be capable of strengthening students' developing sense of social responsibility, enabling them to understand and apply their ability to positively impact the lives of others and their community as a whole.

EDUCATION, SOCIAL CHANGE, AND MORAL DEVELOPMENT

The development of social responsibility, or a concern for the well-being of others and society as a whole, forms part of a broader process of moral and social development that has been studied through the field of psychology for decades.

Over the years of maturation to adulthood, this process takes place in the context of the child's expanding awareness of the social world. The work of both Piaget and Kohlberg, two foundational scholars in the area of moral development, shows that "… children attempt to understand social relationships, and in the process construct judgments about right and wrong, about how people should act towards each other."[30] By a very early age, children begin to show signs of wanting to avoid causing either emotional or physical injury to others. This "do no harm" feeling is, in fact, one of the most basic elements underlying moral treatment of others. Yet in terms of our actual interactions in the social world, there is another dynamic of moral development – not only do we avoid injuring others, but we also frequently feel called upon to undertake *positive action* for the benefit of those around us. In the field of psychology, this is referred to as 'prosocial' or helping behavior: "Prosocial behavior is defined as any voluntary, intentional action that produces a positive or beneficial outcome for the recipient."[31] Like other areas of moral development, prosocial behavior generally seems to increase as the child matures to adulthood, but the magnitude of this development varies greatly between people.[32]

The differences that exist between individuals in the degree to which they engage in prosocial behavior are related to many variable factors, including both personality characteristics and the social circumstances of a child's development. In the earliest years, Jan Loubser observes, the child is usually entirely dependent on his family and "… has to start his socialization process in a very small group. His initial identity is shaped by this group and at the outset it constitutes his only moral community." Shortly thereafter, however, "… in most societies the school takes over from the family and … it serves

through socialization to extend the boundaries of the moral community for the child."[33] Indeed, in many countries, the formal education system takes on a large part of the responsibility for developing students into citizens capable of living within the context of broader social norms and values.

To some extent, then, formal education has been seen as a tool through which to support, and sometimes even direct, the child's natural process of moral and social development. While in some cases this process of socialization is carried out implicitly within the structure and rules of the school, many educators have searched for ways to consciously use the formal education system to cultivate values and qualities they feel are lacking in society at large. These efforts often implicitly draw on the perspective that schools should be one of the fundamental engines for progress towards a better society, rather than acting as a mold for replicating new generations in the form of those past. At the end of the 19th century, John Dewey expressed this educational philosophy clearly, writing: "I believe that education is the fundamental method of social progress and reform," and that "… the teacher is engaged, not simply in the training of individuals, but in the formation of the proper social life."[34]

It seems clear that a vision of education as merely a tool of social reproduction is inadequate in the context of rural communities in Latin America. Indeed, as access to primary education and programs of adult education has expanded in recent decades, schools have been called upon to help rectify circumstances of inequality, injustice, social unrest, and disempowerment in the communities they serve.[35] Yet for the large part, the formal education systems of Latin America have not been able to significantly impact these structural problems. In part, this is due to insufficient attention to developing their students' understanding of how they as individuals can play a supporting role in the progress of their community. In 1975, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) wrote:

"… it is one of the essential tasks of education to help the child, the young person, and the adult to overcome the potential conflict between his individuality and his responsibility to the community. It is not a question of sacrificing the individual – and education – to the utilitarian requirements of economic development of the community… the aim is rather… to develop the potentialities and critical sense of the individual in such a way as to enable him to achieve self-realization within and for the benefit of a given society…"[36]

With this perspective in mind, it seems clear that formal education systems could have the potential to consciously support the development of social responsibility in their students.

The most familiar forms of these efforts to support moral and social development take the names of "values education," "character education" or "civics education," each encompassing a diversity of methods and ultimate goals. Yet studies on the effectiveness of these programs seem to indicate that we still have a poor grasp of the ways in which children and young adults learn the qualities of moral and prosocial behavior. Citing studies by Wysong & Wright (1995), Schlaefli et al (1985), Solomon et al (1987), Fabes et al (1989), Gusec & Dix (1989), and Leming (1987),[37] among others, James Hunter presents a great deal of evidence showing that many conventional and experimental education programs have been unable to achieve the long-term moral or social development they proclaim as their goal. Hunter writes:

"Some [programs] demonstrated some positive effects in the short term for certain kinds of moral sensibilities; but over the long term, children who went through these programs showed no substantial or consistent difference from those who did not. Especially when character education consists of an exhortation in platitudes (say through "virtue of the week" programs), pledges… and programs of reward and punishment, the new character-education programs have almost no effect at all… Community service programs do not fare much better. These programs can positively affect young people's personal development … but do not necessarily enhance their sense of civic responsibility."[38]

While Hunter may give less credit than is due for the many innovative attempts that have been made to support moral and social development through education, it seems clear that we still have a very limited understanding of how formal education can best contribute to this process. If schools are to contribute to the long-term improvement of quality of life in rural communities by helping students develop their sense of "social responsibility," and the

many other qualities of character that term implies, there is need for further experimentation and research that will help educational theorists and practitioners develop more effective methods of cultivating their students' developing sense of concern for others.

AN OVERVIEW OF THE THESIS

This thesis is intended as one small contribution to the research that is still needed in the areas of both participatory community development and moral education. The findings presented in the following chapters are based on the perspective that one of the best ways of gaining greater insight into a process is to observe a system that has already achieved some success, in hopes of identifying both the qualities that lead to its effectiveness, and the areas where improvements might still be made. Accordingly, I set out to study the *Sistema de Aprendizaje Tutorial* (Tutorial Learning System), a rural education program that aims to develop students' understanding of the positive contributions they can make to their surrounding community.

This six-year secondary education program, known as *SAT*, was originally designed in the 1970s by the Foundation for the Application and Teaching of the Sciences (FUNDAEC) in Colombia, specifically to contribute to a process of community development in the rural areas around Cali. SAT has recently gained international recognition (European Expo 2000 Jury Verdict, and Club of Budapest Change the World – Best Practice Award) for its contributions towards rural social and economic development, in part as a result of its experience of educating students in skills of positive leadership and attitudes of service towards the community. From its initial modest beginnings, SAT has now been implemented in 23 Colombian departments, with over 50,000 graduates and around 40,000 current students.[39] Through partnerships with over 40 other institutions participating in the development network *Universidad Para el Desarrollo Integral*, SAT's

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reach has also been expanded beyond Colombia – to Brazil, Ecuador, Guatemala, Honduras, and Panama, among other countries.[40]

Of all the SAT programs outside of Colombia, Honduras has the most established system, with over 1,000 students participating in the departments of Gracias a Dios, Atlántida, and Colón, and a formal government mandate to pursue national expansion throughout the country's rural areas. First presenting survey findings that demonstrate significant differences in the attitudes and educational experience of SAT students, in comparison to their peers in the conventional Honduran system, this thesis draws from students' comments and reflections in order to identify some of the characteristics of SAT that seem to play a primary role in their development of social responsibility.

The chapters that follow will address the main features of both the SAT and the conventional Honduran education systems, the research methodology, and the quantitative and qualitative findings from the reflections of the 184 students participating in the study. These initial chapters set out to delineate some of the ways in which SAT students differ from their peers in their attitudes and experiences of social responsibility.

The fifth chapter of this thesis will create a bridge between the basic research findings and their theoretical implications, briefly identifying the five major themes that emerge from SAT students' reflections on how their education has influenced their development of social responsibility. Each of these themes suggests certain educational approaches that seem to be at the root of SAT's achievements, and may have implications for other programs with similar goals. In discussing the meaning of the study's findings in greater depth, I have chosen to focus on the strongest of these themes – the importance of SAT's presentation of an overarching principle of human relations as an integrating concept in the curriculum. Drawing on theories of curriculum design and David Ausubel's cognitive learning theory, this sixth chapter seeks to articulate the ways in which SAT's employment of the "unity" of humanity as a central conceptual framework may be assisting students in

developing socially responsible attitudes and behaviors. My findings suggest that

educational programs with similar goals may be more effective in their efforts if they, in

turn, integrate their curriculum by introducing higher-order concepts that help students

understand the interconnections that exist between human beings.

Ultimately, this thesis will return to the question of how education for social

responsibility can make an important contribution to the process of community-led social

and economic development. It is my hope that the understanding gained from this study of

the educational experience in SAT may provide one more element of support to the ongoing

process of improving the well-being of Latin America's rural communities.

Endnotes

[1] In order to protect the privacy of the students participating in this study, all students who are quoted have been given pseudonyms in the form of first and middle names.

[2] IBRD, *Reaching the Rural Poor: A Rural Development Strategy for the Latin America and Caribbean Region*, (Washington, DC: The International Bank for Reconstruction and Development, 2003), vii.

[3] IBRD, viii.

[4] UNPD, *World Urbanization Prospects: the 2001 Revision*, (New York: United Nations Population Division, 2002), 8.

[5] IBRD, 33.

[6] IBRD, 33.

[7] W. Sachs, ed., *Development Dictionary*, (London: Zed Books, 1992), "Development," by G. Esteva, 10

[8] A. Sen, *Development as Freedom*, (New York: Anchor Books, 1999), 33.

[9] A. Bebbington, "Rural Development: Policies, Programmes and Actors," in *Latin American Development: Geographical Perspectives*, ed. D. Preston, (Singapore: Longman Singapore Publishers, 1996), 116-145.

[10] See C. Borsotti, *Sociedad Rural, Educación y Escuela en América Latina* (Argentina: Editorial Kapelusz, 1984), 157. Also see: B. Carlson, *Achieving Educational Quality: What Schools Teach Us* (Santiago: United Nations Publication, 2000), 21-22; and S. Schmelkes, "Education and Indian Peoples in Mexico: An Example of Policy Failure" in *Unequal Schools, Unequal Chances*, ed. F. Riemers, 331 (Cambridge: Harvard University Press, 2000).

[11] P. Breslin, *Development and Dignity: Grassroots Development and the Inter-American Foundation*, (Rosslyn, VA: Inter-American Foundation, 1987), 42.

[12] See R. Alarcón, "The Development of the Hometown Associations in the United States and the Use of Social Remittances in Mexico," in *Sending Money Home: Hispanic Remittances and Community Development*, ed. R. Garza and B. Lowell (Lanham, MD: Rowman and Littlefield Publishers, 2002), 102. While there may be a more optimistic perspective on remittances, noting the benefits of increased consumer spending, many have argued that greater cash availability alone cannot spur a sustainable process of development that actually improves quality of life for the rural community as a whole.

[13] Remittances most often contribute to consumer spending rather than to investments in productive and sustainable projects. See Alarcón, 102.

[14] Bebbington, 131.

[15] K. Smith, *The Human Farm: A Tale of Changing Lives and Changing Lands*, (West Hartford, CT: Kumarian Press, 1994), 72-73.

[16] R. Putnam, *Bowling Alone: The Collapse and Revival of American Community*, (New York: Simon and Schuster, 2000).

[17] M. Woolcock, "Social Capital and Economic Development: Toward a Theoretical Synthesis and Policy Framework," *Theory and Society*, 27 (1998): 155.

[18] J. Temple, "Growth Effects of Education and Social Capital in the OECD", in *The Contribution of Human and Social Capital to Sustained Economic Growth and Well-Being: International Symposium Report*, ed. J.F. Helliwel, (Human Resources Development Canada and OECD, 2001).

[19] N. Lin, *Social Capital: A Theory of Social Structure and Action*, (New York: Cambridge University Press, 2001), 19.

[20] See K. Bayertz, ed., *Solidarity*, (Boston: Kluwer Academic Publishers, 1999).

[21] OECD, *The Well-Being of Nations: The Role of Human and Social Capital*, (Paris: Organization for Economic Cooperation and Development, 2001), 59.

[22] OECD, 45.

[23] S. Berman, *Children's Social Consciousness and the Development of Social Responsibility*, (Albany, New York: State University of New York Press, 1997), 11-12.

[24] Berman, 12.

[25] Berman, 14.

[26] See S. Berman, "The Real Ropes Course: The Development of Social Consciousness," *Education for Social Responsibility Journal,* 1 (1990). Berman's full definition reads: "… personal investment in the well-being of others and the planet." While environmental issues are also of central importance in social responsibility, this thesis focuses on the human relational side of the concept, so I have introduced a different phrase to replace the "planet" that gives a sense of the broader context of human society. As another point of clarification, "personal investment" refers to a motivation not influenced by the potential of external rewards.

[27] In some communities, of course, these foundations may never have existed.

[28] "Empowerment" is another term that is frequently used with imprecise definitions. For my purposes, I define "empowerment" in terms of gaining an understanding, and a greater ability to actively shape, the forces at work that affect one's life.

[29] C. McLaughlin and G. Davidson, *Spiritual Politics: Changing the World from the Inside Out*, (New York: Ballantine, 1994), quoted in P. Wilson, "Empowerment: Community Economic Development from the Inside Out," *Urban Studies*, 22 (1996).

[30] C. Helwig and E. Turiel, "Children's Social and Moral Reasoning," in *Blackwell Handbook of Childhood Social Development,* eds. P. Smith & C. Hart (Oxford, UK: Blackwell, 2002), 476.

[31] J. Grusec, M. Davidov, and L. Lundell, "Prosocial and Helping Behavior," in Smith & Hart, Eds., *Blackwell Handbook of Childhood Social Development*, (Oxford, UK: Blackwell, 2002), 458.

[32] N. Eisenberg, and R. Fabes, "Prosocial Development," in *Handbook of Child Psychology, vol. 3: Social, Emotional, and Personality Psychology Development*, eds. W. Damon & N. Eisenberg, (New York: Wiley, 1998), 701-778.

[33] J. Loubser, "The Contribution of Schools to Moral Development: A Working Paper in the Theory of Action," in *Moral Education: Interdisciplinary Approaches*, eds. C. Beck, B. Crittenden, and E. Sullivan, (New York: Newman Press, 1971), 167.

[34] J. Dewey, "My Pedagogic Creed," in *Dewey on Education: Selections*, (New York: Teachers College Press, 1959), 30 and 32.

[35] See F. Reimers, *Unequal Schools, Unequal Changes: The Challenges of Equal Opportunity in the Americas*, (Cambridge, MA: Harvard University Press, 2000).

[36] UNESCO, *Meeting of Experts on the Content of Education in the Context of Lifelong Education: Paris, 20-25 October 1975*, (Paris: UNESCO, 1997), 6.

[37] E. Wysong and D. Wright, "A Decade of DARE: Efficacy, Politics and Drug Education," *Sociological Focus*, 28, (1995). A. Schlaefi, J. Rest, and S. Thomas, "Does Moral Education Improve Moral Judgment? A Meta-analysis of Intervention Studies Using the Defining Issues Test," *Review of Educational Research*, 5 (1985), 319-352. D. Solomon, E. Schaps, M. Watson, and V. Battistich, "Promoting Prosocial Behavior in Schools: A Second Interim Report on a Five-Year Longitudinal Project" (paper presented at the annual meeting of the American Educational Research Association, Washington, D.C., March 1987), cited in Leming, J. "In Search of Effective Character Education." *Educational Leadership*, (November, 1993), 63-71. R. Fabes, "Effects of rewards on children's prosocial motivation: A socialization study." *Developmental Psychology*, 25, (1989), 509-515. J. Gusec and T. Dix, "The Socialization of Prosocial Behavior: Theory and Reality." In *Altruism and Aggression: Biological and Social Origins*, eds. C. Zahn-Waxler, E. Cummings, and R. Iannottie, (Cambridge: Cambridge University Press, 1986). J. Leming, "In Search of Effective Character Education." *Educational Leadership*, (November, 1993), 63-71.

[38] J. Hunter, *The Death of Character: Moral Education in an Age Without Good or Evil*, (New York: Basic Books, 2000), 154.

[39] *Brief Comments About the Tutorial Learning System (SAT)*. Document received in email communication from Sarah Makoski Hatami, February 6, 2003. No publication information available.

[40] *FUNDAEC: Institutional History*, pp. 3-4. Document received in email communication from Sarah Makoski Hatami, April 19, 2003. No publication information available.

CHAPTER II: THE SISTEMA DE APRENDIZAJE TUTORIAL AND THE CENTRO BÁSICO IN HONDURAS

The research findings presented in this thesis emerge from an investigation of Honduran students' experiences in two different rural secondary education programs: the Sistema de Aprendizaje Tutorial (SAT), and the Centro Básico (CB). This chapter is intended to give the context for the research findings presented later in this thesis by describing the fundamental aspects of both programs' methodology and curriculum. Because the CB is based on a fairly conventional western model of schooling, this chapter will give greater attention to the SAT program in order to help identify some of its distinctive features. Following a basic description, I will summarize the primary ways in which each educational system teaches concepts of social responsibility through its written curriculum.

INTRODUCTION TO THE SISTEMA DE APRENDIZAJE TUTORIAL

In 1974, searching for "… a more appropriate role for science, technology, and education in the development of rural areas,"[1] a group of scientists and other professionals founded the Foundation for the Application and Teaching of the Sciences (FUNDAEC) in Colombia. As an institution, FUNDAEC was dedicated to deepening its understanding of the ways in which the process of development could be truly participatory, searching for the fundamental factors that would allow a community to "…choose and walk its own path of development."[2] From the beginning, FUNDAEC dedicated a significant amount of energy to experimentation on environmentally sustainable farming techniques that would allow more productive use of available land. Their close collaboration with many rural families on these projects led to a recognition that the younger generations of the communities were capable of far more, both intellectually and in their capacity for leadership, than was

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assumed in most development initiatives.[3] Increasingly, the group saw rural youth as

potentially "… the most valuable human resources for social change…"[4]

As FUNDAEC continued its projects of agricultural experimentation, it began to

transform the understanding gained from its experiences into a series of textbooks. Focused

around developing capacities of communication, analytical thinking, and investigation

through action, the resulting materials were integrated by the common purpose of promoting

"rural well-being."[5] It is these materials, refined and expanded over the years, which

became the Sistema de Aprendizaje Tutorial, with over 40,000 current students in Colombia,

and smaller-scale implementations being undertaken in many other countries.

By the standards of most formal education programs in Latin America, SAT is an

unusual system, designed to respond to the specific needs and constraints of the rural

education environment. Unlike most schools, SAT is not defined by its physical location –

instead, its institutional aspects are largely portable and flexible: a well-defined (yet still

locally-responsive) curriculum contained in a series of interactive textbooks, a group of

about 15-25 students who study its materials, and a trained tutor preferably from the same

local area as the SAT group he or she facilitates.[6] Together, this group studies a six-year

course of written materials and practical applications, equivalent to 7th through 12th grades in

Honduras' conventional education system.

Students of the SAT program are seen as the "protagonists" of their own education,

seeking out answers to the questions posed in the curriculum, and playing a central role in

the cooperative planning involved in carrying out the projects that accompany many of the

texts. SAT makes service to others the central axis around which the process of knowledge-

acquisition revolves.[7] As a result, the group projects that help students practice their skills

and develop greater understanding of the subject at hand are simultaneously small-scale

social and economic development initiatives addressing issues of health, literacy,

agricultural technology, small business practices, environmental projects, and other issues of concern in their community.

As students analyze the reality of their community's own circumstances, FUNDAEC hopes that they will develop new skills, strengthen community relationships, and gain an understanding of innovative methods to respond to the problems they see. SAT teaches that, while the path of the social and economic advancement of a community may be defined within particular structural constraints, these limiting factors can be evaluated and overcome through creative and systematic use of the material and human resources available.

In Honduras, as in other places where it has been implemented, SAT has gained significant support from the government and education ministry. The initial implementation in Honduras took place in the remote region of La Mosquitia; when the first SAT groups began studying there less than a decade ago, many communities in this region were accessible only by foot or by water, and SAT offered the only possibility for continued study beyond the primary school years. In 2001, just as SAT was being expanded to the more accessible departments of Atlántida and Colón, the Honduran government completed its first evaluation of the program, in order to determine whether the first three years of SAT would be considered equivalent to the Ciclo Común in Honduras. The investigating team reported:

> "Taking into account the effectiveness and the educational experience of SAT, the Departmental and District Directors believe that SAT should be given the greatest support… In the interviews, the students demonstrated satisfaction and pride in belonging to SAT, for (a) the humane and dignified treatment it gives them, (b) the participation it has in its learning methodology, (c) the practicality of its lessons and the integration of the contents and materials, (d) the quality of its teaching in comparison to the education gained in the *Centros Comunes*."[8]

Comparing the test scores of SAT students to their peers in the conventional Honduran system, the evaluating team reported that there appeared to be little difference in the achievement of the two groups in Spanish (despite the fact that the majority of the SAT students tested spoke Garífuna or Misquito as their first language). "In terms of mathematics," they continued, "we can appreciate that, in comparison to the results of the

tests applied … at the national level to the *colegios comunes*, the results of SAT [students] are superior, demonstrating consistency in their understanding and assurance in the practical application of the same."[9]

Not long after this evaluation was completed, the Bayan Association (the NGO coordinating SAT in Honduras) took part in a series of meetings with members of the national education ministry. By the conclusion of these meetings, the Honduran government had decided that SAT would be expanded nationwide, eventually becoming the country's primary system for rural secondary education. Shortly before I arrived to carry out my research, the support of the Honduran government for SAT was reaffirmed in a declaration ensuring that students graduating from the SAT program would be eligible for consideration in any of the country's institutions of higher learning.[10]

THE CURRICULUM OF THE SISTEMA DE APRENDIZAJE TUTORIAL

One of the most unique features of the SAT program is its curriculum. As I described above, the initial material for the curriculum came from projects and experiments carried out with rural families themselves, giving the material a natural base in practice-oriented learning. In the first three years of the SAT program, the period equivalent to the education offered in the Centro Básico, SAT students in Honduras study 28 different textbooks, in sets of three or four each trimester.

In many ways, these "textbooks" differ from the usual connotations associated with the term. To begin with, many of the texts are written in the style of a conversation with the students.[11] As the students read the material out loud to each other, they are encouraged to pause and answer the questions posed to them as a group before continuing on with further reading. While different groups and their tutors have been more or less successful in developing this skill of consulting together on the questions found in the texts, as the groups

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become more familiar with the process, those conversations themselves become an important part of the learning process.

The texts are divided into five "capacity" areas: communication, mathematics, sciences, farming and livestock technology, and service to the community. While these divisions to some extent delineate the material covered within each text, there is a great deal of integration and interaction between areas. The first text on "service to the community," for example, focuses on health issues, and as a result the student is quickly introduced to some fairly advanced concepts of biology, while simultaneously developing basic skills of working with their neighbors to both collect and explain information on health issues. Later, while students are studying a "lectures on society" text, addressing the topic of population, their mathematics textbook simultaneously applies students' algebra skills to investigating the demography of their community, country, and surrounding region. In this way, important concepts are explored and then often repeatedly reintroduced and refined from different perspectives over the years, allowing students to gain a deeper understanding of the systems and forces they study.

The SAT materials also cover a wide array of themes related to social responsibility. The lessons and projects of the SAT students often mutually reinforce one another, exploring ideas of harmony within the family, friendship, environmental stewardship, honesty in the media and in business activities, sources of social division, the meaning and importance of diversity, consultation and collective decision-making, and many different personal qualities that the materials introduce as essential foundations for learning to interact with others and contribute positively to society. Through stories, poetry, quotations, and applied activities, these themes are woven throughout the SAT texts and are expected to become part of the culture of the SAT group itself.

Indeed, as I carried out my research in Honduras I began to understand that SAT is an integrated curriculum in more than just the way it works to develop intellectual

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capabilities in its students. It is also based on a certain philosophy of life and the world

whose elements appear consistently throughout the materials. James Beane writes that "A

'coherent curriculum is one that holds together, that makes sense as a whole; and its parts,

whatever they are, are unified and connected by that sense of the whole… There is a sense of

a larger, compelling purpose, and actions are tied to that purpose."[12] In Honduras, the SAT

curriculum appears to fulfill these criteria not only in the areas of mathematics and sciences,

but also in the way it teaches about human society and the role of the individual within it.

From the comments of students, it became apparent that one of the concepts they considered

most important represented a particular a way of thinking about the relationships between

human beings. They referred to this concept most often with a single word: *unidad*, or

"unity" in English.

When I began investigating how this concept was taught within SAT, I was

surprised to discover that it did not seem to play an explicit central role in the original SAT

curriculum. Indeed, in the original series of texts created by FUNDAEC, many other

concepts (including: "well-being," "service," the notion of "community" itself, and others)

frequently appear, while the word "unity" is rarely mentioned. Interestingly, it was the

unique circumstances of education in Honduras that seems to have brought the concept of

unity to the forefront of the SAT experience that country.

When SAT was first introduced to Honduras, the implementing NGO quickly

realized that the quality of primary education in Honduras did not adequately prepare

students for studying the SAT materials. When they consulted with FUNDAEC about this

difficulty, FUNDAEC recommended that they add two texts as a transition to develop the

necessary skills. One of the texts they recommended was *Reinforcement of Primary*

Education, a slim book prepared by FUNDAEC itself to focus on developing students'

understanding of classification and causality. The second text they recommended had been

developed by another institution, also in Colombia, called the Ruhi Foundation. Around the

same time that FUNDAEC was creating SAT, Ruhi had developed a book called *Drawing on the Power of the Word*, specially for youth in their early teenage years, to improve their ability to communicate in writing and in speech and to help them begin thinking about the positive roles they could play in the advancement of their communities. It is these two texts, through their introduction of the concept of unity, that seem to set the context for students' thinking about social responsibility throughout the experience of SAT in Honduras.

As they study these two texts, SAT students in Honduras are introduced to broad understanding of the social context of their education. This context is expressed in an early passage of *Drawing on the Power of the Word*, a book that revolves around the story of an actual youth group from a small community in Colombia. The Colombian group's declaration of purpose, included in the story, helps those who study the text to formulate their own understanding of the purpose of their efforts. In part, the declaration reads:

> "We are no longer children and should seriously think about our future. The world in which we live is filled with suffering and afflicted with disunity. We want to build a new world where people live in harmony and where war and poverty no longer exist. In order to build a new world we should begin with our own community … To reach our goals as a community, we should be united, act with justice, cooperate and be friendly with one another, and be generous, honest, and trustworthy."[13]

Overall, it is clear that the SAT curriculum as a whole revolves around the conviction that the students are being prepared for their role of carrying out lasting positive change in their communities. While many other education programs do focus to some extent on helping their students become positive social actors, the degree of emphasis placed on this goal by SAT is unusual. The following section will briefly explore a more conventional approach to this educational objective – the civics education program of Honduras' Centro Básico schools.

A Brief Introduction to the Centro Básico

In Honduras, the conventional education system is divided into four different segments: six initial years of primary school, a three-year *ciclo común* or "common cycle," an upper three years of secondary school, and then higher education. For the most part, Honduras' secondary schools have been concentrated in the cities and large towns, while the government has been working to expand access to primary schools in the rural areas. Until recently, those few students from rural areas with the resources to continue their education often had to travel each day to the nearest town or city to attend school. For the majority of young people in rural areas, however, formal education often ended after no more than six years of primary school.

Several years ago, however, it became apparent that it would be necessary to expand access to secondary education. The Honduran government responded by developing a plan for establishing what they called a *Centro Básico* in some of the more accessible rural communities. These schools would be a combination of the primary grades and the *ciclo común*, or first three years of secondary school, housed in shared facilities and with a single team of administrators. Under this system, after completing up to nine years of schooling, students could choose whether or not to pursue a more focused *título* in one of the upper secondary schools still located in the population centers.

The structure and methodology of education in the Honduran Centro Básico echo the fundamentals of many education systems throughout the Western hemisphere. As the teachers rotate between classrooms, students study several different subjects each day, broken up by common discipline areas. In the schools I visited, a typical schedule might include periods for Social Studies, Physical Education, Spanish, English,[14] Mathematics, Natural Sciences, and a few other classes rotated in throughout the week. In all the CB schools I visited, a few hours each week were also set aside for Civics Education, which served as the primary means of developing students' sense of social responsibility.

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SOCIAL RESPONSIBILITY IN THE CURRICULUM OF THE CENTRO BÁSICO

As in most conventional schools, education in the Centro Básico focuses around the oral explanations of the teachers. In Honduras, the curriculum for each subject follows a largely pre-set plan of lessons included in the official national textbooks; although the teacher has some flexibility in selecting which themes to focus on, the national exams draw from the material covered in these books. In the cities, where families generally have more resources, students may be expected to buy their own textbooks (like the SAT materials, these are soft-cover books printed fairly inexpensively). In rural areas, however, it is more common for the students to work with photocopies of sections the teacher has selected, and to take notes of what the teacher has said – often in the verbatim style of a dictation.

In an effort to gain an understanding of what the CBs were teaching their students about social responsibility, I reviewed the civics textbooks used by teachers in the first three years of secondary education. Each of these books contains a fairly consistent selection of themes, focusing on family life, human rights, aspects of the community (such as the education center, or community organizations), and subjects related to citizenship and governance in Honduras and the surrounding region.

While these materials, like SAT's texts, contain some short stories and poems, the overall effect is quite different. Rather than including questions that promote discussion, the CB texts seem to emphasize descriptions, self-contained analyses and lists of recommendations. One interesting example of this is an early lesson on strengthening the family, which reads:

> "In order to achieve family harmony and integration, you should take into account the following advice: … Set aside one night per week to go out or gather with the members of your family (just your father, mother, and the children)… Do everything you can to eat together at least once per day… Celebrate the birthdays of each member of the family; this will educate the children and communicate to them the importance of each one in the family…"[15]

In addition to advising students to carry out certain kinds of actions, the books also often

include lists of values or qualities that students should develop, such as the following

passage from the third-year text:

> "Moral values are those that give cohesion and sustain society. For a society to be
> secure and develop in harmony, the families that compose it should be solidly rooted
> in a series of values such as: sincerity, justice, cooperation, tolerance, generosity,
> obedience, respect, democracy, rational use of resources, dedication, etc."[16]

The readings themselves are an interesting combination of analyses, some of which

are quite profound and constructive, and others of which seem to leave students with only a

superficial understanding of a distressing problem, without providing an avenue to help them

think about how circumstances could be changed. When compared to the outward-looking

orientation introduced by the SAT materials (for example, in the youth declaration where the

purpose of change in the individual and in the community is to contribute towards a better

global society), the CB materials present the advancement of the nation and the community

as a means of creating a "… favorable environment for individual and family life…"[17] This

same tendency to address aspects of the social world in a way that is justified through

reference back to the individual, can be found frequently throughout the texts.

Finally, if in the Honduran version of SAT, human relations are conceived of

primarily in terms of "unity," the focal point for consideration in the CB curriculum is

human rights and, to a lesser extent, national solidarity. Each year, the texts address the

topic of human rights in further depth, studying national and international laws, and learning

about such principles as equality, solidarity, tolerance, justice, and dignity.

Just as in SAT, therefore, the CB civics materials place an emphasis on the

development of social responsibility in its students, but within a more formal context of laws

and specific standards of behavior.

CONCLUSION

While many of the same words and concepts are used in teaching about social responsibility in both the SAT and CB programs, the overall effect of the two curricula is quite distinct. While in SAT the goal of cultivating the attitudes and behaviors of social responsibility are focused on many opportunities for practice both within and outside the classroom, the structure of the CB schools does not allow for such extensive application through group projects (although class groups do carry out small initiatives, such as trash clean-ups in their community). This difference in emphasis is made greater by the fact that, in SAT, concepts relating to social responsibility appear in many different texts with elements of integration that tie many of the ideas together. As a result, although the total number of pages devoted to these topics is approximately equivalent in both programs, the opportunities for practical application and the diffusion of concepts into many different curricular areas serve to make social responsibility a more encompassing educational goal in the SAT program. These differences in approach and orientation appear to have identifiable consequences in the learning experience of students in both educational systems. Following a discussion of research methodology, Chapter IV will explore in more detail the ways in which SAT and CB students differ in the area of social responsibility.

Endnotes

[1] CELATER, *FUNDAEC: Fundacion para la Aplicacion y Enseñanza de las Ciencias,* 1. http://www.bcca.org/services/lists/noble-creation/fundaec1.html (accessed March 25, 2003).

[2] CELATER, 3.

[3] CELATER, 9.

[4] CELATER, 9.

[5] Farzam Arbab, *Rural University: Learning About Education and Development*, 24. http://www.idrc.ca/library/document/059403 (accessed March 29, 2003).

[6] One of the most unique aspects of the SAT methodology is the group's facilitator, who is referred to as a "tutor" rather than a "teacher." Through this simple difference in terminology, SAT emphasizes that the person leading a group of students through their studies is a collaborator in the process of learning. As a person who has experience with the curriculum, it is the tutor's responsibility to guide the students through their studies, but he or

she is not to be considered the ultimate source of all knowledge or the sole arbiter of the rules and purposes of studying. Although the tutor maintains an important role in this process, "… the authority is thought to be that of knowledge and not the person of the teacher..." (Arbab, 22).

[7] Arbab, 24.

[8] G. Pineda, et al, *Informe*, (Honduras: Comision Evaluadora del SAT, 2001), 3.

[9] Pineda, 4.

[10] L. Barahona, *Acuerdo No. 1117-159-2003*. (Tegucigalpa, Honduras: Consejo de Educación Superior, 2003).

[11] Certain texts do, however, work to accustom the student to the style of writing most commonly found in academic writing. The introduction to the text "Systems and Processes," for example, explains: "Traditional textbooks place greater emphasis on the structure of the theme, and in general, do not explicitly consider the experiences of the student. It is evident that the student needs to learn to extract information from all types of readings. For this reason, in the later lessons [of this book], this form of obtaining information and classifying it according to its importance is emphasized."

[12] J. Beane, "Introduction: What Is a Coherent Curriculum?" in *Toward a Coherent Curriculum*, (Alexandria, VA: Association for Supervision and Curriculum Development, 1995), 6.

[13] Fundación Ruhi, *Poder de la Palabra,* (Royal Palm Beach, Florida: Development Learning Press, 2000), 9.

[14] All secondary schools in Honduras, including SAT, are now required to teach English.

[15] P. E. de Cerrato, R. de Suazo, and Y. de Pineda, *Educación Cívica: Primer Curso*, (Honduras, 2002), 15.

[16] P. E. de Cerrato, R. de Suazo, and Y. de Pineda, 25.

[17] P. E. de Cerrato, R. de Suazo, and Y. de Pineda, 75.

CHAPTER III: METHODOLOGY

"I would like to say that I enjoyed doing this survey that we have worked on, because it helps us to develop our minds – for this reason, I did it with pleasure."

From the survey of Carmen Marisela,
Sistema de Aprendizaje Tutorial student

"I really liked this evaluation, because we could write our own thoughts, and it has helped us to be sure of what we are doing and thinking."

From the survey of Blanca Rivera,
Centro Básico student

Much of the research and investigation that has been carried out in relation to the Sistema de Aprendizaje Tutorial (SAT) has been in the form of continual reflection and adjustment of the program based on FUNDAEC's experience with it over the years.[1] While this seems to have been an effective method for the internal development of the program, external studies that provide a "snapshot" of one particular aspect of the system can serve as important tools for understanding the experience of SAT students, and how (or if) this differs from that of students in other educational systems. As SAT has gained increasing attention over the past several years, a few such studies have emerged. The critically important point of SAT's apparent ability to foster a sense of social responsibility in its students, however, has not yet received significant systematic attention.

A study from 2001 notes that "when the organizations offering the SAT program are asked for the reasons behind its success, they invariably mention that its content is relevant to the reality of the life of their students; that SAT is unique in the way it integrates the spiritual with the material, the social with the technical, and the theoretical with the practical; [and] that SAT is highly effective in fomenting service to the community and promoting productive activities…"[2] The purpose of the current study is to investigate the latter assertion, asking:

(1) On measurements of attitudes and qualities related to social responsibility, are SAT students indeed any different from their peers in Honduras' conventional education system?

(2) If there is a difference, how consistently does it point to a greater sense of social responsibility among SAT students, and what elements of social responsibility appear to be most prevalent?

(3) Drawing from SAT students' reflections on their experience in SAT, do any themes emerge that seem to link specific characteristics of the program to students' development of a sense of social responsibility?

It is important to emphasize that this study's focus is fairly narrow, setting aside many other important issues, such as students' learning in the standard subjects, the quality of teaching, etc. While these are all important aspects to be investigated, this thesis aims its contribution towards just one element of the whole program – the question of students' development of an orientation of concern towards others.

A full understanding of even this one aspect would require a much more detailed study than the one presented here. Such a study, however, would not be possible without first establishing a foundational set of responses to the questions introduced above. The goal of the research presented in this thesis, therefore, is to lay the groundwork for later, more detailed investigations by systematically investigating the perspectives of students, and characteristics of the curriculum itself, on issues related to social responsibility.

GENERAL RESEARCH METHODOLOGY

The process of investigating the three questions listed above required a combination of research methodologies. While I used standard survey methods, complemented by structured interviews, to collect the basic data, I analyzed the results in two different ways. First, in establishing whether differences do indeed exist between the two groups of students, I made use of primarily quantitative methods of analysis. To investigate the potential causal linkages between characteristics of the program and students' development of social responsibility, however, I employed a method based on the inductive process of *grounded*

theory.[3] The remainder of this chapter discusses in further detail the selection of the sample groups, the research activities undertaken, the quantitative and qualitative data processing methods, and methodological issues related to the writing process.

DESIGN FACTORS AND SAMPLE GROUPS

Perhaps the most accurate method for understanding the impact of an educational system such as SAT would be to conduct a longitudinal study, with measurement of change in attitudes and actions as the student progresses through the program. Since a longitudinal design was not feasible for a background study such as this one, however, I chose to structure my research around a comparison between rural youth studying in the SAT program, and peers of theirs who have access to the Centro Básico schools.

Because of the nature of school schedules, and the need for repeated visits to those participating in the study, I did not attempt to carry out a random sample of individuals from the entire population of SAT and CB students. Instead, I chose to use a *purposive sampling* method,[4] aiming for participation by two-thirds or more of the students in specific selected communities. While this approach prevents true statistical generalization to the population, I took precautions to ensure that the SAT groups chosen for the study represented a range of experiences in the program, thus preventing undue selection bias. The CB communities were chosen based on their cultural, geographical and economic similarity to SAT communities included in the study.

Selection Procedure: With the help of Bayán Association, the NGO in charge of implementing and coordinating SAT in Honduras, I carried out the selection of eleven SAT groups from different geographical areas and representing a range in the quality of their experiences within the program. After eliminating three of those groups because only a very low percentage of the students in each class were able to participate in the study,[5] the sample size included 96 SAT students, 75 of whom were in their second year of the program

(equivalent to 8th grade under the American system) and 21 of whom were in their third year

of the program (9th grade). Using a rough scale of 1 – 3, with 1 representing higher quality

of experience and 3 representing lower quality, the program coordinators at Associación

Bayan categorized the SAT groups in the following way:[6]

SAT Group Name	Quality of Experience	Total Students	# Students in Study
Paguales II	1	17	12 (71%)
Diamante de Sión III	1	17	13 (76%)
Río Chiquito II	1	14	12 (86%)
Corralitos II	2	16	14 (88%)
Paguales III	2	12	8 (67%)
Aguacate Línea IIa	3	12	11 (92%)
Aguacate Línea IIb	3	14	12 (86%)
Los Cerritos II	3	16	14 (88%)
Total Number of SAT Participants			96 SAT students

Looking for similarities in cultural and economic factors, I chose three CB

communities based on their proximity to the SAT communities of Corralitos, Aguacate

Línea, and Diamante de Sión. Like all of the SAT communities, they had a Mestizo

population,[7] depended primarily on agriculture for subsistence, and had relatively easy

access to a main road. Six different CB class groups (second- and third-year students from

each community) were therefore included in the study, with the following rates of

participation:[8]

CB Class Group	Total Students	# Students in Study
Ilamapa II (8th grade)	26	17 (65%)
Ilamapa III (9th grade)	16	15 (94%)
Tomalá II (8th grade)	19	16 (84%)
Tomalá III (9th grade)	26	17 (65%)
Roma II (8th grade)	17	9 (53%)
Roma III (9th grade)	20	14 (70%)
Total Number of CB Participants		88 CB Students

Finally, it is important to note that one of the CB groups selected (Roma III) had

actually studied for one year under the SAT program before the community decided to

accept the government's offer of a Centro Básico. This group added an interesting

dimension to the analysis of differences between the two groups, since the students were able to draw from a perspective on both programs.[9]

The map below shows the approximate locations of the final six SAT communities (black) and three CB communities (green) included in the study, as well as the city of La Ceiba (red). To the right is a full map of Honduras.
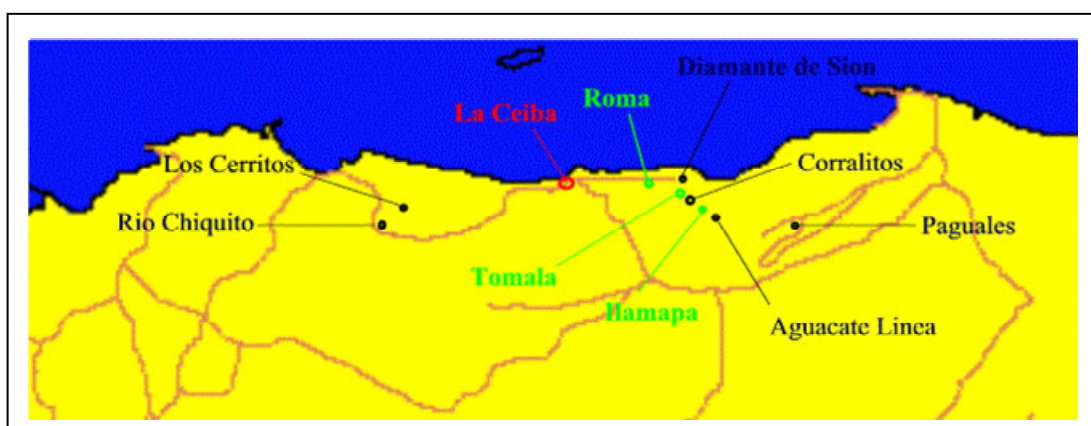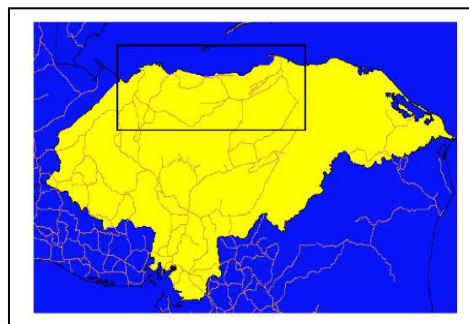
RESEARCH ACTIVITIES

In order to measure students' sense of social responsibility, I used both surveys and structured interviews to address certain qualities and attitudes relating to the broader concept. As noted in the introduction to this thesis, I am drawing on an adapted version of Sheldon Berman's term, defining *social responsibility* as "the personal investment in the well-being of others and of society as a whole." Prior to designing the survey, I sought to identify elements of social responsibility that could be measured through written responses. Through this process, described as *operationalizing* concepts, or "…translating them into measurable variables,"[10] I chose the following indicators for measuring social responsibility:

(1) Value given to personal qualities (such as honesty, generosity, humility and responsibility) that can provide a foundation for positive social relations.

(2) Level of importance placed by the student on establishing positive and mutually-supportive dynamics in interpersonal and group relations.

(3) Level of interest in helping others, and scope of the social sphere to whose members the student would extend assistance (e.g. family, close friends, neighbors, other community members, or beyond).

While *social responsibility* may also carry with it civic, political, environmental and other connotations, I have focused on these three elements as those most expressive of the attitudes needed to create a foundation for effective collaboration, mutual problem-solving, and participation in the process of community development. One other question also influenced the survey design:

(4) Whether students perceive any positive influence on these factors as a result of their education, and if so, in what form.

The surveys and interviews therefore sought to investigate students' attitudes and experiences related to each of the three aspects of social responsibility, and to gather some initial information on the possible influence of the program in its students' development of concern for the well-being of others.

Surveys: All of the 184 students participating in the study filled out a questionnaire addressing each of the points mentioned above. While some of the questions presented a pre-arranged choice of answers, the structure of many of them was intentionally open, seeking to provide the student with the opportunity to reflect on his or her educational experience with minimal interference from my own prior assumptions. This characteristic of openness was especially important to maintain, given the foundational nature of this study.

All students were given the choice of whether or not to participate in the study; none declined. Any student under the age of 18 was also required to obtain a signature from a parent on a permission slip I provided to them.[11] CB students were able to complete their entire survey in one sitting. The SAT survey, however, contained additional questions of specific interest to the Bayán Association.[12] Because of the added length of the SAT questionnaire, students completed it during in two sittings, roughly equivalent to double the

time needed for the CB survey. In the following chapters, I will briefly present each specific survey question before discussing the findings; a complete copy of both surveys can be found in Appendices A and B.[13]

Pilot Testing: The two versions of the questionnaire were pilot tested separately, with SAT and CB students, in order to check for clarity and validity of the questions.[14]

Interviews: In addition to the surveys, I carried out interviews with fifteen SAT students, and three students who had studied in both the SAT and CB systems. I employed a modified form of cluster sampling to choose the interview subjects, first identifying the groups (Aguacate Línea IIa, Río Chiquito II, Corralitos II, Paguales II, and Roma III), and then randomly selecting four students from each group to interview.[15] One student was absent each from Paguales II and Roma III, leaving three interviews in each of these groups and four in the rest, a total of 18.

The interviews followed a semi-structured order of questions including opportunities for students to elaborate on what they had written in their surveys and to talk about aspects of some selected texts that were particularly important to them. Near the beginning of each interview, I gave each student a few minutes to review some of the relevant materials he or she had studied, and asked him or her to tell me about particularly important aspects, or elements that had "caught your attention." Questions were left deliberately open in order to allow students the freedom to remember what had truly been important to them, rather than reacting to any expectations I might convey.[16] Following the investigation of the texts, I asked the students to answer orally each of several questions on changes in their interpersonal relationships and in their opinion about helping others in the community. These interviews served to add even more detail to the open-ended survey questions and to provide a more personal understanding of students' experiences in their education program. See Appendix C for a full listing of interview questions.

Observations: During the course of the research, I visited each group of students between two and four times, sometimes having the chance to explore the surrounding community, sit in on classes and observe group projects. Although helpful for gaining a sense of the context of the student's learning, I was not able to carry out detailed observations as part of a systematic research effort. Further studies would no doubt benefit from greater time dedicated to group observation.

Curriculum Review: In addition to collecting students' perspectives on their education, I carried out a review of both programs' curricula. Because the texts used in SAT are very integrated between topic areas, I studied all of the SAT materials from the first two and a half years of the program, the materials that the participating students had studied, compiling a record of the ways in which the curriculum taught about ideas related to social responsibility. In order to get a sense of what the CB students were learning, I reviewed their civics textbooks from each year of the program using a similar process. This curriculum analysis helped connect my findings to the broader context of each program's approach to social responsibility.

PROCESSING METHODS

Processing of all data was carried out with great care, involving multiple checks for accurate coding and calculations. The first step in this process was to enter all survey responses into an Access database, allowing for easy organization and retrieval of data. I then coded all quantifiable aspects of the written questions, first reviewing all of the student responses and noting down types of responses that appeared more than once. After carrying out a preliminary coding of each answer using the code list generated during the initial review, I sorted the answers by category and read through them again to ensure internal consistency. Next, I analyzed the quantitative results of both closed- and open-ended questions with *Stata* software, focusing on generating descriptive statistics of students'

answers to each question, and calculating the statistical significance of differences observed between the two groups.

After completing this quantitative analysis, I worked further with students' written answers and the interview transcriptions. Using the qualitative analysis program ATLAS TI, I carried out a generative process of comparative coding, searching for themes related to the development of a sense of social responsibility. In grounded theory methodology, the process of comparative analysis guides the generation of conceptual categories, in such a way that each additional section of qualitative data is analyzed for new contributions that can be made to emerging conceptual themes. As Ian Dey writes in *Grounding Grounded Theory,* "categories (or codes) are to be generated by comparing one incident with another and then by comparing new incidents with the emergent categories."[17] Through this process, the recurring themes present in the data, their properties, and their interrelationships one with another are gradually revealed and given greater definition. This inductive method played a central role in generating the theoretical observations made in this thesis by allowing me to learn directly from the ways in which students spoke about their experience in SAT, and thereby contributing to a greater understanding of the ways in which SAT may be supporting the development of students' sense of social responsibility.

METHODOLOGICAL ASPECTS OF WRITING

In writing the analysis of this research, I was able to quote from specific students' answers in order to provide more in-depth evidence for the statistical and theoretical themes that emerged. In nearly every case, I have used quotations that share common features with the answers of many other students, in the effort to provide specific illustrations of what appear to be more general trends. In selecting these quotations, I searched in part for clarity of expression, but more often than not, one quotation stands in the place of many more that

could make equally interesting and clear contributions. All students quoted in this study have been provided with pseudonyms in order to protect their privacy.

CONCLUSION

One of the primary guiding principles behind this study was the goal that, even as I would be learning from students' experiences, so my research should also benefit the students directly, through providing an opportunity for them to reflect on important aspects of their own education. This goal has provided the broader context throughout the process of designing the methodology of my research and choosing the various forms in which the research results would appear. The attempt to form the study around this goal of direct positive contribution has represented, in itself, an important learning opportunity. It is my hope that the experience of participating in this study (perhaps illustrated, in part, by the quotations cited at the beginning of this chapter) provided students with a positive opportunity for self-reflection.

Endnotes

[1] H. Arbab and G. Correa, *An Institutional Analysis and Evaluation Summary of FUNDAEC*, (Cali, Colombia: FUNDAEC, 2001), Chapter 2, 2.

[2] H. Arbab and G. Correa, Chapter 3, 8.

[3] See Glaser & Strauss, *The Discovery of Grounded Theory*, (Chicago: Aldine Publishing Company, 1967), for the foundational text on this research method.

[4] H. Weisberg, J. Krosnick, and B. Bowen, *An Introduction to Survey Research, Polling, and Data Analysis*, (Thousand Oaks, CA: Sage Publications, 1996), 40.

[5] The three communities excluded were Orica II, Orica III, and Los Cerritos III. In the case of Orica II and III, some students were taking exams during the days I visited their community. This was compounded by difficulties in collecting permission slips, resulting in less than 50% participation in the surveys. The situation was similar in Los Cerritos III, but was mostly due to varying attendance on the days I visited. Because my sampling method aimed to include at least 60% of the students in each group, enough to be reasonably representative of the SAT experience in that community, these three groups were not included in the SAT analysis.

[6] As the program coordinators have found that implementation of SAT's methodology and quality of experience in the program usually improves as tutors and communities gain more familiarity with the system, the sample used in this study can be considered a conservative representation of the potential impact of the SAT program.

[7] The word *Mestizo* refers to those who are of mixed European and indigenous descent. In Honduras, most of the population is Mestizo, but the Caribbean coast also has at least two other major cultural groups, the Garífuna and the Miskito.

[8] A similar breakdown showing the relative quality of students' experience in these schools was not possible to determine with the CB schools because of the lack of a central monitoring system for carrying out comparisons between schools. Although I cannot carry out a comparison with other CB schools, I did gain a favorable impression of the level of dedication of the teachers and staff at each of these schools.

[9] In some cases, removing the third-year Roma students caused reductions in the degree of social responsibility appearing in the statistical evaluation of CB students. Since my primary concern, however, was in gaining an accurate understanding of social responsibility among SAT students – and a difference between the two groups was clear even with the slight skew from the Roma students – all graphs included in this document treat the third-year Roma students as part of the CB sample.

[10] P. Nardi, *Doing Survey Research: A Guide to Quantitative Methods*, (Boston: Pearson Education, 2003), 34.

[11] Only a very small number of students were not granted permission, or forgot to return their permission slip, meaning that nearly every student who was in attendance on the day I visited was able to participate in the study

[12] These questions included self-reported degree of participation, quantity and type of other life responsibilities, student-rated quality of teaching, quality of classroom environment, reason for entering into SAT (to help determine if the student chose SAT because of a prior special interest in helping others), and others.

[13] The full surveys completed by SAT and CB students contain many more questions than I was able to present in this thesis. Some of the omitted questions concerned subjects that were of particular interest to the Bayan Association, or had the potential to provide interesting background information but were fairly tangential to my central research questions. There are a few relevant questions on the surveys, however, that I was unable to analyze due to questions of their validity. One of these is the question that asks students whether they have experienced any change in their personal character as a result of their education. Due to an error when pilot testing, the SAT and CB versions of this question were too different to be used in comparison with each other, and it also became apparent that many students did not fully grasp the meaning of the question. Despite these omissions from the body of this thesis, however, I have tested every question for basic descriptive statistics, and have found that all of the questions on the survey (with the exception of the importance students place on having discipline, included in the findings section) support the main thrust of my argument – that SAT students demonstrate a greater sense of social responsibility than do their CB peers.

[14] This separate pilot testing was necessary because of the different content in the questionnaires, however it did result in a few discrepancies in the wording of questions that should have been identical both surveys. This error primarily affected two of the survey items. One of these is not included in the research findings because the meaning of the question was not sufficiently clear to the students. The second instance, however, involved a centrally important open-ended question; therefore, I have included data from students' answers to this question in the findings, but have clearly noted the differences in wording between the SAT and CB surveys.

[15] Again, all students were given a choice about whether or not to participate, and I asked each one for permission to use a tape recorder; none declined.

[16] SAT students were given time to look at the four textbooks that seemed most related to the development of social responsibility; although I had the texts with me at the interview, about three-quarters of the interviewees were able to bring their own copies. The CB students from Roma first talked with me about their notes from Civics and Social Studies class, and then later when they brought up their initial experience in SAT (as each one of them did), we looked together at the same four SAT textbooks. This technique was helpful in gathering information about the aspects of the students' education that had made the greatest impression on them.

[17] I. Dey, *Grounding Grounded Theory: Guidelines for Qualitative Inquiry*, (Academic Press, San Diego, 1999), 7.

CHAPTER IV: FINDINGS ON SOCIAL RESPONSIBILITY AMONG SAT AND CB STUDENTS

When FUNDAEC was presented with the European Expo Jury Verdict Award in 2000, and the Club of Budapest "Change the World" Award in 2002, praise for the *Sistema de Aprendizaje Tutorial* was high. Calling it a "… revolutionary education system for integral development," award presenter Dietmarr Schönherr drew attention to the program's "… pursuit of those fundamental values of human community life…" and the resulting "awareness of solidary service for the village community."[1] Indeed, it is clear that while the SAT program has high goals for the intellectual development of its students, the broader context for their education is consistently framed in terms of preparation for a life of positive contribution to the communities in which they live. As the curriculum exploration in Chapter II illustrated, the theme of service to others is interwoven throughout the SAT curriculum, and many tutors, organizations and government officials involved with the program have noted the positive effects of this orientation.

For the most part, however, observations of the impact of this program on students' sense of social responsibility have been largely anecdotal. In an effort to learn about SAT's strengths and weaknesses in a more systematic way, this chapter presents the findings from an investigation into students' sense of social responsibility. As was addressed in the review of my research methodology, this preliminary study was intended to provide a foundation for further and more rigorous research. To fulfill this limited goal, it focused on investigating what differences, if any, exist between the attitudes and experiences of SAT students and those of students studying under the conventional Honduran curriculum. Providing structure for the study were three primary indicators related to social responsibility:

(1) Value given to personal qualities (such as honesty, generosity, humility and responsibility) that can provide a foundation for positive social relations.

(2) Level of importance placed by the student on establishing positive and mutually-supportive dynamics in interpersonal and group relations.

(3) Level of interest in helping others, and scope of the social sphere to whose members the student would extend assistance (e.g. family, close friends, neighbors, other community members, or beyond).

While a comparison such as this cannot conclusively show causality, it does help to indicate whether the distinctions between groups are strong enough to merit further investigation of the impact of each program on students' development of social responsibility.

The findings presented in this chapter are covered in five distinct sections. The first of these briefly reviews basic descriptive statistics of the two sample groups, assessing the impact that the secondary independent variables of age, gender balance, and religiosity (rather than the primary independent variable of the students' educational program) might have on the survey results. Second, I present the findings on a few select personal qualities that are related to social responsibility. The third section addresses the level of importance students placed on developing positive relations with others, both in a general sense and in the specific contexts of their families and the community as a whole. Next, I examine the students' attitudes towards helping others, again with a focus on the distinction between helping within the family and outside of it. The final section of this chapter moves beyond students' reported attitudes into an exploration of their educational experience. The goal of the questions presented in that fifth section is to investigate to what extent students themselves perceive positive changes in their attitudes and behaviors as a result of their education in SAT and CB.

Drawing on both the survey and interview data, the findings in this chapter demonstrate that a significant difference between SAT and CB students does exist on many measures relating to social responsibility. In establishing and exploring the nature of these distinctions, this chapter provides a foundation for the effort to understand how the

educational process can assist students in developing a personal investment in the well-being of others.

SECTION ONE: DESCRIBING THE SAMPLE GROUPS

Since the first purpose of this study is to determine whether, "on measurements of attitudes and qualities related to social responsibility, SAT students are indeed any different from their peers in Honduras' conventional education system," it is important to establish to what degree the students' education program can be considered the primary independent variable determining differences between the students.

While equivalence in background for the two student populations could not be guaranteed, my selection of CB schools revolved around the goal of finding communities that would be as economically and culturally similar to the SAT groups as possible. As a result, all of the communities in the study are characterized by similar external features: relatively easy access to a main road, agriculture as the primary means of livelihood, and a Mestizo population. Despite these efforts, of course, each community is bound to have distinct qualities that may affect the way students react to their education. Although I acknowledge that uncertainty, I will assume for purposes of this exploration that the nine communities included in this study share in common the most fundamental aspects of Honduran rural Mestizo culture.

Beyond the question of general culture, however, there are specific elements of difference between the student populations that are important to acknowledge, including gender balance (a higher percentage of women in CB than in SAT), age distribution (slightly older in SAT than in CB), and level of religiosity (greater in CB than in SAT). I have given detailed information on each of these factors in Appendix D. In general, however, while there are some distinctions between the SAT and CB sample groups in these areas, tests for correlation and significance show no indication that these differences have affected the

surveys' measurement of social responsibility. The surveys also show that the majority of

students who chose to study in SAT did so because there were no other options available to

them; there is no evidence that SAT students as a whole were more predisposed to socially

responsible attitudes before entering the program. Therefore, it is not unreasonable to

assume that the primary independent variable by which the results can be analyzed remains

the question of the student's educational program.

SECTION TWO: PERSONAL QUALITIES RELATED TO SOCIAL RESPONSIBILITY

The first measurement indicator included in the surveys addressed students'

perspectives on several different personal qualities related to social responsibility. Because

the list of other possible qualities is extensive, I chose to address students' perspectives on

the importance of improving their personal qualities in general, as well as including four

other specific aspects of character: being honest or truthful, showing humility, having

discipline or responsibility, and being generous. While there are many others that could be

added to this list, I considered these to be some of the personal qualities that can provide a

foundation for positive social relations.

Students rated the level of importance they attached to each of these qualities, in a

question that also included many other aspects of life, such as: earning money, helping one's

family, working, studying and learning, etc. Many of these will be addressed in different

sections of this chapter; a summary of the full list can be found in Appendix E. Using a

combined number-adjective scale to improve accuracy of measurement,[2] the surveys asked:

> *"How important are the following things in your life? Mark each one with a **1** (Very*
> *Important), **2** (Important), **3** (Slightly Important), or **4** (Not Important)..."*

Perhaps the most significant indicator to consider initially is the overall disposition

of the students towards working to improve their personal qualities. Many researchers cite

this self-reflective openness to personal growth as a foundationally important quality of

those who exemplify active social responsibility.[3] The graph below (*Chart 1*) indicates an

interesting tradeoff between levels of importance, with almost 90% of both SAT and CB

groups labeling this aspect of their lives as personally "very important" or "important." Yet

the majority falls in different places: almost 50% of SAT students responded that they

consider "improving their personal qualities" to be *very important*, while the majority of CB

students ranked it as only *important*, one level below. I have presented this chart, and later

ones addressing the same set of questions, in line graph form in order to better illustrate the

differences in distribution between the two groups.

Chart 1:

Importance of improving personal qualities
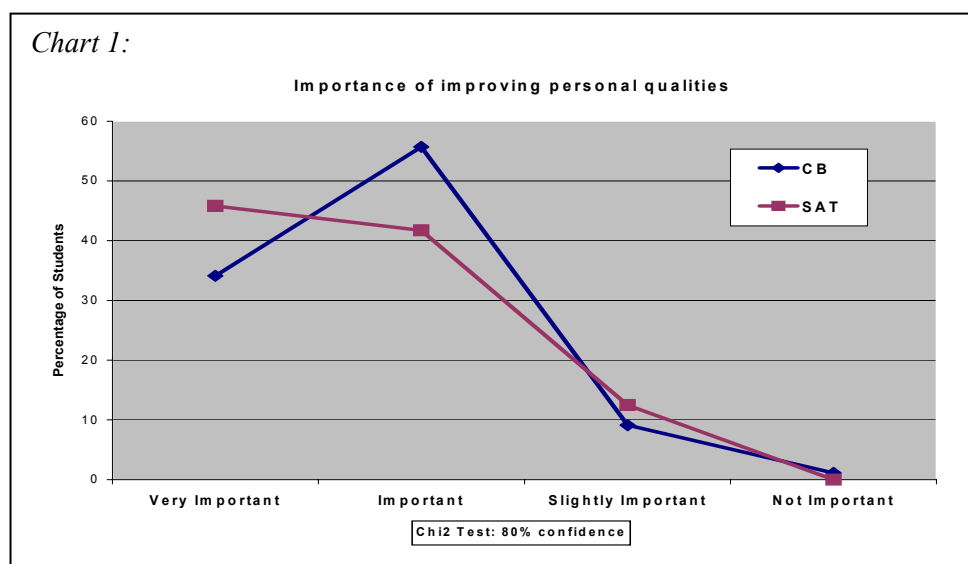
In this graph and those that follow, where relevant, I have calculated the statistical

significance of the differences that appear between the two groups.[4] The Chi^2 test employed

for this purpose measures whether distinctions found between two sample groups is likely to

represent true distinctions between the populations as a whole. The higher the confidence

interval, the more likely it would be reflected in the population; 90 or 95% confidence is

usually considered the threshold of statistical significance. While the sample groups for this

study were not selected through a truly random procedure, the Chi^2 test can still shed

important light on the strength of the distinctions that emerge between groups.[5] In the case

of the importance of improving personal qualities, a Chi^2 test shows an 80% confidence

interval, not strictly statistically significant, but still indicating that a clear difference does exist.[6]

Two more of the qualities measured appear much more similar between the two groups. In the case of both "being honest or truthful" and "showing humility," a slightly greater percentage of SAT students than CB students find both qualities *very important*:

Chart 2:

Importance of being honest or truthful

Chart 3:

Importance of showing humility
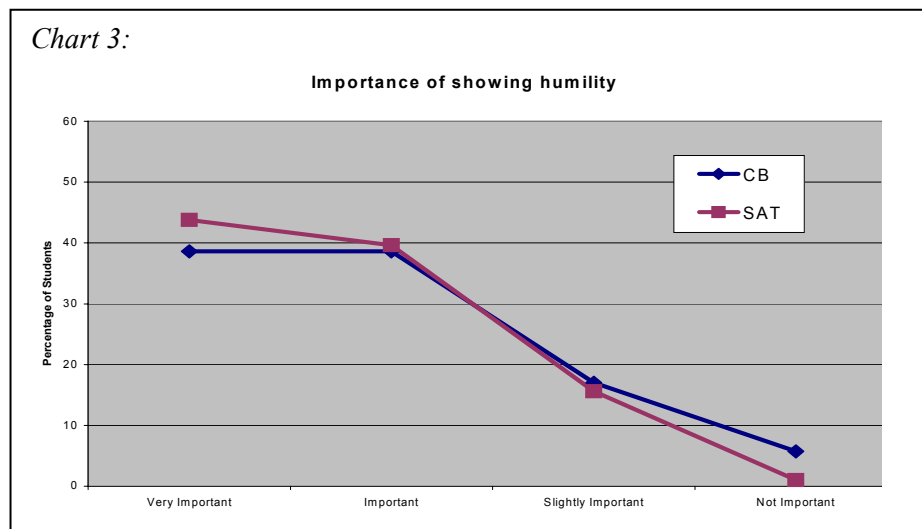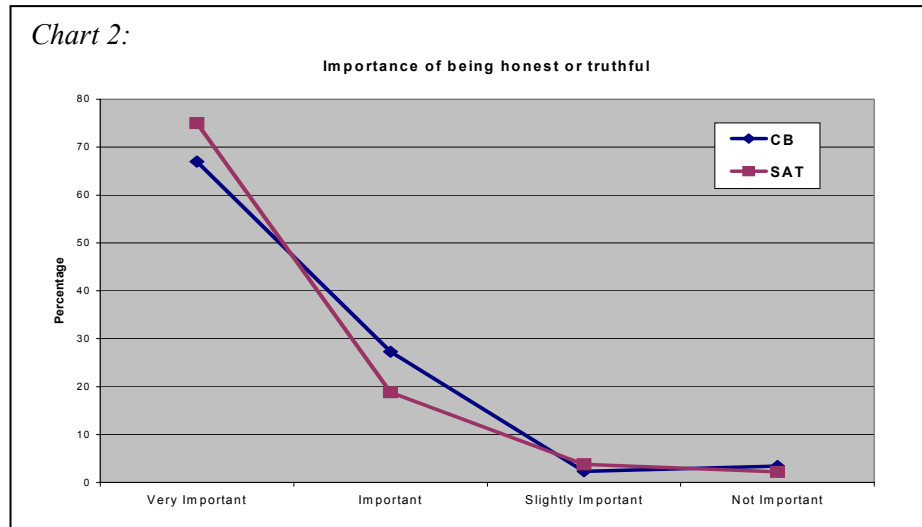
The one quality for which the trend was reversed appeared in relation to the indicator "having discipline and being responsible." In this case a clear and statistically

significant difference appeared, showing SAT students as placing less importance on these qualities:

Chart 4:

Importance of Having Discipline or Being Responsible
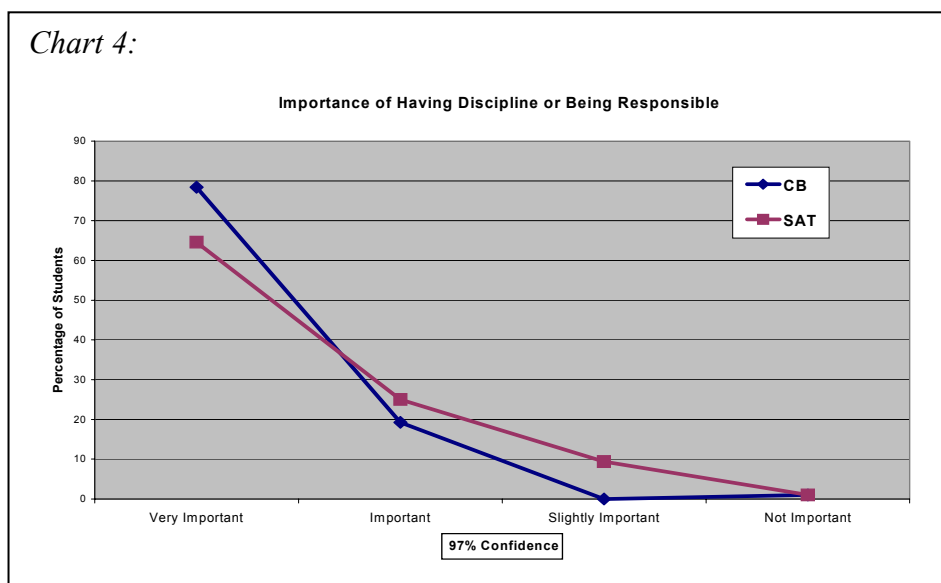
An analysis of this factor by the ranking of the SAT groups' quality of experience given by the Bayán Association shows that the SAT groups receiving the first ranking in quality place virtually identical value on discipline and responsibility as the CB students. The difference shown above appears most strongly with the SAT groups of middle and low quality experiences, perhaps indicating that one of the weaknesses of these groups is lower success in cultivating a sense of self-discipline among the students.

The final item included in this indicator of social responsibility concerns the quality of generosity. In this question, there is a statistically significant difference indicating that SAT students as a whole place a much greater degree of importance on the personal quality of "being generous." Interestingly, there appears to be a tradeoff in priorities between groups – while both recognize generosity as a valuable quality, the majority of SAT students rate it as "very important" while the majority of CB students consider it only "important."

Chart 5:

Importance of being generous

94% confidence
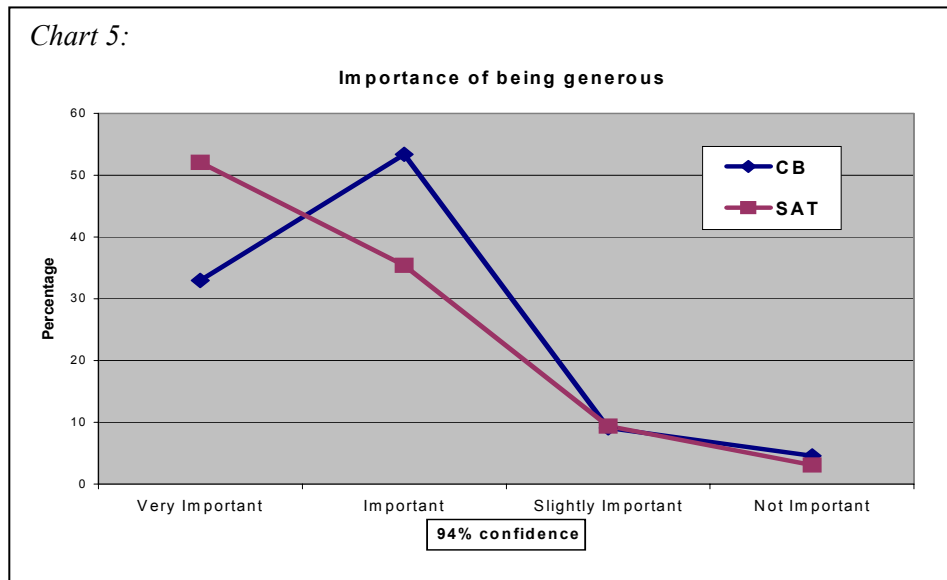
Summary: In relation to the first indicator explored in this section, the "value given to personal qualities that can provide a foundation for positive social relations," we see that the two groups do display differences, though not always to a statistically significant level. While honesty and humility are valued highly by both groups, with only a slightly greater value given to them by SAT students, a distinct difference appeared in the question of generosity, showing that – at least through self-report measures – SAT students find this quality to be of greater importance in their lives. The attributes of responsibility and discipline, on the other hand, seem to be of greater importance to CB students; an analysis between SAT groups suggests that the lower value attached to these qualities by SAT students may indicate one of the major weaknesses in implementation of the program in some communities. On the overall measure of "improving one's personal qualities," however, SAT students seem to be more disposed than their CB peers towards making the effort to strengthen attributes they see as personal weaknesses, perhaps providing a stronger foundation for continued growth and development.

While the meaning of these self-reported attitudes is clear in some instances and ambiguous in others, a much stronger distinction between SAT and CB students appears in

relation to questions about establishing positive relationships and helping others, the subjects of the following sections.

SECTION THREE: IMPORTANCE PLACED ON ESTABLISHING POSITIVE RELATIONSHIPS

The second indicator of social responsibility I set out to measure was the "level of importance placed by the student on establishing positive and mutually-supportive dynamics in interpersonal and group relations." On the students' surveys, I included aspects of this indicator on the importance scale question described above, but I also sought, through a free-answer question, to get a better sense of whether students included the ability to relate well with others as among the qualities to which they aspired. Throughout all of these measures, a consistent trend appeared, showing similarity between the groups on questions of relationships in the family, but a divergence of answers beyond that personal realm.

Just as in the section above, I included one question item focusing on the students' overall disposition towards the quality of their relationships with other people, asking students to rate the importance of *"having good relationships with others."* The difference between groups in their responses to this question was even clearer than in the questions explored in the previous section. While a similar interchange occurred as before, with 49% of SAT students considering good relationships as *very important* compared to a majority

52% of CB students ranking this item as only *important*, we see that SAT students find this quality more important across the board:

Chart 6:

Importance of having good relations with others

98% confidence

50
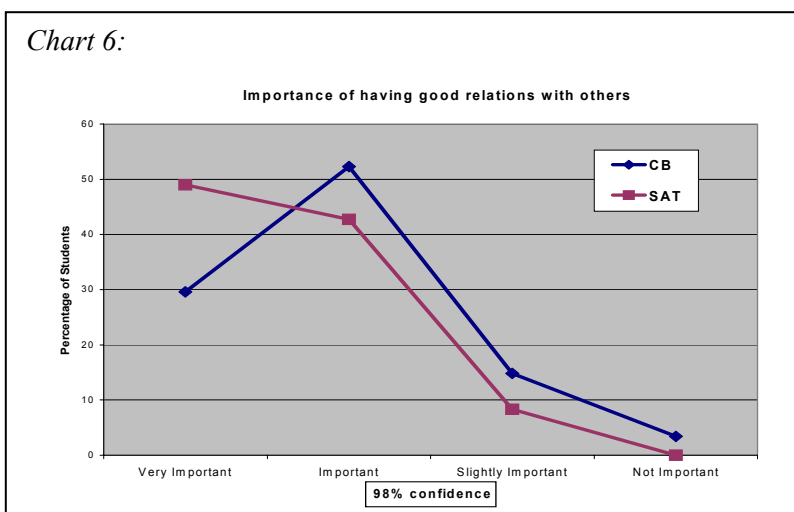
The difference that appears on this measure, however, is almost completely obscured when considering the specific environment of the family. The textbooks of both SAT and CB use the word *unidad,* or "unity", in relation to qualities of solidarity and harmony. When

the survey asked them to rate the importance of *"strengthening the unity of your family,"* the two groups appeared remarkably similar:

Chart 7:

Importance of strengthening the unity of one's family
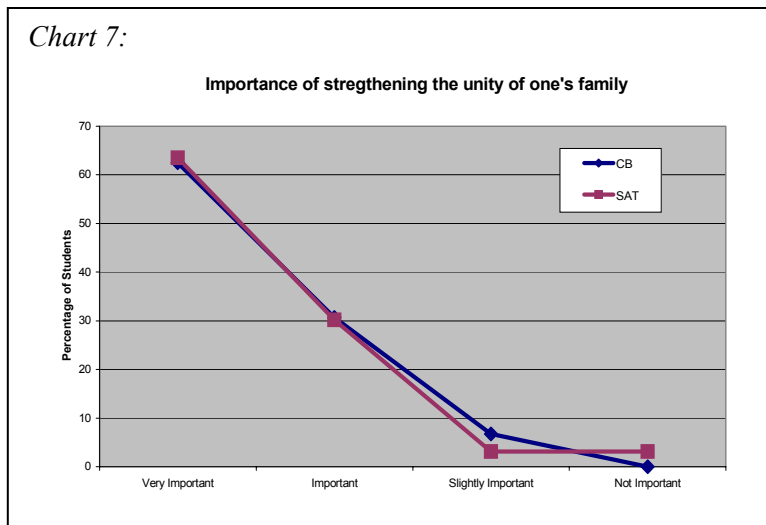
Yet when the question turned to a social group beyond the family, a clear distinction between the groups reemerged. The distribution for the two groups in ranking the

Chart 8:

Importance of strengthening the unity of your community
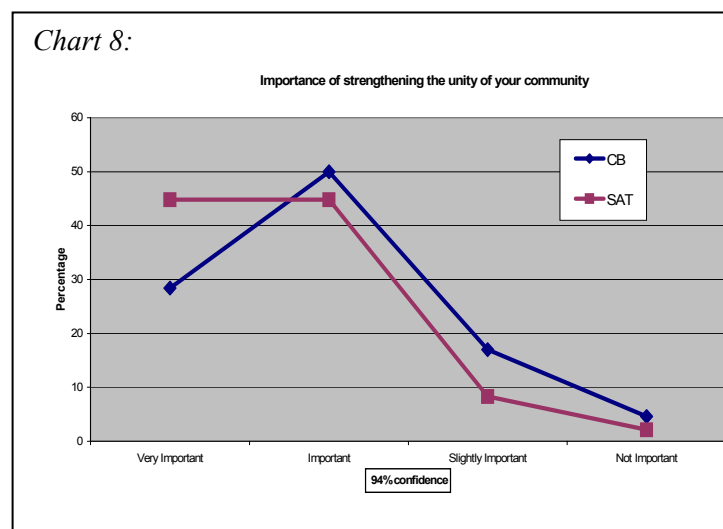
importance of *"strengthening the unity of your community"* showed a statistically significant difference, with a much higher level of importance given to this concern by SAT students – 45% of SAT students considered improving relationships in their community to be *very important*, compared to only 28% of CB students.

Perhaps the most striking difference between the two groups, however, emerged from their answers to an open-ended question. In this portion of the survey, I asked students to name three individuals they looked up to and to describe why they admired them. While

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some answers included explanations referring to such things as prestige and level of education, I focused on three general types of answers that were most relevant for the question of social responsibility. I will address two of these in the following section, but the third – that of admiring someone's ability to relate positively with others – provides an interesting conclusion to the findings on this indicator.

Answers that fell into this category usually described the admired person with such words as: patient, kind, generous, respectful, loving, or understanding, and elaborated on how these qualities positively influenced their relationships with others. A SAT student, José Elias, remarked: "I admire Señor Hígano for his patience as a farmer, his honesty and friendliness, because he likes to share what he knows with others." Raúl Antonio wrote, "I admire my father because he is humble and generous, and he is friendly towards everyone." While some students from both programs spoke about these qualities, as the chart to the right demonstrates, many more students in SAT seemed to admire to this ability to establish positive relations.

Chart 9:

Percentage of Students Who Wrote About Admiring Others for Their Qualities Contributing to Positive Relationships

Percentage of Students

- CB
- SAT

For ability to relate well to others

99% Confidence
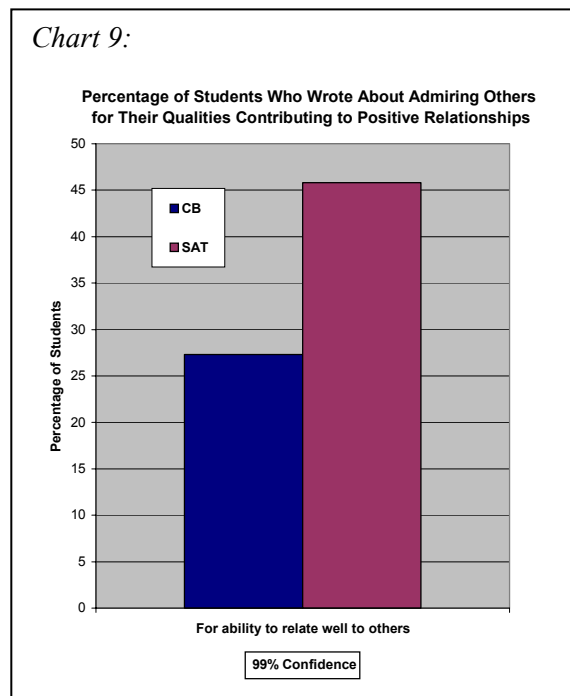
Summary: On the indicator of students' orientation towards establishing positive and mutually-supportive relationships with others, we see again that SAT students place greater emphasis on the overarching personal goal of establishing good relations with others than do their peers in the Centro Básico system. While the two groups appear virtually identical at the level of the family, quite a significant difference appears when it comes to establishing positive relationships within the community, with SAT students clearly placing

more importance on this goal. Finally, using the more open-ended tool of a question that asked students to talk about their admiration for others, it appears that almost twice as many SAT students find "the ability to relate well to others" to be a quality they hold in high regard, perhaps suggesting that their own aspirations are similarly distinct from those of their CB peers.

SECTION FOUR: ORIENTATION TOWARDS HELPING OTHERS

The third and final indicator of social responsibility included in my surveys was the "level of interest in helping others, and the scope of the social sphere to whose members the student would extend assistance (e.g. family, close friends, neighbors, other community members, or beyond). Just as for the previous two indicators, I was able to measure some aspects of this orientation through the simple importance-ranking task. In order to try to understand students' perspectives on this question in a less direct manner, however, I introduced three open-answer questions that had the potential to provide useful information on this indicator. The first is the question about admiration for others I described in the previous section; I also asked students to describe their career plans and broader life goals. Finally, I included a question relating to a hypothetical choice involving an opportunity for work outside the community, in order to help determine to what degree students felt that the well-being of their broader community was a personal responsibility.

Just as in the previous section, the primary difference between the two groups of students only emerges beyond the level of the family. When asked to rank the importance of *"helping your family,"* the SAT and CB samples had nearly identical distributions:

Chart 10:

Importance of helping one's family
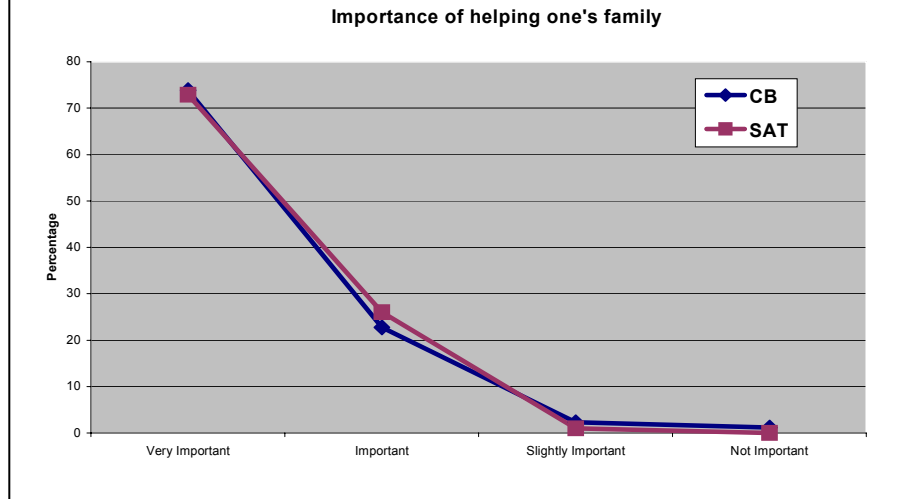
When students were asked the importance of *"helping with the development of [the] community"* in their life, however, the distinction between the two groups appeared the greatest yet, with three times as many SAT students rating this as *very important*, in comparison to their CB peers.

Chart 11:

Importance of helping with the development of your community

99.999% confidence
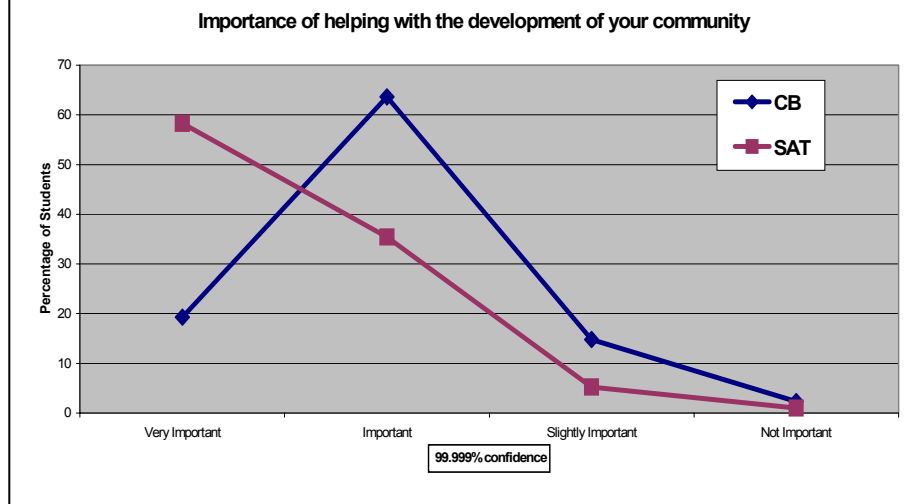
This distinction appeared again in the question about students' admiration for others. In addition to admiring the ability to relate well to others, many students also talked about two other qualities they valued highly in others: first, a willingness to extend help to the respondent's own family, and second, a disposition to be of service to others in the broader

community – such as the SAT student, Edwin Mauricio, who wrote: "I admire Ahmad Reyes, because he is a person who looks after the development of the community. Thanks to him, we have all realized that we can all serve and help the community." While SAT and CB students mentioned the first with nearly identical frequency, there was a drastic difference in the percentage of students who wrote about their admiration for someone who made special effort to collaborate with others for the benefit of the community, with over 40% of SAT students mentioning this quality, and less than 10% of CB students doing the same.[7] The following chart shows all three of the types of answers I evaluated for this question, demonstrating the distinct differences between the two groups:[8]

Chart 12:

Qualities for which students admire others
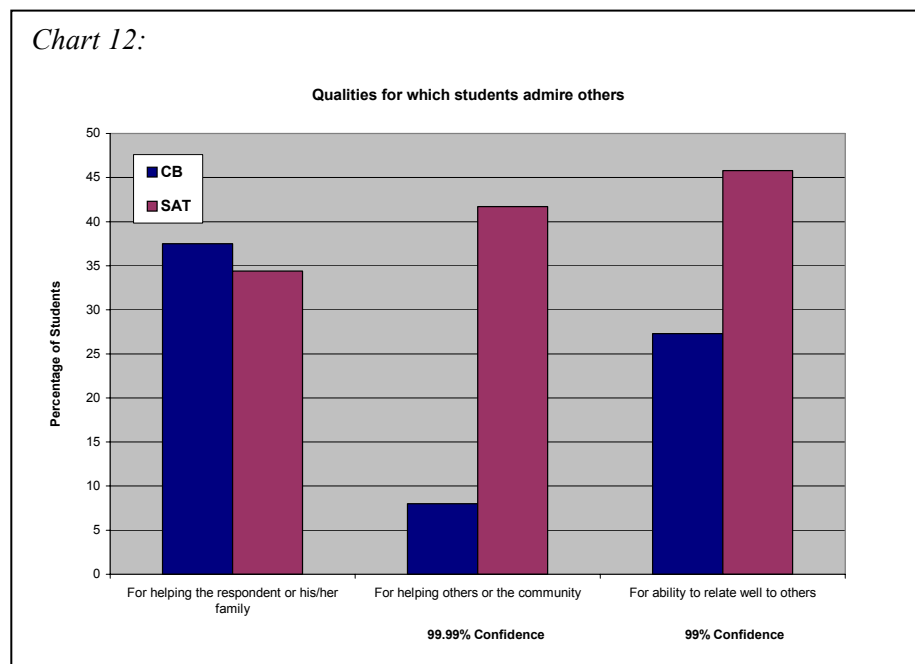
This distinction appears not only in what the students admire in others, but also in the students' own personal life goals. After some open-ended questions relating to their plans for studying and where they would like to live after they graduated from secondary school, the surveys asked: *"In what occupation would you like to work? Why?"* and *"What are the other important goals in your life?"* While there were many different types of answers for both questions, a significant percentage of students talked about the goals of contributing to their family or to the well-being of their community. As before, the groups

appear nearly identical in the importance placed on helping their family, but there is a significant divergence when it comes to the community level, where SAT students mention this goal with more than twice the frequency of their CB peers.

Chart 13:

Life Goals
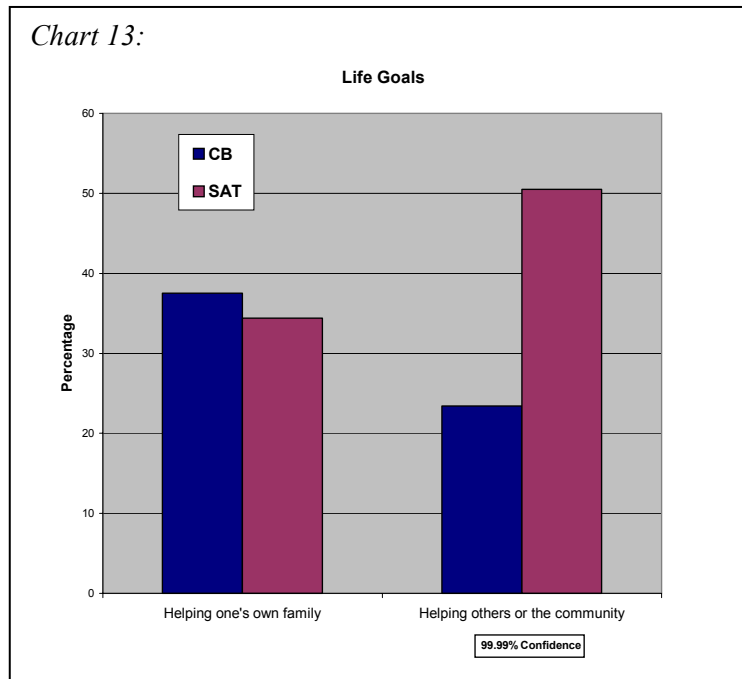
The remaining question to be addressed in this section attempted to explore students' perceptions of their place in the social environment that surrounds them, and to what degree they feel connected to and responsible towards the "social spheres" of family and the broader community. Before students had answered any questions about the attitudes and aspirations explored above, the surveys presented them with a hypothetical dilemma between pursuing the possibility of a career in Tegucigalpa and completing a promise they had made to help with a project in their community. The question read as follows:

> "This section proposes an imaginary situation. How would you respond if you had this choice to make? Read the situation carefully and explain what you would choose and why: *Imagine that you have successfully finished your university studies. There are some possibilities for employment in a few organizations in Tegucigalpa, and your professors have encouraged you to take advantage of these opportunities. A few months ago, you offered to help with a big project in your community that needs the abilities and knowledge that you could contribute. If you accept a job in Tegucigalpa, you know that you will be very busy and will only be able to visit your community once or twice per year. In this case, you would not be able to offer the help that you had promised your community. On the other hand, if you are successful in Tegucigalpa, you will have a very good salary, and you know that this could help your family very much. Would you try to find employment in Tegucigalpa, yes or no? Why? Explain your answer."*

In asking this question, I was primarily interested in investigating what aspect of this situation was most influential in students' decisions. I expected that some would find it very important to help their family economically and would choose to take that opportunity with relatively little consideration of the circumstances of the broader community, while others might try to take the job in Tegucigalpa while still finding some way to contribute to the community project. Finally, I was interested to see which students would choose to remain in their community, and why.

Student's answers to this question were actually quite consistent and fell into five main categories. Examples of each of these is provided in the following box:

Box 1: **Example Answers to Tegucigalpa/Community Project Choice**

1) Go to Tegucigalpa for personal interest: "Yes, [I would choose the employment in Tegucigalpa], because it would help me know more people, entertain me with new friends, and help me with my economic situation." (Wilson Javier)

2) Go to Tegucigalpa to help family only: "Yes, I would like to have a job in Tegucigalpa, because it would help my family more, and the salary would be better for our necessities." (Carlos Xavier)

3) Go to Tegucigalpa to help family, but also somehow help community: "Yes, [I would go to Tegucigalpa] because I would earn a good salary, and this would help my family and also my community. Even if I can't be in the community every day, I would help by sending money." (Denia Priscila)

4) Stay in community to fulfill promise: "No [I would not try to find a job in Tegucigalpa], because if I have offered to help my community, I have to complete that promise to be responsible, because responsibility is a good quality in a person. After having helped my community, I would find my employment." (Orbin Armando)

5) Stay in community because of a long-term commitment: "No [I would not try to find a job in Tegucigalpa], because if I promised to help my community in the moment that my community needs me, I need to keep my promise and be responsible. If I work for my community, that will bring not only something beneficial for myself and my family, but it will also benefit all of the people living in my community…." (Cristina Manuela)

The chart to below shows the overall distribution of answers between the two groups:

Student Answers for Tegucigalpa Question
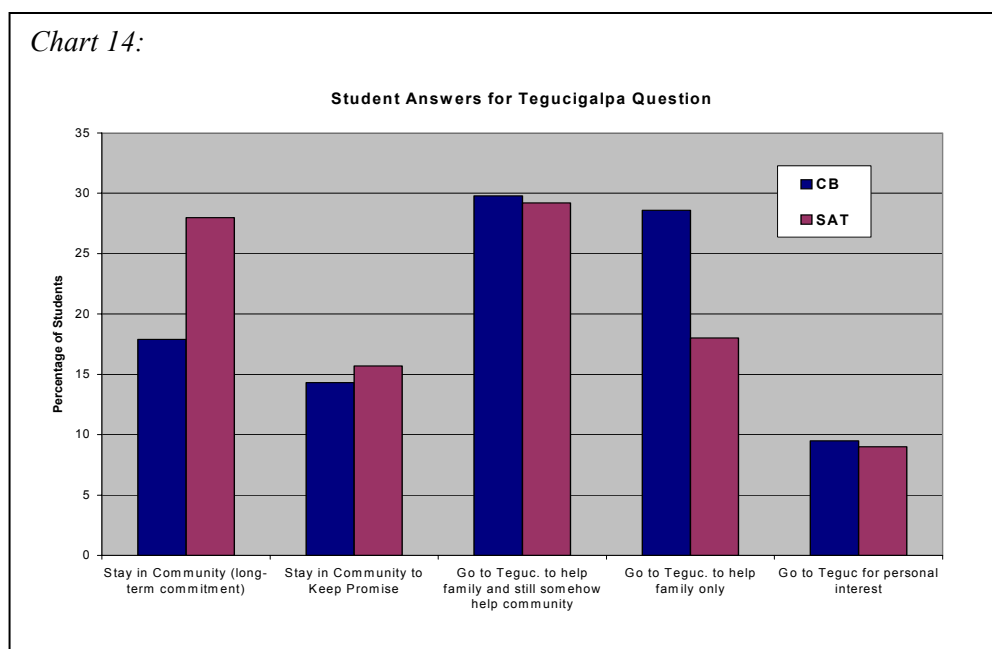
While the overall distinction between SAT and CB students is only significant at a 40% confidence level, the chart above shows that there is a clear tradeoff between two categories – those who wrote about a long-term commitment to their communities and those who wrote about moving to Tegucigalpa for reasons related only to their families – while the others have similar distributions. While the difference is not drastic, we do see that approximately 10% more of the SAT sample wrote about a long-term commitment to the progress of their community, while 10% fewer SAT students than CB students would move to Tegucigalpa solely for the purpose of assisting their family.[9]

My purpose in drawing attention to these distinctions is not to imply that any of these answers were "wrong" or worse than others. The vast majority of the students were making their decision based on their understanding of how their actions could help others, an admirable goal in any circumstance. Instead, the distinction drawn here seems to show that SAT students may have a different sense of the ways in which their personal well-being, that of their family, and that of their community are interconnected, allowing a greater

percentage of SAT students to see the progress of their families as embedded within the broader context of the advancement of their community and surrounding society.

Summary: Indeed, perhaps the best summary of the findings explored in these three sections is that a distinction exists between the two student groups in terms of the connectedness they seem to feel with those around them. While both groups are similar in terms of their desire to contribute positively to their family life, there are differences in terms of how students think about both their own behavior towards others, and in their role as a member of a broader community. As a whole, SAT students appear to be more inclined to focus on improving their personal qualities, to be generous, and to want to have positive relationships with others. The greatest distinctions, however, arise in any question concerning the surrounding community. In this, SAT students consistently considered helping their community to be a more important aspect of their life and studies, and a more prominent personal aspiration, than did their peers in the Centro Básico. Yet they do not seem to place an abstract notion of "community" above the individuals and families that compose it. Instead, in comparison to CB students, a greater percentage of SAT students appear to have integrated a conception of the progress of their community as intimately intertwined with the progress of all those living within it.

SECTION FIVE: STUDENT PERCEPTIONS OF CHANGE

The first broad objectives of this study were to determine whether a difference between the two groups, on measures of social responsibility, was indeed present, and if so in what areas the greatest distinctions appeared. Thus far, this chapter has shown differences between the two groups both on personal attitudes and goals, with the clearest distinctions appearing in SAT students' generally stronger orientation towards improving their personal qualities, forming positive relationships with others, and extending their assistance beyond their family to the surrounding community. In terms of the objective of this study, these

findings support the idea that SAT is a distinctive program deserving of more in-depth investigation to determine what can be learned from its methodology and approach to supporting the development of social responsibility in its students.

Because I was interested not only in discovering in the *existence* of differences between SAT and CB students, but also in gaining an understanding of the possible *causes* for those distinctions, I included a series of open-ended questions on the surveys designed to elicit students' own perspectives on whether they had undergone any sort of change as a result of participating in their educational program. Although as a self-report measure, these questions cannot independently verify whether any change in attitude or behavior has in fact occurred, the reflections of students themselves can shed important light on what elements of the program may be most promising for future investigations. The four questions to be presented here – addressing relationships with friends and classmates, family, neighbors, and perspectives on helping the community as a whole – provide an important foundation for the exploration in the rest of this thesis, addressing the question of what teaching methods may be most effective in cultivating students' sense of social responsibility. This section, therefore, will address these questions from within the framework of investigating differences between SAT and CB students, but will also include selected examples of SAT students' answers as a prelude to the analysis to come.

Since the focus of "social responsibility" is on the "personal investment in the well-being of others and society as a whole," I chose to focus this series of questions on different levels of relationships, leaving the phrasing deliberately open, in order to ensure that students would be free to describe the kinds of changes – if any – they had noticed. After reviewing students' responses to each question, I designed a coding scheme that sorted the answers by whether the reported change was positive or negative, and by the degree of its specificity in describing *what* exactly had undergone a transformation. This initial coding arose out of the hypothesis that the more a student was able to identify and describe concrete

changes, the more likely it was that he or she had truly felt a profound level of impact from the experience in the program.[10]   As I described in the Methodology chapter, the process of coding written answers was carried out in multiple steps, involving both an initial coding and one or two rounds of checking for internal consistency. An example of this process is included in Appendix F. I analyzed each of these four questions on change according to the following seven categories:

Box 2: **Coding Scheme**

1 = Positive change, with a concrete and clear example. Student uses original phrasing to describe the change, or, if he/she uses common phrases, at least two are mentioned (for example: "more respectful and more friendly towards each other.")

2 = Positive change, with a vague or impersonal example, or a description that makes use of only one common phrase.

3 = Positive change, no example given (or student simply restates the question in the affirmative)

4 = No change, the situation has always been positive.

5 = No change, quality of the situation unspecified

6 = No change, situation is still neutral, negative.

7 = Negative change.

Friends and Classmates: In the question that referred most closely to the student's everyday experience in school, the survey asked, "*As a result of your studies in [SAT or the Centro Básico], have your relationships with your friends and classmates changed? If they have changed, explain how and why.*"

As noted above in *Box 2*, students' answers to this question fell into seven main categories. The table below gives examples of these categories:

Box 3: **Example Answers:**

1 = "Yes, [our relationships have] changed. One of the ways in which they have changed is that now we behave better, we trust each other, because SAT teaches us that we should be united in order to be like one family."

2 = "Yes, because we have been together for three years, and we respect each other."

3 = "Yes [my relationships have changed], because each day I learn more."

4 = "No [my relationships have not changed], because we continue being friends."

5 = "No."

6 = [no answers coded under six for this question]

7 = "Yes [they have changed] because we don't live close together and sometimes I don't see them."

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As the graph below shows, 52% of SAT students mentioned a positive and concrete change in their relationships with friends, compared to only 34% of CB students:

Chart 15:

Changes in relationships with friends/classmates
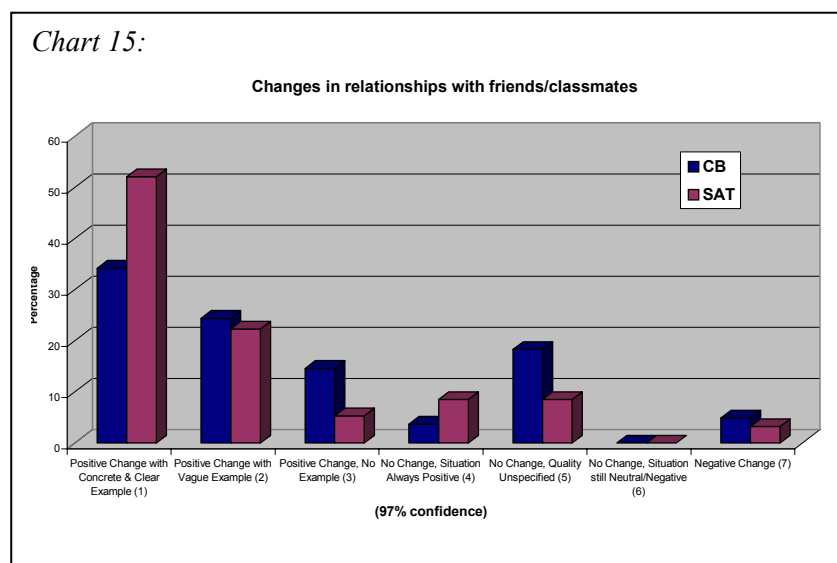
Looking at the content of students' answers, subtle differences also exist in the kinds of positive changes the students described. While both groups shared many of the same general categories of change, the relative frequency of each is different. Among the CB students, only the changes "more respectful" and "friendlier" were mentioned by more than 10% of the students whose answers fell in categories 1 and 2 (i.e. those answers with at least some description of the positive change that had taken place). In contrast, while both of these categories occurred with similar frequency among the SAT students, in addition, over 22% of the SAT students in categories 1 and 2 mentioned that there was more solidarity or unity with classmates or friends, and another 14% mentioned that they were more oriented towards helping each other, or working together as a group to help others. For this question and each of the following, a summary listing of reported changes appears in Appendix G.

In the context of the over 50% of SAT students who described concrete examples of positive changes, many students wrote about how their experience in SAT had helped them form closer ties to the other youth in their group and a greater sense of mutual support. One

story, that of one of the SAT groups in Aguacate Línea, perhaps best illustrates the ways the students described this change.

In their surveys and interviews, students from Aguacate Línea told me of how they felt their community was lacking trust and responsibility in areas where cooperation was needed. Not long before I arrived to carry out my research, for example, the SAT students had undertaken a project to plant fruit-bearing trees along the road, in order to help prevent erosion and provide another source of food, but one day they arrived at school only to discover that someone had stolen all the trees they had planted; a similar thing happened to some of the crops they were cultivating in their experimental farm.

Despite these difficult circumstances, the SAT groups are beginning to develop an extraordinary sense of solidarity. One student, Juan Eduardo, told me that before he entered SAT he had very few friendships. On his survey he had written, "since I started studying in SAT, I have changed, my friendships with my classmates have grown, because we work in unity, we help each other." Pointing to a quotation in one of his SAT books, he read to me: "'Beautiful faces are they that wear / The light of a pleasant spirit there; / Beautiful hands are they that do / Deeds that are noble, good and true; / Beautiful feet are they that go / Swiftly to lighten another's woe.' We have put this into practice, too, with our classmates," he explained.

Juan Eduardo was one of the students I had randomly selected for an interview, in order to supplement the understanding I was gaining from the student surveys. Before I spoke to him, his tutor had told me that he had a very difficult situation at home and at work, which often made him miss classes. Despite this, he was one of the best students in the group. His father, Juan told me, had never wanted him to study. When he was a child, his father frequently took him out of school to make him go to work, and although Juan succeeded in finishing primary school and entered secondary school through SAT, his father

still objected to the time he "wasted" in school. Just the week before I came back for interviews, Juan had finally decided he could not continue with SAT.

Yet something happened during that week to change his mind. When I asked him about this incident, Juan said, "… I have to continue. Yes, there are a lot of problems with [my parents], but … Many people advised me to not leave school, that studying is important, that… well, my classmates, my tutor, they all came to my house to talk with me. All last week, I didn't come, and yesterday I didn't come because I had to work. But today, I came." When the entire group of students came to his house to ask him to continue, it seems that Juan realized that this was something he did not want to leave behind.

Family: While understanding changes that students felt in their relationships with friends and classmates was important, I wanted to find out whether the lessons learned in school were extending an influence in other areas of the students' life. The next question posed to students on the survey was: "*As a result of your studies in [SAT or the Centro Básico], have your relationships with your family changed? If they have changed, explain how and why.*"

Classifying the answers in the same way as above, an even clearer distinction between the two groups emerged on this measure. Over 57% of SAT students articulated concrete changes and positive changes in their families, while only 32% of CB students were able to do so:

Chart 16:

Changes in relationships with family

(97% confidence)
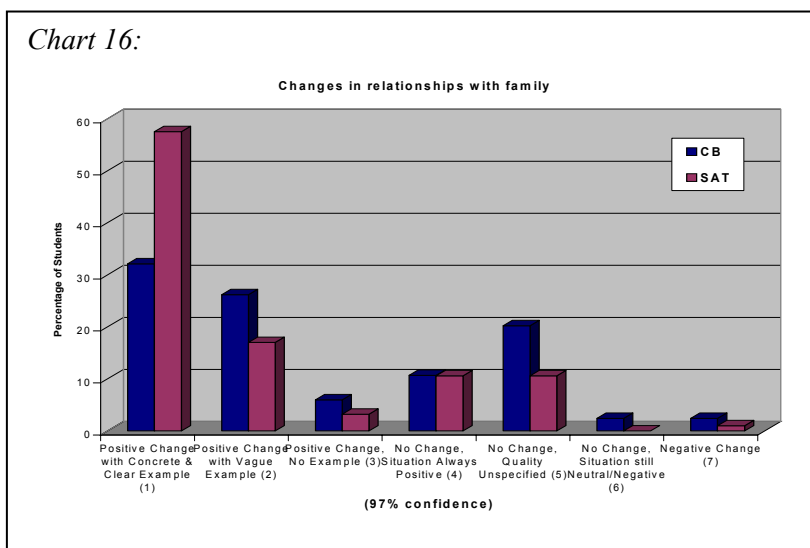
Of those whose answers fell in categories 1 or 2, the most frequent change mentioned by CB students was an increase in respect within the family (22%), with an additional 14% noting that they now have better communication, followed by 10% mentioning that their families are more caring, affectionate, or loving than they used to be. Again, while all three of these changes were also mentioned multiple times among SAT students (14%, 20%, and 9%, respectively), there were additional kinds of changes that frequently appeared in their replies. These included 26% of the SAT students saying that they now tell their family more about what they learn in school; 23% describing greater solidarity or unity within their family; and 14% saying that they are more oriented towards helping their family members, or that they have encouraged their family to work together to help the rest of the community.

As is illustrated by these figures, many of the SAT students wrote about how their communication with their family had improved as a result of their experience in the program. For some students, the impact of their studies was very powerful – Blanca Rivera, a student from Roma who studied for one year under SAT before her community switched to the Centro Básico system, is one of these. In her survey, she had written: "Yes [my relationships have changed]. Before I had almost no communication with my parents, but now, yes, I have the communication that I need, because I have learned a lot from studying these books…" When Blanca appeared as one of the students on my randomly selected interview list, I had the opportunity to investigate her comment in greater depth.

Just a few minutes into the interview, when I was asking Blanca to explain to me what caused the changes in her character she described in the survey, she said, "Well, it's from the books I have from when SAT was here … *Service to the Community* was the name of one of them … there is a lot written there about these things…." Eventually, I pieced together the story of how Blanca had used the SAT materials to turn around a very difficult situation in her home. "[These books] have helped me a lot," she continued, "because I have

had problems in my home, and this has helped me to be able to solve them. I thought about solving them in my own way, but… all this really helped me." She spoke quickly, rushing through the words, "Sometimes… my father is really strict with me, in the sense that… he hits me. I wanted to leave, but they weren't going to give me permission just like that 'yes, go ahead.' They thought and thought about it. I thought… 'I shouldn't let my mind get wrapped up in negative things…'"

"With all these problems with my father and everything," she explained later in the interview, "one day I was looking through the books we have [in the house], reading them, and I found – I found these texts again. So I began to read them, in part, *Drawing on the Power of the Word*, and I was finding so many things in there… In those years, I was thinking of trying to leave my home, but instead, I thought it was better to shut myself in my room and to begin reading these books, that this would benefit me more." As a result of this reading, "…I began to change a lot. Because before, I became so angry when they scolded me, I became so angry and I used to answer them badly, and of course they punished me. But all this began changing, with these books."

After reading the books more than once, she decided to bring them to the attention of her parents. "… I called them and studied this with them, and they too have changed…. I began to read the books to them, because they don't have the eyesight any more … they can't see the words. So only I can read, and… now they have already changed a lot too." The foundation of this change, she explained, was opening a new channel of communication with her parents, through the lessons they both began learning from the SAT materials.

Neighbors and Other Members of the Community: Even for those students who manage to transfer what they have learned in school to their home environment, taking these positive changes beyond the family requires an extra level of effort. The third question in this series asked students: "*As a result of your studies in [SAT or the Centro Básico], have your*

relationships with your neighbors or other members of the community changed? If they

have changed, explain how and why."

Just as in the sections exploring indicators of social responsibility, above, the

greatest difference between SAT and CB appeared at this level. Proportionately SAT

students gave clear and positive responses with more than twice the frequency of their CB

peers – 55% of SAT students compared to 24% of CB students articulated concrete

examples of positive changes they had experienced:

Chart 17:

Changes in relationships with neighbors
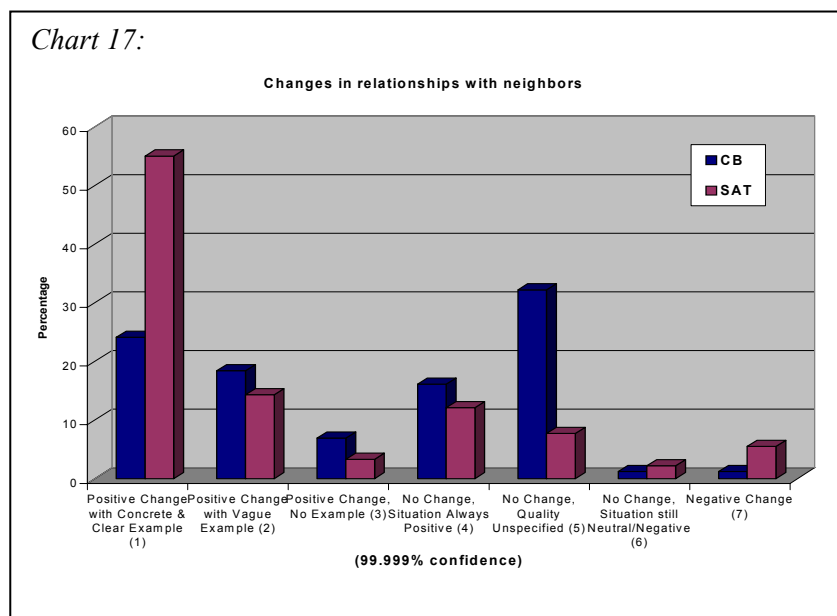
In the answers of the CB students, four types of changes were mentioned most

frequently. Of the answers in categories 1 or 2, 24% of the students said that they were more

respectful with their neighbors, 22% said that they were more oriented towards helping

them, 16% mentioned that their relations were friendlier, and 13.5% had noticed better

communication between them. Among SAT students, the changes were similar, with 33%

mentioning that they felt more oriented towards helping others in their community, 24%

feeling more solidarity or unity with community members, 22% writing that they had

developed better communication with their neighbors and others, and 21% saying they were

teaching community members more about what they had learned in school. An additional

9.5% said they were more respectful and 8% said that they had friendlier relationships with their neighbors and other community members.

With approximately two times more students articulating positive answers, the surveys provide a rich illustration of the many ways in which SAT students perceive a positive influence from their education on their relations with others in the community. Quite a few students wrote about how their experience in SAT has helped them gain the self-confidence they needed to be more open with others in their community. Lesli Alvarenga, from Paguales, told me the story of how something as simple as greeting others in the community had become much easier for her as a result of her studies in SAT. "Before," she explained, "we had very little trust with each other … I didn't used to greet the older people from here, but now I do. Before, I felt shy because if I greeted them – well, some people we greet don't answer, because we didn't have any friendship between us. For example, if you say '*buenas tardes*' and then they don't answer you, you feel bad, because you think that you're not important to them, so you feel bad. But now, with SAT," she continued, "I think it gives us a lot of confidence, because you have the confidence to say to them, '*buenas tardes*,' '*hola, como está*,"… I think that has improved." Later I asked her, what would she do if she greeted someone and they didn't answer her back. "It doesn't matter," she told me, "what is important is that *I* greet *them*."

Many students mentioned how the program had changed their perception of the people around them. "[My relationships] have changed in the sense of how I treat my neighbors and other members of the community," Rony Joel wrote, "because I have learned to respect each person, no matter what his or her race, color, socioeconomic position, etc." Mario Vicente explained, "… now I have more trust with my neighbors, they feel more united with my family. We talk more, and there isn't envy or secrets to hide any more. I feel more united than ever."

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Opinion About Helping the Community: The final question I will address in this section involves the changes students described in their opinion about helping others in the community. Although it is unclear what effect this had on students' answers, it is important to note that the wording of the questions posed to SAT and CB students differed slightly one from another. This unfortunate error was due to the separate pilot testing procedures for the two surveys, as described in the Methodology chapter. For this question, the SAT students were asked:

> *"How has your opinion about helping your community changed since you began studying in SAT? Please explain as follows: Before, what did you think about the importance of helping others? Now, what do you think about helping others? If your opinion has changed, why?"*

CB students answered a shorter and more neutral version of the same question:

> *"Has your opinion about helping others changed since you entered Ciclo Común, yes or no? If your opinion has changed, explain how and why."*

This mistake in survey design makes it difficult to carry out an accurate comparison on this question. However, rather than omitting the figures entirely, I have included the chart below for the information that it may provide.

Chart 18:

Changes in opinion about helping community

(NOTE: Questions posed to each group were not identical)
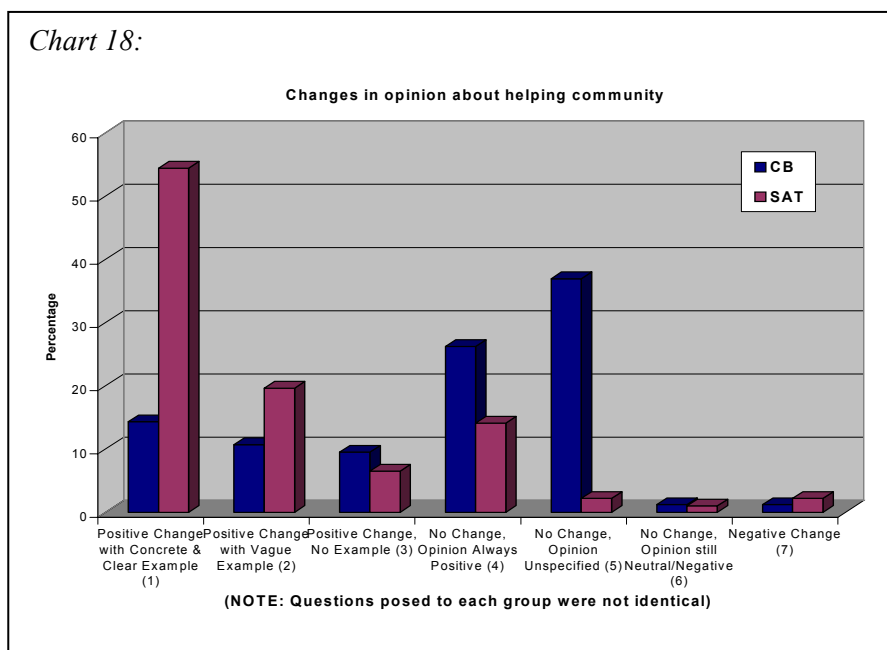
Perhaps the most valid observation from these figures concerns the very high percentage of SAT students who wrote that their opinions about helping others in the community have changed positively as a result of their studies. A full 81% of SAT students noted some positive change. Even accounting for the slightly positive bias of the question's opening ("*how* has your opinion changed…"), this is a remarkably high percentage. Of those students, 54% of them were able to articulate multiple concrete examples of the improvements they have experienced, resulting in six general categories of change that were mentioned by more than 10% of the students.

In the most frequent description, 38% of the students wrote that their opinion has changed because, before they entered SAT, they did not think it was important to be of assistance to others. 20% wrote that they are now more able to help because they are equipped with more skills and knowledge, while 17.5% of the students mentioned that they did not *know* they could help others before they began studying in SAT. An additional 15% of the students said that their opinion about helping others changed because they had learned the importance of being united, while quite a few also said that they used to think only about helping themselves (11%) or their own family (7%), but have now learned to be concerned for others too.

Many students wrote about how their participation in SAT was in some way like an awakening, a realization that they were called upon to contribute to the lives of others, and that they were *capable* of doing so, even at their age, with little material resources, and only beginning to gain an understanding of the many social, environmental, and economic factors influencing their lives.

When reflecting on changes in their opinion, many students described how they had simply not given any attention to the lives of others before they entered the program. In his survey, Alberto Vicente wrote: "I knew that it was a good thing to think of others before, but I almost never put it into practice…" Later, he explained to me how his concern for others

began expanding in SAT, first within the group of students, then beyond. "Before, the others didn't matter to me, because I thought, well, 'it's their own problem.' But from here [SAT], [I learned] that it's very good, if I have the opportunity to help in something… This started with the group, with everyone helping each other, so that we could progress. From this, I realized that if we help other people, we can have a better future."

Jerson Gilberto, from Río Chiquito, explained how SAT had helped other students to put into practice the desire they already had to help others. "When I was little," he told me, "I always had a lot of interest in the community. But when I began studying in SAT, I suddenly had the opportunity to become involved in some areas of service to my community. I have always tried to do something, to be someone who serves the community … but here in SAT, all of these things we do are in agreement with the wishes of the community, and they encourage us – if one didn't do it before, well, start now! And if one did already, then continue… So in the program, truly, I realized that the progress of my community depends on *me*, depends on all the members. That's how it is. One just has to begin, then the others can join too."

For many students, the concept of unity played an important role in how they had begun to see their place in the world. In my interview with Nelson Castillo, I heard from him some of the quotations that had influenced them greatly in thinking about this idea. Pointing to a particular page in *Drawing on the Power of the Word*, Nelson said, "… here it explains that one should be a person that others speak well of, who doesn't get in trouble, who helps others, a person who participates with the community. For me, it seems important that we should see each other as human beings, in order to help everyone…" He went on to explain that he, just like many others, had no interest in helping his community before he entered the SAT program. But he showed me many passages from his textbooks that had influenced him in thinking differently. "'Blessed and happy is he,'" Nelson read, "'who ariseth to promote the best interests of the peoples and kindreds of the earth.'" [11]

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Conclusion: The four questions explored above show from students' own perspectives the degree to which their educational program has exerted a positive influence on their relationships with others and on their opinion about helping the community as a whole. Across the board, a consistently greater number of SAT students were able to articulate positive and concrete changes they felt they had experienced – up to twice as many as their CB peers, as is illustrated by the following summary graph:

Chart 19:

Answers Describing Concrete and Positive Changes
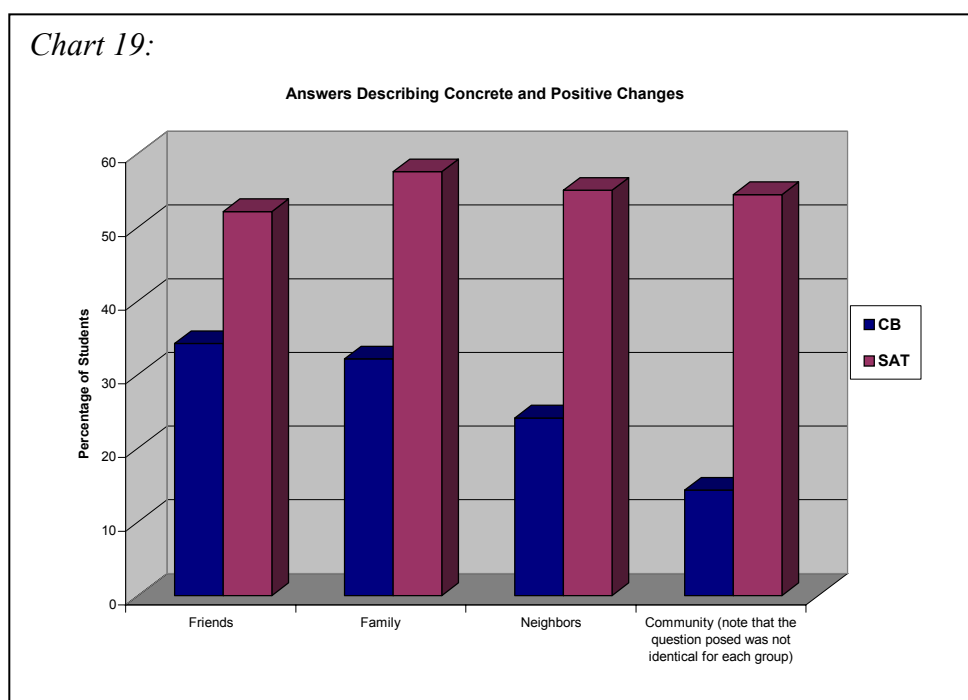
While many of the improvements the two groups described were similar to each other (see detailed lists in Appendix G), the SAT students also wrote about some distinctive experiences. Overall, the most common types of changes perceived by SAT students in their relationships with others included: an increase in respect for others, a greater feeling of solidarity or unity with others, a stronger orientation towards helping others, friendlier or more caring relationships, better communication, and a desire to share with others more of what they have learned in school. The following chart illustrates the percentage of the total SAT sample that mentioned these changes in their free-answer questions on their relationships with friends, family and neighbors:

Chart 20:

Frequency of Types of Changes Mentioned by SAT Students in Free-Answer Questions About Their Relationships with Friends, Family, and Neighbors
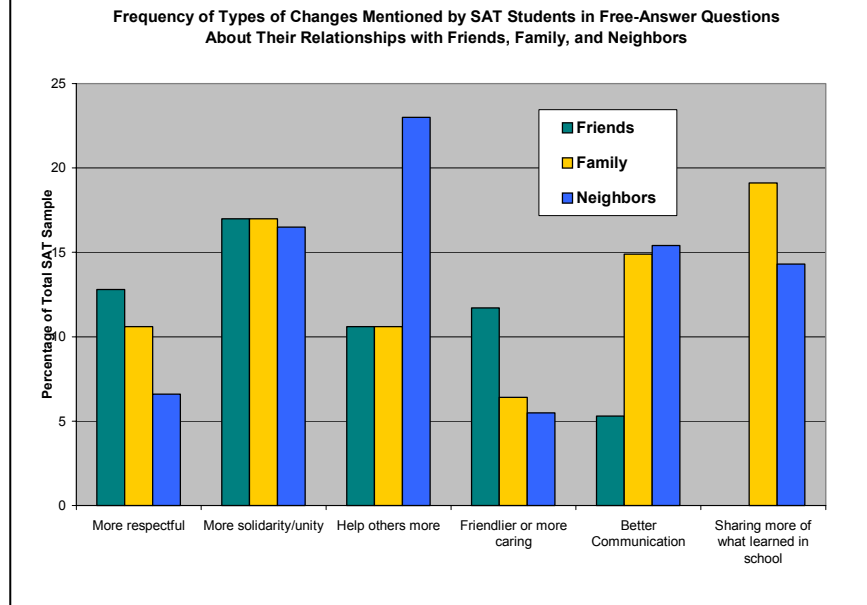
It is important to emphasize again that self-report measures cannot verify whether a change in behavior or relationship dynamics is truly taking place. However, the ability of so many SAT students to describe in concrete terms what they perceive as positive changes in their lives suggests that the SAT program itself may indeed have the potential to develop students' sense of responsibility and encourage them to demonstrate it in their interpersonal relationships and orientation towards the community as a whole.

Taking this possibility seriously, the following chapters explore students' answers in further depth, in search of a greater understanding of what particular characteristics of SAT may be contributing to its apparent effectiveness in cultivating social responsibility.

Endnotes

[1] D. Schönherr, "Presentation by Dietmarr Schönherr for the SAT-Program by FUNDAEC, Colombia." Club of Budapest *Change the World – Best Practice Award 2002.* http://www.club-of-budapest.com/Awards/ChangetheWorldAward/ctw-2002-presentation-schoenherr-fundaec.htm. (Accessed March 15, 2003).

[2] F. Fowler, *Improving Survey Questions: Design and Evaluation*, (Thousand Oaks, CA: Sage Publications, 1995), 55.

[3] A. Colby and W. Damon, *Some Do Care*, (New York: The Free Press, 1992), 184-5.

[4] I have only noted the results of the Chi^2 test if the statistical significance is above 75%.

[5] To be strictly accurate, the Chi^2 test should be applied to studies with a random sample. This study was not truly random; for logistical reasons, it was necessary to pre-select the communities that would be involved in the study. I have reviewed the selection procedure in the methodology chapter, demonstrating that there was a high rate of participation by the students in all the communities involved in the study. Therefore, while the selection was not truly random, and results cannot be assumed to apply exactly to the population as a whole, there is reason to believe that they do reflect population-wide trends, at least among the SAT students. In this context, the Chi^2 test provides an important measure of the validity of the findings and of the true significance of any differences that appear among the sample groups.

[6] The highest correlation with age appeared here, with a 19% correlation linking higher age to greater importance placed on improving personal qualities. This correlation is much too low to be considered statistically significant.

[7] Correlations reveal no significant trends linking higher age, gender, or religiosity to students' admiration of the qualities and actions of others. The highest correlation appearing here was 21% linking higher age to a greater likelihood to admire others for helping the community.

[8] Neither set of materials seems to explicitly call for students to identify who they admire, so it seems unlikely that the difference is due to something as simple as greater attention to role models. Furthermore, the differences shown above are not due simply to different degrees of detail in answers – the vast majority of students in both groups provided sufficient detail about reasons for their admiration of those they wrote down.

[9] These differences between the groups were also echoed by another question later in the survey, which asked students where they hope to live as adults. At the community level, the difference between groups was drastic – only 15% of CB students wanted to continue living in the community where they grew up, while a full 39% of SAT students planned to remain in their own community. In contrast, 28% of CB students wanted to live in Honduran cities and 25% wanted to live in another country, while only 13% of SAT students wanted to live in a city and only 10% in another country.

[10] Perhaps the most important concern in making this assumption was to ensure that there was not simply a drastic difference in the writing ability of students in each group. My multiple reviews of the surveys have left me with the impression that both the SAT and CB programs have similar distributions of writing ability among their students, with the majority able to express themselves clearly on paper.

[11] Fundación Ruhi, *Poder de la Palabra*, (Royal Palm Beach, FL: Development Learning Press, 2000), 6. The text mentioned here, *Drawing on the Power of the Word*, contains Bahá'í quotations, as well as poetry, verses, and fables from other sources. These quotations appear to be included for the benefit of their insightful content, and not for the purpose of emphasizing the Bahá'í Faith, which is never mentioned in the book. Caren Rosenthal, of FUNDAEC, writes: "[The quotations] are simply there in places where they are needed in order to serve the purpose of more fully investigating whatever subject is being studied… they are used as one source of knowledge in the process of investigating reality...." (from a personal communication, March 5, 2004). In investigating this aspect of the program, I also found that the Bahá'í Faith prohibits proselytization, which confirms Caren Rosenthal's statement that these passages are included for educational, and not religious, reasons.

CHAPTER V: IMPORTANT THEMES

Elements of a Grounded Theory of
Transformation in Social Responsibility

*"'Strive to acquire internal perfections and external perfections
alike. They have always been and will always be the fruits of the tree
of humanity.' ... This means to always be united, as you are on the
outside too – so that you reflect what you are
within… This is the fruit of a person, that he is always improving…"*
– Nelson Castillo, 14, SAT student

Thus far, I have explored my research evidence from a primarily quantitative
perspective, presenting findings on three different indicators of social responsibility: the
importance placed on (1) developing personal qualities, (2) establishing positive
relationships with others, and (3) extending assistance to others, especially beyond the
immediate sphere of the family. The concluding section of the previous chapter began a
transition from the effort to establish and investigate differences between SAT and CB
students, towards the goal of exploring students' perceptions on the influence of their
education in their relationships with friends, family, neighbors, and the community as a
whole. As a result, I have established both that SAT students differ from their Centro
Básico peers in many fundamental aspects of social responsibility, and that – from the
perspective of the majority of students – their participation in SAT has brought about
positive changes in their own attitudes and behavior towards others.

While these findings are essential for gaining a greater understanding of the
interrelationships between the SAT program and students' developing sense of social
responsibility, this information alone cannot provide insight into the *process* by which
these changes may be taking place. To begin constructing such a theory, it is necessary
to move beyond the basic evidence to explore students' experiences in the program at a

deeper level. If SAT students perceive positive changes in their lives as a result of their studies, what can their comments and stories tell us about *why* that change has occurred?

The research I have drawn on for this analysis, as in the preceding chapter, focuses on the self-reported experiences of students. While this approach is in one sense more limited than a method of observing change directly, it also has its own strengths. As a preliminary study, it allows us to hear from a large number of students at one time, and to formulate systematic hypotheses that can become the foundation for later more in-depth research. Indeed, in addition to the findings already explored in previous chapters, students' answers contained a rich subtext that allows some insight into the processes through which SAT may be assisting them in developing concern for the well-being of others.

As I described in Chapter III, *grounded theory* requires a careful search for patterns and themes within the collected data. When I began searching through and coding SAT students' answers to the open-ended survey questions, as well as their interview responses, I quickly noticed that certain concepts and themes were frequently reappearing, with consistent connections to students' sense of social responsibility. While only some students were able to explicitly articulate the causes of the changes they felt they had experienced, beyond the general answer that they had occurred "as a result of studying in SAT," many more subtle clues were embedded in the anecdotes and stories they related. From these emerged five interconnected characteristics that seem to be at the heart of the transformational potential of the program, as described by students: (1) the curriculum's presentation of a clear overarching principle of human relations; (2) the underlying sense of purpose and direction in the program; (3) the use of poetry and quotations to stimulate deeper reflection; (4) the emphasis on consultation and dialogue; and (5) the program's consistent orientation towards practical application. While there

may be many other important characteristics, these represent the strongest themes expressed by students in response to the questions under discussion here.

Each of these themes offers fascinating implications for the question of how to best support the development of social responsibility through formal education. While the findings on the importance of dialogue and practice seem to echo what has long been recognized within educational literature, SAT's use of poetry and quotations, and its apparent ability to cultivate a profound source of intrinsic motivation, both offer intriguing new theoretical possibilities. And perhaps most important of all is the way that the Honduran SAT program raises teaching for social responsibility to an integrated conceptual level, by introducing its students to a profound overarching principle of human relations.

While each of these themes holds great promise for future research, I will only attempt to explore the strongest of them in the body of this thesis. As a contribution towards further efforts, however, I have included a brief exploration of each of the others in Appendix H. This chapter, therefore, aims to convey a sense of the importance of teaching social responsibility through a conceptual framework of human interdependence, and the connection between this method and the development of social responsibility. This exploration of students' experiences will provide a foundation for the more theoretical discussion in the following chapter.

UNITY: AN OVERARCHING PRINCIPLE OF HUMAN RELATIONS

Throughout my field research, and later, in reviewing the data, I noticed that one particular concept – "*unidad*" – seemed to play a central role in the way many students thought about their relationships with others and the surrounding community. This word, which I have translated as "unity," and the related term "*solidaridad*" (solidarity), appeared in the written answers of almost 70% of the SAT students' surveys, and 15 of

the 18 students I interviewed spoke extensively about the concept without any prompting or direction. When I was initially designing the surveys, I was not aware that this term might carry with it a special significance for the SAT students; I knew only that it was one of the concepts introduced in their materials, and I used the term to ask both CB and SAT students about the importance of establishing good relationships in their families and communities. That some CB students employed these words in their own free answer questions implies that *"solidaridad"* and *"unidad"* are at least familiar in general Honduran language, and both appear in the CB civics texts (although to a lesser degree than in SAT). Only 17% of CB students actually mentioned one of these words in their written answers, however, making the 70% of SAT students who wrote about them seem especially remarkable.

As I began searching through the research data for themes that might account for SAT's apparent effectiveness in helping students develop social responsibility, I saw the concept of "unity" emerge again and again. From the way they wrote about this idea, the students appeared to see this as a distinctive way of conceiving of the relationships between people, one that they had rarely encountered before entering SAT. Although it was fairly new to them, this concept had acquired a profound depth of meaning for many students, and as they talked about the significance "unity" held for them, I found that they saw it as a principle that encompassed many of the qualities and behaviors that are integral elements of social responsibility. The students talked about "unity" as a fundamental underlying truth describing the interconnections between human beings, and told me of how the experience of learning about this concept had helped them see the potential of their relationships with others in a new way. But they also realized that they would have to exert conscious effort in order to uphold the implications of this fundamental level of interconnection. Even while the students talked about the many divisions that had to be overcome as part of this process, they also talked about how they

saw diversity as an essential source of strength in unified action. Ultimately, the concept seemed to give these students a profound sense of hope, as they saw "unity" as a foundation that, once established, would allow them to achieve many other positive things in their lives.

The following sections will present some of the comments that illustrate the many layers of meaning this concept seemed to hold for SAT students.

I. UNITY AS A DISTINCTIVE FEATURE OF SAT

One of the first features I noticed about students' comments on the idea of unity, was their sense that this concept set the SAT program apart from other educational institutions. Flor Idalma, for example, wrote, "… this is an education that helps us to develop very differently from the traditional [schools], it helps us to have social values like serving the community, like being united with my family."

While some students explained how their participation in SAT had merely helped them to understand, at a deeper level, a philosophy of relating to others they were already familiar with, many others wrote about how different this idea was from what they had learned in their families and communities. A student from Aguacate Línea wrote: "… in my community I only learned to be divided, disunited, but in SAT they have taught me to be more truthful and more responsible with the community, with my whole family, and with myself." Another student, from Río Chiquito, echoed this comment: "what the SAT texts teach is to be united, that there should be unity with the whole world, and to be dynamic people who are ready to help others without selfishness or egoism. Outside SAT, one only looks out for oneself."

For many students, this was the primary distinction of SAT's emphasis on unity – the question of helping others, of seeking to improve the circumstances of everyone rather than just oneself.

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II. UNITY AS ENCOMPASSING ELEMENTS OF SOCIAL RESPONSIBILITY

Just as many students spoke about the connection between the concept of unity in SAT and a greater orientation towards helping others, so they also seemed to think of unity as connecting and encompassing a wide array of other qualities and behaviors that can be seen as elements of social responsibility.

As just one example of the ways in which students elaborated on the term, Nelson Castillo explained to me that "working in unity means to not be angry with others, to always work for the good, to treat others well. For me, to have harmony, you must establish unity… one has to give one's effort for the community…" Gloria Julissa told me, "Unity [means] to always be united, to always know what the others are thinking, how they are feeling, to always do things together… that there is always love, understanding, in all things."

Lesli Alvarenga, too, described how the concept of unity encompassed many other important ideas. In her interview, she explained: "The truth is that [SAT] promotes unity more than anything. And I think this is good, because … unity is … one of the qualities that we should always demonstrate … along with the idea of unity, come lessons about many other things."

Taking the comments of the students as a whole, "unity" was consistently linked to an array of other positive actions and qualities. Of these, the most frequently mentioned were: (1) being attentive to the needs of others and helping them; (2) not fighting, arguing, or gossiping; (3) being humble with others; (4) having mutual trust with others;[1] (5) reaching out or connecting with others more; (6) seeing others as valuable; (7) recognizing fundamentally shared attributes; and (8) thinking of diversity as a natural source of strength in a unified system.

III. Unity as Expressing an Underlying Reality of Interconnection

As students described their concept of unity, I realized that they were using the term in several distinct ways, often with overlapping meanings. The first of these was the notion that "unity" represented an underlying reality of human society – to many students, the idea seemed to express a truth about the ways in which people are fundamentally interconnected.

Armando spoke about his understanding of this, reciting a quote from memory and then explaining it to me phrase by phrase: "There is a quotation [in *Drawing on the Power of the Word*] that I remember well… 'O well-beloved ones! The tabernacle of unity hath been raised.' This means, that we are already part of the same whole, that there is no resentment,[2] that friendship is going to unite us. And it says, 'regard ye not one another as strangers' – that we should not see others as [unfamiliar], but rather as friends or companions. 'Ye are the fruits of one tree, and the leaves of one branch.' That is how we are; we are from Aguacate Línea, and we should be united, so that we can discover the [underlying] friendship that there is among us."

IV. Seeing a New Potential for Relationships with Others

As students spoke about this perspective on unity, seeing it as expressing a kind of nascent foundation of human society, many described how learning about this concept had somehow opened their minds and made them aware of a different potentiality in their relationships with others.

As she was looking at *Drawing on the Power of the Word*, Lesli drew my attention to a quotation about the influence of powerful ideas. She read: "'… one word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world.'" Continuing, she said, "Look, here it says that 'every word is endowed with a spirit.' … for example, 'unity,' unity means so much, and if we are in a

group of people and we are talking about unity, this word will enter into the minds of these people, and there one could say that it has a spirit, because just as the person is reciting the word 'unity,' the understanding of the other people will grow…"

Alberto Vicente brought this idea of expanding understanding to a concrete level. When I asked him to tell me about anything that caught his attention in his SAT materials, he immediately turned to a lesson in the middle of *Drawing on the Power of the Word*, where a girl in the story was making a presentation to her class about her family and "the way in which we try to make our home a place of unity." In the story, she talks about how her family sets aside a time each week to consult together on family concerns. Through these discussions they were able to create a strategy to survive the year after a bad harvest, with each member of the family taking on an extra responsibility to contribute to the family's income. Pointing to this story in the book, Juan Pablo told me, "I realized that in my family, we can do the same, we can work together, united… This helps me every day, in work, in everything."

V. ESTABLISHING UNITY THROUGH CONSCIOUS EFFORT

Even as students felt that "unity" expressed something fundamentally true about the connections that exist between people, they also seemed to recognize that they would have to actively strive to make their relationships uphold the standard of harmony implied by the concept.

As a result, many students talked about how learning about unity had influenced their own behavior and thinking. One student wrote about the difference in his relationships with his neighbors: "… we treat each other better, we don't yell, we don't have arguments, because in SAT they taught me unity… that we should behave well, because this is very important." Students also explained how the concept of unity is at the root of their new perspective on helping others. A student from Aguacate Línea

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wrote: "Before, nothing about my community was important to me. Now that I am studying in SAT, I am interested in the lives of others… my opinion changed because now I know that we should be united."

Not only did this concept impact their own lives, but the students also often talked about how they were striving to convey to others what unity meant to them, and the implications it could have for their whole community. When I asked students whether they were currently helping with any difficulty in their own community, Gerson wrote "… I am helping with the problem of disagreements within my family and with neighbors. I help because I want a harmonious community, I advise those that have this difficulty…" Orbin Armando, a young student from Rio Chiquito, explained to me "… from SAT, we are learning about unity, that is, to teach all of humanity to relate to each other in unity, and to have friendship with others… We have shared this unity. I have shared it with my family, and with my neighbors. That is," he continued, "I tell them that here, in these books, there are things that come up about how to live with others, how to relate to each other in unity, to not hate each other. That we should always have unity and friendship with others."

VI. OVERCOMING DIVISIONS, MAINTAINING DIVERSITY

Even as students were striving for change in their personal lives and in their surrounding community, they recognized that many obstacles remained. Saida Manuela told me about why she thought it was so important to be aware of these difficulties, so that the students could understand where to direct their energies: "I think it is important to understand the obstacles at the base that have always existed in the community, in society. So that one can help… Yes [there are obstacles in my community], in the sense of a lack of unity… for example, if we do not feel love for the community, or the village, or for the people there… that is a difficulty."

In their first mathematics textbook, after studying the ideas of sets and classification for several weeks, the book raises the question of whether the skills the students have learned could be applied to groups of human beings, and what the potential harm of that application could be. Gloria told me of this lesson, explaining, "here, it talks about various classifications, and that not all are good, because they divide people… For example, color, race, social class… Yes, there are many things, like religion, that also divide – [even though] they should unite us." Sandra spoke of these same difficulties, but also gave her own perspective on how they could be overcome. She explained: "Sometimes, for reasons of race, religion, all of this… there are contrary things, but unity brings us above that, because in unity… the color of the skin, the race, religion, they are not so important. This is the objective of unity, to unite all of this. Even though it may not be easy, I believe that if each person contributes a little… we can achieve it. If we strive for it, it will be accomplished…"

Yet even as students talked about overcoming these sources of division, they did not seem to think of unity in terms of *uniformity* – they emphasized that people could be very different and still be unified, and that in fact part of the strength of a unified group lies in the diversity of its members. Gloria continued her reflections on unity in the context of how students work together, saying: "diversity means … there is variety, and that always helps to strengthen unity… Every person has capacity, and should make the most of developing [that talent]. Not everyone thinks the same way, sometimes one person likes to do one thing, and another likes to do something different. But everything helps in the end…" Sandra picked up this same idea, explaining: "… not all of us are the same, one has one thing, another has different things. But yes, you can have unity … for example, if I know something, I can contribute this to my group. If another person understands a different aspect, he can contribute that too… In that way, we can become educated … Every person has her own capacities. We can have unity in our diversity."

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In my interview with Orbin, he spoke of unity as a foundation for building friendships, even among diverse people. I asked him, "Is there any quality that you have worked hard to demonstrate?" and he answered, "… yes – always being united, being a friend for others, and not treating others badly." I continued, asking if this applied only to his SAT group, or with others as well. He smiled, and said, "with everyone! Because in the texts, they tell us how to relate with people [in general]. It has taught me about people, how we can be unified with each other." Later in the interview, I pressed him on this point, asking him to tell me what he would do if a new student joined their group, and she was Garífuna,[3] or of a different religion. "Every person is important," he answered. "Even if we had another person here, we would always be in unity. If we know her already, well then – and if we don't know her… I don't know what I would do… First – I would ask for her name!" he laughed. "Yes, and after that, if there is unity among our group, we will get to know her, and we will become friends, things will be good and we will be classmates… She could be of whatever race… because we are all equal, God made us so… we don't think of any one of us as better than another."

VII. A FOUNDATION FOR PROGRESS AND ADVANCEMENT

A third meaning students attached to the concept of unity appeared again and again throughout the research data. These students wrote and talked about how their efforts to establish unity were aimed towards the goal of building a strong foundation for the progress they wanted their families and communities to achieve.

Jerson Gilberto told me a parable from the first book they studied in SAT, a story that described a father who illustrates the concept of unity to his children by telling them to add one twig at a time to a bundle, until their joined strength made it impossible to break them. "In unity," Jerson explained, "there are many things that can be achieved – the progress of a community, a town, a country… unity has to be supported, because

when there is unity, it is difficult to be defeated." Gloria told me how this same concept was what most attracted her attention in *Drawing on the Power of the Word*. "Friendship, unity, this really caught my attention – always being united in order to have more strength… one quotation says, 'so powerful is the light of unity, that it can illuminate the whole earth.' …that is, unity is always important, when people are united, they always achieve what they set out to do."

Armando told me about how one of the characters in the story of *Drawing on the Power of the Word* had become a kind of role model for him. "Diego [a character in the story] caught my attention," he explained, "because he was a boy of only 15 years old, but his community was very important to him… He said that unity is important within the community…It can't progress, the community, if there isn't unity… Yes, [I believe this too] because unity brings us many things, like friendship, good behavior, companionship. If the people here are not united, they will be resentful and they will forget those around them. And this is not unity."

Dunia echoed this sentiment: "[When I started in SAT], I didn't behave very well with my classmates. But later, time passed, and SAT brought us [the idea of] unity with our classmates … to be united, always, always in the good times and in the bad, to be friends… If we have a small problem, we communicate it to the whole group, and if we are in agreement, we carry out [what we have decided], and everyone unites around this. With the force of unity, we can achieve anything…"

CONCLUSION

The complete picture illustrated by the data demonstrates that the development of something as deeply-rooted as "personal investment in the well-being of others" requires a level of coherence that can integrate many different approaches towards the same central purpose. My research implies that practicing socially responsible behavior and

having the opportunity to discuss together the ideas behind an orientation of concern towards others, helps students understand the application of these ideas in their own life. And beyond even their learning in theory and in practice is the centrally important factor of motivation – rather than focusing energy around short-term and extrinsic factors such as grades and exams, SAT appears to cultivate a much more profound sense of intrinsic motivation, helping students develop a personal desire to continually advance closer towards excellence in all areas of their lives.

As the discussion in this chapter reveals, however, I saw from students' comments that even the interconnection of all of these elements did not alone form the foundation for developing a sense of social responsibility. Indeed, enveloping each of these aspects within a broader framework, and providing a structure of meaning and integration, was the concept of "unity," an idea that appeared again and again in students' explanations of how their thinking and actions had changed.

The way that the SAT students wrote and spoke about this idea seems strongly connected to theories of learning that emphasize the importance of raising curriculum to the level of conceptual integration. In her seminal work on curriculum development, Hilda Taba writes that this conceptual level promotes learning in the traditional school subjects by allowing students to "… grasp the essential principles … or [evolve] an approach to and a method of viewing [one] situation which can be applied to the next…"[4] The comments of students in relation to unity suggest that this conceptual integration is both possible and desirable not only in the basic areas of mathematics and the sciences, but also in the aspects of an education program that strive to teach social responsibility. By extension, SAT seems to illustrate the profound potential of an approach that helps students grasp the fundamental principles on which human relations could be based. The implications of this connection will be explored more fully in the following chapter.

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Endnotes

[1] The word *"confianza"* appears frequently in students' comments throughout the surveys and interviews. This word has two different meanings, depending on context. In some circumstances, it translates as "confidence," or "self-confidence." In many other instances, however, it is used to convey a sense of trust, a willingness to confide in someone, or a feeling of close familiarity. I have most often translated the second meaning into the English word "trust" or "mutual trust," but it is important to note that it may hold these other shades of connotation as well.

[2] The actual word he used here is "rancor." However, since this word is not commonly used in English, I have replaced here with the word "resentment."

[3] The Garífuna are an Afro-Caribbean people living along the coasts of Belize, Honduras, and Nicaragua. Earlier, other students had told me that there was some level of prejudice against the Garífuna in their communities, so I was curious to see how the SAT students felt about the question of ethnic differences.

[4] H. Taba, *Curriculum Development: Theory and Practice*, (New York: Harcourt, Brace & World, 1962), 82.

CHAPTER VI: DISCUSSION

Unity as an Organizing Concept for Human Relations

When I first began to hear SAT students talk about "unity," I assumed they were merely repeating a term they had seen mentioned in their materials. Yet, as the discussion in the previous chapter revealed, the more students spoke to me about their experiences in SAT, the clearer it became that the concept of "unity," held an unexpectedly profound level of meaning, playing an extraordinary integrating role in the thinking and actions of many students within the Honduran SAT program.

The exploration in the previous chapter helped to illustrate three primary ways in which students' use of the word "unity" appears to connect to their development of social responsibility. First, students spoke or wrote about the many qualities at the root of social responsibility – such as generosity, respect for others, empathy, etc. – as integrated within the broader overarching principle of unity. Second, students clearly described how studying and gaining a greater understanding of this concept had acted as a catalyst for change in their own thinking and actions in relation to others, by giving them a new sense of the potential inherent in their relationships. Finally, students were engaged in the process of establishing unified relationships partly because they saw this as a necessary foundation for achieving lasting progress in the well-being of their families and communities.

In short, far from the assumption of shallowness in meaning that I made when I first began my research, many SAT students seem to have developed a highly complex and insightful understanding of unity as an underlying principle of human relations, describing it as playing a defining role in their development of social responsibility. Throughout the past several decades, there has been increasing interest from educators

and psychologists in developing curriculum that is based on coherent and integrated conceptual themes. Drawing from the work of David Ausubel, Hilda Taba, Joseph Novak, and others, this chapter explores the hypothesis that, by providing a conceptual framework for their learning in the social realm, the principle of "unity" plays a central supporting role in Honduran SAT students' development of social responsibility.

The following sections demonstrate the ways in which the concept of unity, as presented by the SAT program in Honduras, echoes David Ausubel's theory on facilitating the learning process through using "advance organizers" that can prepare students for new ideas to be learned. As a result of the role it plays in introducing Honduran students to the entire SAT experience, I argue that "unity" both assists them in creating an integrated understanding of the many social qualities and concepts they learn throughout the program, and provides a superordinate principle that they can refer back to in order to help guide their thinking and behavior in new situations. After considering other potential overarching principles that are used in teaching students about their role in the social world, I propose that education programs that truly hope to develop *social responsibility* (as I have defined it, in terms of "the personal investment in the well-being of others and one's surrounding society") may be much more effective if they integrate their curriculum around a conceptual framework that both helps students conceive of the interconnections between human beings, and calls for positive action rather than simply acting as an analytical tool.

The final section of this chapter will address the question of how curriculum can be given this level of coherence without deteriorating into a constricting ideology. Ultimately, this thesis will show the potential contributions to participatory rural development that can be made through this concept-based approach to educating for social responsibility.

If the education system is to be capable of producing social change, of advancing a society beyond its present circumstances, then it is clear that we must give significant attention to the content of what students are being taught. No matter how much thought is put into deciding the facts and ideas to be covered in the curriculum, however, it may never accomplish its goals if it is not based on a firm understanding of the individual's learning process. This chapter aims to contribute to our understanding of the ways in which "insight, intelligence, and organization,"[1] the fundamental characteristics of human learning, should inform not only the teaching of standard school curricula, but also the aspects of an educational system that hope to cultivate in their students an orientation towards positive action in the social world.

I. THE CONCEPT AND CONCEPT-BASED LEARNING

One of the most distinctive features of the SAT program illustrated in this study is the curriculum's focus on developing students' capacities through a conceptual integration of the learning materials. While this approach permeates the program, from learning about basic concepts in the sciences to studying principles of language and communication, my research has shown that the SAT program in Honduras takes the unusual extra step of bringing that conceptual coherence to the realm of social and moral education.

Lynn Erickson, a nationally-recognized educator, writes about the importance of moving beyond mere presentations of facts and disconnected ideas in the context of teaching standard curricular subjects:

> "A conceptual lens (focus concept) forces thinking to an integration level. Students see patterns and connections at a conceptual level as they relate the topic to the broader study framed by the lens. Without a conceptual lens, a topic of study remains at a lower cognitive level, and students seek to memorize the facts related to the topic. The focus concept facilitates and requires deep understanding, and it allows for the transfer of knowledge."[2]

The definition of what constitutes a "concept" is fairly well agreed-upon. According to Dean Hauenstein, "a concept is a mental construct of an idea derived from specific instances or occurrences in the effort to understand what it represents."[3] Concepts, therefore, represent the step beyond facts and observations that moves understanding towards the building of theories that can explain and predict surrounding phenomena.

One organization that has been emphasizing the importance of concept-based education is "Teaching for Understanding," a research project under the Harvard Graduate School of Education's *Project Zero*. In an article on the Teaching for Understanding philosophy, David Perkins writes that "the most generative knowledge [is] a matter of powerful conceptual systems, systems of concepts and examples that yield insight and implications in many circumstances…"[4] Perkins sees conceptual systems as the key to linking education to action. "If much of what we taught highlighted powerful conceptual systems," he writes, "there is every reason to think that youngsters would retain more, understand more, and use more of what they learned... If we teach within and across subject matters in ways that highlight powerful conceptual systems, we will have a "connected curriculum" – one that equips and empowers learners for the complex and challenging future they face."[5]

Indeed, just as Perkins asserts, one of the observations drawn from SAT students' comments is the degree to which the concept of unity has given them greater insight into the operation of the social world around them. Drawing from themes appearing throughout their curriculum and relating the ideas back to "unity" as a conceptual lens, students appear to be gaining an understanding of their interactions with others as part of an overall system of human relationships that can be improved through a conscious desire to effect change.

II. FROM CONCEPTS IN TEACHING TO CONCEPTS IN THE MIND: DAVID AUSUBEL AND COGNITIVE STRUCTURE

The perspectives that students bring to the formal education environment are necessarily diverse. We have already seen this in the comments of SAT students – while some may have had the benefit of families and communities that helped them to understand the importance of contributing positively to the lives of others, we know from the findings in Chapters IV and V that this is often not the case.

In terms of their own orientation prior to entering SAT, a large number of students spoke about how they were hardly aware of the needs of others and of the role they might be able to play in contributing to the well-being of people beyond their family circle. Many admitted frankly that they remember being focused primarily on their own concerns, or on the concerns of their family at the most. Other students had more of an outward-looking orientation, but their understanding of the goals they might want to achieve, and how to reach them, were only in their beginning stages of development. And a significant number of students also felt that their community, friends, or peers had taught them distinctly negative lessons, such as fighting and gossiping, lying, or a subtle sense of disregard for others.

While concepts are increasingly being recognized as an important element around which curriculum should consciously be designed, this variation in student backgrounds means that new ideas and concepts will be filtered by different students in different ways. Hauenstein writes: "a concept cannot be literally handed from one person to another… It is formed in the mind of the learner rather than transmitted by the teacher..."[6]

This observation forms the basis for David Ausubel's theory of "meaningful learning." As Joseph Novak describes, "to Ausubel, meaningful learning is a process in which new information is related to an existing relevant aspect of an individual's

knowledge structure."[7] Ausubel first introduced this idea in his 1968 work, *Educational Psychology: A Cognitive View,* where he developed a theory of cognitive structure based on connections formed in the mind between different elements and layers of meaning. Ausubel "… views the storage of information in the brain as highly organized, with linkages formed between various older and newer elements leading to a conceptual hierarchy in which minor elements of knowledge are linked with (subsumed under) larger, more general, more inclusive concepts."[8] In other words, knowledge is organized in the mind through the connection and layering of concepts that are continually altered in response to new stimuli.

During the process of learning, it is the cognitive structure formed by past experiences and understandings that confronts new information and determines how it will be interpreted. Ausubel describes this as "anchoring," a process of association and "…interaction between the newly introduced ideas and existing relevant ideas…."[9] A student's ability to understand and meaningfully retain new information depends on his or her ability to link or anchor it to existing conceptual frameworks. Without this anchoring structure, new information may simply be passed over as irrelevant, or it may form only weak associations with tangentially relevant ideas. Numerous studies have shown that students with some basis of knowledge in a particular area are more able to grasp and absorb new ideas, supporting the claim that having a conceptual foundation helps the student to recognize relevant ideas and integrate them within a structure of understanding that is undergoing continual development.[10]

While most curriculum theory is concerned with developing intellectual concepts in areas such as mathematics and the social sciences, I would argue that programs that hope to help students develop responsible and caring attitudes toward others should also be based on a strong understanding of this cognitive process. Ausubel's research implies that teaching elements of social responsibility in a disconnected way cannot be as

effective as a method that assists students in developing overarching conceptualizations that can integrate those elements into an understanding of their broader significance in the social world.

Because of the diversity of backgrounds students bring to their educational environment and the interactive nature of the learning process, if a program merely introduces such principles as "generosity" or "honesty" without providing a broader context for them, students may not be able to see these ideas as truly meaningful and relevant to their own life experience. The research presented in previous chapters seems to demonstrate that the SAT program in Honduras has helped its students create a conceptual framework that allows them to see beyond the limitations of their previous habits and perceptions, and helps play an integrating and anchoring role for the many important lessons they learn about social responsibility and human relations. That conceptual framework is the principle of unity itself, and in David Ausubel's terms, it is playing the role of an *advance organizer*.

III. THE ADVANCE ORGANIZER

Ausubel advocated a specific strategy for assisting students in integrating new information into their existing understanding, helping to make learning more relevant and meaningful. He called his tool the *advance organizer*, explaining: "In order to function effectively for a variety of learners, each with a somewhat idiosyncratic cognitive structure, and to furnish or modify anchoring ideas at a superordinate level, *organizers are presented at a higher level of abstraction, generality, and inclusiveness than the new material to be learned.*"[11] Novak summarizes this idea clearly:

> "Advance organizers should serve to provide anchorage in cognitive structure for new knowledge. If relevant concepts were not available, the advance organizer would serve to anchor new learning and lead to development of subsequent learning. If appropriate concepts were already available in cognitive structure, advance organizers could serve to link new learning with specific, relevant

subsumers. In the latter instance, advance organizers would serve as a cognitive bridge, which would allow ready linkage between existing relevant subsumers and material to be learned."[12]

Ausubel suggests that the advance organizers used in the educational environment consist of "the more general and inclusive ideas of a discipline."[13] This gives some direction to those teaching in fields that already employ an array of integrating concepts, from geometry to literature to the social sciences. Yet when it comes to education about one's *actions* in the social world (rather than merely studying it as a phenomenon), the mandate becomes less clear. What are the organizing principles that underlie ethical action in the social world? Perhaps the organizing concept could be love, or care – as suggested by Nell Noddings.[14] Or perhaps, as Kohlberg's moral development theory suggests, *justice* is the only concern that "… takes on the character of a principle, that is, becomes something that is obligatory, categorical, and takes precedence over other considerations…"[15] More likely, any successful effort to cultivate social responsibility should make use of both of these principles, and many more.

I would suggest that, in addition to principles of thought and action, students may need to draw on a fundamental conception of the nature of the relationship between human beings as they develop their understanding of the meaning of "personal investment in the well-being of others." One could perceive humans as fundamentally separate entities who come together only by happenstance or necessity, but not for any enduring common purpose. Or, one could see human society as a chosen contract of association marked by a struggle for balance between individual rights and social obligation. The SAT program in Honduras draws upon yet another fundamental perspective on human relations – the conception that human beings are intrinsically connected to one another, and form part of an organic whole.

As I explained in the introduction to this thesis, the SAT experience in Honduras is to some extent unique, because of the two special introductory texts, *Drawing on the*

Power of the Word, and *Reinforcement of Primary Education*. It is these two books that appear to set the context of human unity for SAT students in Honduras. While the curriculum was not consciously designed around Ausubel's theory, these texts clearly offer a kind of "advance organizer" for students through their introduction of the concept of unity, which then becomes gradually more refined over the following months of study.

Students' first exposures to an overarching principle of human relations occur through a quotation found at the beginning of *Drawing on the Power of the Word*. While it does not mention the word unity, it introduces the idea that contributing to the well-being of others is a fundamental aspiration every human being should have. It reads: *"Love thou the children of men and share in their sorrows. Be thou of those who foster peace. Offer thy friendship, be worthy of trust. Be thou a balm to every sore, be thou a medicine for every ill. Bind thou the souls together…"*[16] As the students discuss the meaning of these quotations, and learn to recite them, the way is prepared for the introduction of the concept of unity, which appears just two lessons later.

In that chapter, Elena, the group's leader in the story, explains that unity is "…the most essential condition for material and spiritual progress," initially describing it in terms of the human body, a metaphor that is to reemerge many times throughout the text. Just as the human body has diverse organs and systems working together to sustain life, she explains, so do the many individuals and societies that compose humanity need to establish a balance of functioning in harmony with one another. She briefly emphasizes the meaning of this interconnection in the context of the metaphor: "When one part hurts, it affects the whole. Likewise, since all the parts work together with the same purpose, what they achieve is to the benefit of all."[17]

With the next two quotations the group studies, students learn to see the principle of unity in two simultaneous roles. First, the text teaches that unity is a fundamental reality underlying human relations: *"O well-beloved ones! The tabernacle of unity hath*

been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch."[18] At the same time, unity is something that must be built and established, through which many other goals can be achieved: "*So powerful is the light of unity that it can illuminate the whole earth.*"

In this way, the text introduces unity as a fundamental principle for the human being's role in relation to the surrounding world. From the beginning, this concept is associated with an intimate connection to others, in such a way that harm done to even one human being is perceived as afflicting the entire body of humankind. As a result, each person is exhorted to be concerned for the well-being of others and to work towards the betterment of the whole. Yet even while the materials present this condition of interconnection as a fundamental truth, they emphasize that realization of its implications requires conscious effort, the outcome of which will be a realization of human potential so great that it can "illuminate the whole earth."[19]

Throughout their later lessons, this concept of unity is continually deepened and refined. The students have multiple opportunities to discuss the causes of division between peoples and to begin to think about the roots of animosity as something controlled by humans and therefore able to be rectified. The texts also develop the idea that, while unity does imply a level of fundamental similarity among human beings, its strength depends on diversity and not uniformity. And through projects which develop in meaning and complexity from tree-planting and community presentations to working on health issues with neighbors, to a sustained effort to promote literacy, the students begin to grasp the meaning of being of assistance to others in the context of a principle that is founded in reciprocity and dignity. While the SAT groups are undoubtedly at different levels in their ability to implement the intention of the program, this represents the underlying trajectory of the curriculum's development of the concept of "unity." A full exploration of this concept within the SAT materials can be found in Appendix I.

Thus, whether intentionally or not, SAT's presentation of the principle of unity appears to fulfill Ausubel's criteria for an "advance organizer." First, it seems to successfully bridge the idea to concepts that many of the students are already familiar with, such as the basic operation of the human body, the benefits and strengths of diversity within an agricultural or ecological system, and also – through the language of the poetry and quotations – to another potent source of guidance in many students' lives, the Bible's call to "love one's neighbor as oneself."[20] On the other side, this overarching concept of human unity provides a conceptual framework that helps students to understand the interrelationships between many of the other qualities they study, such as generosity, justice, love, honesty, and others. Unlike many "character education" programs, students learn about these qualities not in a disconnected way, but rather through a conceptual framework that shows their interconnection and meaning within the context of the broader goal of establishing unified relations.

This cultivation of an understanding of unity as a superordinate principle of human relations also contains within it many implications for the transfer of learning and its application, a subject to be explored in the next section.

IV. **TRANSFER OF LEARNING**

While learning in the classroom about how one should relate to others is important, the social effects will be nearly inconsequential if they do not help students transfer understanding of the conditions of one relationship to other kinds of situations and relations. Hilda Taba explained the concept of transfer in her 1962 book, writing:

> "Since no program, no matter how thorough, can teach everything, the task of all education is to cause a maximum amount of transfer. The curriculum always must stress those things which promise most transfer, which create a mastery and understanding of matters beyond that which is taught directly."[21]

In the case of a program that seeks to teach social responsibility, one of the primary requirements is that the lessons students learn in one environment about how to relate to others should carry over into the many kinds of relationships students have outside of the school. If a program is successful in teaching mutual concern within the school, but students' behavior is dependent on the culture and rules of the school environment itself, then there has been some failure in the teaching effort. As Urie Bronfenbrenner writes, "To demonstrate that human development has occurred, it is necessary to establish that a change produced in the person's conceptions and/or activities carries over to other settings and other times."[22]

One of the fundamental distinctions between students of SAT and those of the Centro Básico, presented in an earlier chapter, appeared to be the degree to which the positive changes students experienced in their relationships with their classmates were transferred outwards to their family and neighbors. Recalling the graph of those students who articulated concrete examples of positive change in their relationships with others, there appears to be a "falling off" of impact among the CB students, the more "distant"

the relationship is from the school environment. In contrast, the percentage of SAT students reporting positive changes remains roughly the same across the categories:
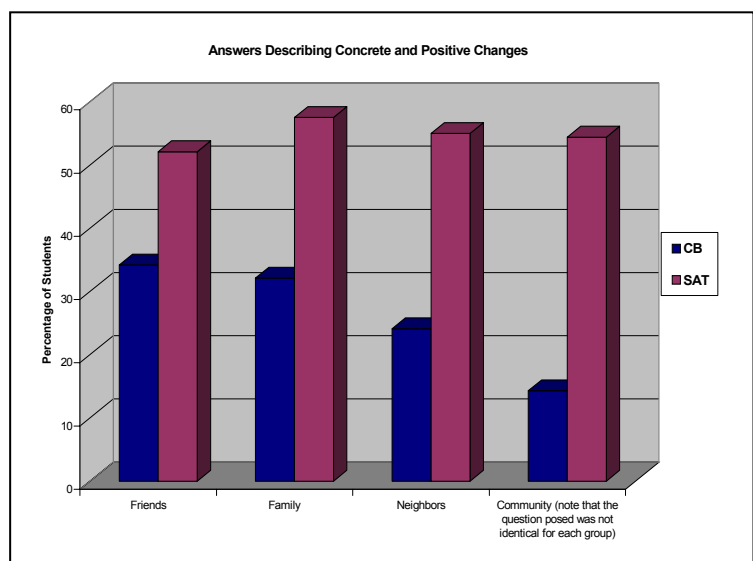
One possible implication of this finding is that SAT students are more able to transfer what they have learned within the classroom to their relationships outside of school. A significant contribution to this transfer is undoubtedly made by the much greater emphasis SAT places on outside practice. Yet it is also possible that the particular way in which concepts are used in SAT promotes and makes transfer possible by allowing students to see their actions as significant within a broader framework of human relations. Jerome Bruner explains the nature of this process, writing: "to understand something as a specific instance of a more general case – which is what understanding a more fundamental principle or structure means – is to have learned not only a specific thing, but also a model for understanding other things like it that one may encounter."[23]

SAT's use of "unity" as an organizing concept appears not only to help students integrate new lessons and experiences, but it also gives them a universal principle to strive towards – one that has implications for any interaction with another human being. As a result, the understanding that students develop about the potential of unity in human relationships, in conjunction with SAT's emphasis on discussion and application of concepts, may help them to begin applying the particular qualities they are learning about in relationships with their families and other members of the community. It is perhaps this very idea that Orbin Armando was explaining to me when he said "[I have felt more united] with everyone! Because in the texts, they [have]… taught me about people, how we can be unified with each other."

V. IMPLICATIONS FOR PRACTICE: A CONCEPTUAL FRAMEWORK FOR HUMAN RELATIONS

The experience of Honduran students in SAT has brought to light some of the implications that cognitive learning theory holds for attempts to educate for social responsibility. While moral, civics, values, and character education programs often

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emphasize the development of discrete concepts such as generosity, truthfulness, respect, and tolerance of difference, it is rare for a program to integrate all of these concepts within a broader understanding of the relationships that exist between human beings. Yet as our understanding of learning has developed over the years, it has become increasingly apparent what an important role organizing concepts can play in facilitating the learning of new ideas and skills. This study of SAT students in Honduras suggests that concept-based learning theory can be used in the context of social and moral education to help support students' development of social responsibility.

The experience of SAT students suggests that an overarching principle of human relations can act as an advance organizer, creating bridges from the understanding students already have to new elements of social responsibility that are cultivated in the learning environment. That conceptual framework, as it is continually developed throughout the educational program, can help students integrate other discrete concepts of human relations within a coherent whole, and can therefore assist them in transferring the understanding they gain in one context to new situations and relationships. The findings from this study therefore suggest that education programs that attempt to develop positive social attitudes and behaviors in their students could be more effective if they began to integrate their lessons under a broader concept that helps students understand the nature of relationships in the human world.

VI. FROM UNDERSTANDING TO ACTION: CAN ANY CONCEPTUAL FRAMEWORK SUCCEED?

Because of the specific content of the SAT curriculum, thus far the discussion of a conceptual framework for human relations has centered around the idea of unity. Yet this is certainly not the only overarching principle that has been applied when thinking about the relationship that exists between one human being and another. Given that fact,

it is important to ask whether *any* positive[24] overarching concept of human relations can

contribute equally to students' development of social responsibility. Though there may

indeed be several possible options, the evidence from this research suggests that there are

certain characteristics that are central to the development of social responsibility, as I

have defined it.[25] My research points to two of these, suggesting first that the conceptual

framework must incorporate an explanation of human interconnectedness if it is to

meaningfully develop "personal investment in the well-being of others," and second, that

the concept must be oriented towards action and not merely be presented as an analytical

tool. The following section will investigate these assertions in greater detail.

Perhaps the most prevalent conceptual framework for human relations in the

world today is the principle of human rights. In fact, if there is any broad concept that

seems to run thematically through the Centro Básico materials, it is the idea of the

inalienable rights of the human being. For the most part, the CB texts are organized

based on topics and thematic lists of information that more closely resemble a fact-based

philosophy of education than they do the concept-based methodology described above.

Yet the discussion of human rights in each year's civics texts does draw on a broader

concept, and in that sense might be seen as the central understanding of human relations

CB students develop through their participation in the program.

Just a few months into their first year at the Centro Básico, students are

introduced to this concept with the following passage:

> "What are human rights? They are the rights that all people have simply from
> the fact of their existence, and which should be respected by the State, its
> authorities, and each one of us. The basic principle of human rights is the dignity
> of the human being. Life in community imposes on us, as persons, respect of the
> rights of others: each person has the obligation to permit others to live in an
> equally dignified manner. Human rights apply to everyone without exception,
> solely for the fact of membership in the human family."[26]

Each year, the CB civics textbook then goes on to develop students' understanding of

human rights, introducing rights of the child, human rights in the family, the rights of

women, and more. The texts also explore such fundamental ideas as freedom and human dignity.

Some of the differences between the SAT and CB texts have already been explored, such as the much greater presence of facts, principles, rules, and advice without as much elaboration or room for discussion as is provided in the SAT materials. Yet other distinctions arise when considering specifically the different conceptual frameworks the two programs begin to develop in their students. Through a direct comparison of the ways in which students are first introduced to the overarching concept, two intertwined features of differentiation immediately become apparent.

First is the degree to which SAT's conceptual framework implies a *connection* (rather than just rights and obligations) between human beings. In a review of several studies that have investigated the lives of social activists and "moral exemplars" (most notably: Jennings, 1992; Colby & Damon, 1992; Oliner & Oliner 1988; and Hoehn, 1983),[27] Sheldon Berman is able to draw some conclusions about the qualities that commonly characterize those who will go out of their way to help others. One of the primary characteristics was a certain perspective on identity that allowed the activists to see others' lives in connection with their own. Berman writes, "[socially responsible people] experience a sense of connectedness and interdependence with others. The boundaries of their identity are not drawn tightly around themselves… Others and the world as a whole are part of the self."[28] He later reiterates this point, referring to a study of individuals who protected Jews during the Holocaust, where Oliner and Oliner write that their subjects' "…ego boundaries were sufficiently broadened so that other people were experienced as part of the self."[29]

In contrast to the sense of connection that is cultivated within SAT, the CB civics texts seem to present the individual as essentially independent and brought into reciprocal relations with others only as a result of the necessities of social life: "Life in community

imposes on us, as persons, respect of the rights of others…" The connotation of this

passage is that human associations require a certain degree of compromise of our

personal freedom, in order to allow society to function without conflict. In the SAT

materials, however, students learn that "…humanity is like the human body, and each of

us is a different part or organ of that body. When one part hurts, it affects the whole…"

Whereas the CB materials begin with the conception of the individual as the primary unit,

with a responsibility to allow others to maintain their own individual freedom within

society, the SAT materials place the individual in the context of a whole, clearly stating

that, although there is independent action and diversity among human beings, we are also

connected to each order within a greater system, with the result that the condition of one

exerts an impact on all others.

This is not to say that the CB texts completely neglect the idea of society as

involving reciprocal interconnection among its members. Indeed, the civics materials

address the concept of solidarity several times over the years. In the middle of the second

civics text, for example, the materials read:

> "Solidarity is a virtue of the citizen, but at the same time it is a responsibility and
> a necessity. Solidarity implies commitment and assistance to one another,
> conscious of a true unity. The success of each person and of the whole
> community is intimately linked to the success of the national community… it is
> necessary to associate ourselves in order to achieve success and prosperity…"[30]

Yet even in this passage, and in many others like it, the initial perspective of human

association is presented as a necessity, and not as a fundamental state of interconnection.

Ultimately, the call for solidarity appeals back to the notion of individual success,

justifying national (not necessarily human) solidarity as a means to that more isolated

end.

The second primary distinction between the concepts of human relations as

presented by SAT and CB involves the degree to which they call for positive action.

Looking again at the CB student's first exposure to the concept of human rights, the

overall sense is one of *noninterference*, not action towards a particular goal. The passage

states that human rights "should be <u>respected</u>," and that "life in community <u>imposes on</u>

<u>us</u>… the <u>obligation</u> to <u>permit</u> others to live in an equally dignified manner." Some of the

first phrases studied by the SAT students stand in sharp contrast to this largely passive

orientation of the CB materials. In the quotation I cited above, for example, taken from

near the beginning of *Drawing on the Power of the Word*, students are called to act in a

very different way: "<u>Love</u> thou the children of men and <u>share</u> in their sorrows. Be thou

of those who <u>foster</u> peace. <u>Offer</u> thy friendship, <u>be worthy</u> of trust. <u>Be thou a balm</u> to

every sore, <u>be thou a medicine</u> for every ill. <u>Bind</u> thou the souls together…"

The emphasized words in these quotations illustrate that, whereas CB students

seem to be learning from a conceptual framework that emphasizes only the fundamental

duty not to *deprive* others of their rights, SAT asks its students from the beginning to

actively *reach out* and strive to improve the lives of those around them. Even if later the

CB materials incorporate lessons with a more active orientation, it is likely that students

continue to associate new lessons learned with the more passive conceptual framework

introduced initially. This distinction between the two curricula is further reinforced

through their different emphases on practical activities: while the CB students may

occasionally have the opportunity to perform discrete acts of community service (such as

cleaning up garbage around the community), SAT's sustained projects integrated as part

of the learning experience seem to reinforce the tendency towards action to a much

greater extent.

VII. IMPLICATIONS FOR PRACTICE: UNDERLYING INTERCONNECTION AND PURPOSE

This exploration of the distinctions between the SAT and CB curriculum through

the lens of their underlying conceptual framework suggests yet another implication for

programs that hope to help students develop a positive orientation towards their role in

surrounding society. While there may be many effective ways to present a broad

principle of human relations, including drawing from the perspective of human rights, it

appears that there are two primary conceptual qualities that can assist students in

developing a desire to apply their understanding through positive action.

First, a conceptual framework that provides students with some means for

understanding the interconnections and interdependency that exist within human society

seems fundamental in helping students see that their actions have importance in the lives

of others. By helping students see others, as Berman writes, "as part of the self," this

characteristic makes students aware of the profound ways in which human society can

progress through an attention to the well-being of others. Second, no matter how well-

developed a concept may be in a student's mind, it may never lead to action unless the

principle itself incorporates a proactive perspective on the individual's role in relation to

others. This double combination of experiencing increased understanding of one's

interconnection with others, and learning that positive change requires that individuals

put their principles into action, seem to be two of the most foundational characteristics of

the way SAT teaches about "unity," providing students with a strong foundation for

developing social responsibility, that "personal investment in the well-being of others."

VIII. THE PROBLEMS OF IDEOLOGY AND EDUCATION

The analysis presented in the preceding sections arose from the finding that SAT

appears to provide many of its students with a new understanding of the positive role they

can play in the lives of those around them. Because of this apparent effectiveness of

SAT's methodology, I proposed that the experiences of students in the program might

help shed light on some ways in which other programs with similar social goals could be

more effective in supporting their students' development of social responsibility.

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As I have illustrated throughout this chapter, one of the main reasons for the system's effectiveness in helping students improve the quality of their interpersonal relationships and develop a sense of social responsibility seems to be the curriculum's employment of an overarching conception of human relations, perhaps best summarized as "unity" or "unity in diversity." Drawing from the benefits that this characteristic of SAT has offered to its own students, I have suggested that the efforts of other programs to cultivate social responsibility might be strengthened through three approaches: (1) focusing the curriculum around a coherent concept or principle of human relations, (2) using that conceptual framework as an "advance organizer" to help students integrate new material to be learned, and (3) formulating the conceptual framework in such a way that it helps students understand the interconnections that exist between human beings, and orients them towards positive action in the effort to uphold the implications of that principle.

While these elements appear to provide one foundation for SAT's effectiveness as an educational program, this suggestion of choosing an overarching framework of integration might understandably raise concern about the freedom of thought and investigation that should be guaranteed to students within their educational system. This is perhaps the most serious potential objection to the arguments I have presented here, and so it deserves careful consideration.

Since the 1960s, there has been much written about the "hidden curriculum" that all schools seem to carry with them. As institutions with their own particular culture and rules, theorists have noted that schools teach values and social expectations in ways that may not be immediately apparent either to their teachers or to the students themselves. Lawrence Kohlberg writes:

> "Most teachers are not fully aware that they must deal with issues of moral education … Nevertheless, they are constantly acting as moral educators, because they are continually telling children what to do, continually making evaluations

of their behaviour, continually monitoring their social relations in the classroom, and doing all of this as part of a larger social institution called the school, which is defined by a still larger institution called society…"[31]

These subtle messages have been perceived as a feature of all schools, simply because of the nature of the formal learning process. While the content may vary, it seems unavoidable that some of the values of the teacher himself or herself, the directors of the institution, and the surrounding society will influence students' understanding of their role in the social world. Given the inevitability of this situation, many educators have given paramount importance to the process of *actively choosing* what values students will be exposed to. Novak writes:

> "Educational programs cannot be neutral. Whenever we succeed in teaching new knowledge, we necessarily influence students' values. The challenge faced by educators is to give attention to the effect of new knowledge and the emotional context of the learning upon students' values. To ignore these issues is to go forward blindly, influencing values frequently in socially undesirable ways, which may contribute to delinquency, crime, or personal inadequacies that will be costly to both the victimized individuals and the society as a whole."[32]

Indeed, it is precisely at the moment that we begin to understand the ways in which values are formed, and the methods through which education can help students gain a greater understanding of their role in the social world, that this effort to consciously choose the content of educational materials becomes most important. Hilda Taba underscores this point:

> "Teaching values and feelings has often been regarded as beyond the powers of the school, partly because the idea still prevails that values and feelings somehow belong to the innate aspects of personality that are impervious to change by educational methods, and partly because the techniques of both curriculum development and teaching have been too crude to provide an adequate methodology for this purpose. But anthropological literature hammers home the fact that values and feelings are learned, are malleable and changeable … This means that education for values is all-pervasive and largely unconscious. The task of education is to make this process conscious, rationally defensible, and, as far as the role of the curriculum is concerned, more effective."[33]

The goal of this chapter has been to contribute towards that latter process. Along with the objective of making curriculum "more effective", however, comes the obligation

to ensure that the method both upholds the students' freedom to independently search for understanding, and that it represents "rationally defensible" goals aimed towards the development of more positive relations in human society.

In the case of SAT's particular emphasis on the concept of "unity," there seem to be several important safeguards built into the methodology and the conceptual framework itself. First, and perhaps most important, is the fact that SAT encourages open discussion of topics being learned. Not only does this dialogue facilitate learning (see Appendix G), but it also opens up space for students to question the materials they are studying and decide for themselves whether the concepts are acceptable in light of their own beliefs and experiences. Second, the conception of unity as taught by SAT places significant emphasis on the importance of diversity in its role of strengthening the potential of a unified whole. Since this outlook on diversity is considered an integral part of unity, students are being assisted in the ability to value the differences inherent in human society, rather than seeking uniformity, which is often the goal of ideological movements. Finally, the very orientation of this program places emphasis on the fact that ultimately only the individual can decide the direction in which she will direct her energies. From the very beginning of the program, students learn that they cannot judge the decisions and actions of others – that their primary concern should always be only to strive to align their own lives with the principles they believe in.

Despite these characteristics, it is important to recognize that SAT, and the many programs of education that have similar goals, are not immune from danger of reverting to ideological messages that constrict students' freedom of thought more than they open up paths of understanding. That possibility exists, and it should be taken seriously in the design and methodology of any education program. Yet the alternative to consciously drawing from a coherent conceptual framework is the current fragmented learning experience found in many education systems throughout the world. That educational

experience conveys its own subtle messages, but with less consideration given to their content; it provides an education that often leaves students uninterested in learning, and unable to understand how the lessons they study apply to their own lives.

With our current understanding of the powerful potential inherent in a curriculum that is integrated by meaningful concepts, it seems more important than ever to engage communities and societies in thinking about the overarching principles that, if taught through school, could play a significant role in empowering students to act towards positive social goals.

Endnotes

[1] H. Taba, *Curriculum Development: Theory and Practice* (New York: Harcourt, Brace & World, Inc., 1962), 80-81.

[2] L. Erickson, *Concept-Based Curriculum and Instructin: Teaching Beyond the Facts* (Thousand Oaks, California: Corwin Press, 2002), 75.

[3] D. Hauenstein, *A Conceptual Framework for Educational Objectives* (New York: University Press of America, 1998), 38.

[4] D. Perkins, "Teaching for Understanding." *American Educator: The Professional Journal of the American Federation of Teachers*, 17, (1993), 33.

[5] Perkins, 33.

[6] Hauenstein, 38.

[7] J. Novak, *A Theory of Education,* (Ithaca, New York: Cornell University Press, 1977), 74.

[8] Novak, 25.

[9] D. Ausubel, *The Acquisition and Retention of Knowledge: A Cognitive View*, (Boston: Kluwer Academic Publishers, 2000), 8.

[10] See A. Westholm, A. Lindquist, and R. Niemi, "Education and the Making of the Informed Citizen: Political Literacy and the Outside World," in *Political Socialization, Citizenship Education, and Democracy*, ed. O. Ichilov, (New York: Teachers College Press, 1990), 117-204. Also see: A. Moore, J. Lare, and K. Wagner, *The Child's Political Worlds: A Longitudinal Perspective*, (New York: Praeger, 1985).

[11] Ausubel, 11.

[12] Novak, 78.

[13] D. Ausubel, *Educational Psychology: A Cognitive View* (New York: Holt, Rinehart and Winston, Inc., 1968), 148

[14] N. Noddings, *Educating Moral People: A Caring Alternative to Character Education*, (New York: Teachers College Press, 2002).

[15] L. Kohlberg, "Stages of Moral Development as a Basis for Moral Education," in *Moral Education: Interdisciplinary Approaches*, eds. C. Beck, B. Crittenden and E. Sullivan, (New York: Newman Press, 1971), 65.

[16] Fundación Ruhi, *Poder de la Palabra* (Royal Palm Beach, Florida: Development Learning Press, 2000), 3. As explained in Note 11 of Chapter IV, *Drawing on the Power of the Word*, contains Bahá'í quotations, as

well as poetry, verses, and fables from other sources. Chapters V and VI contain a disproportionate number of references to quotations based in spiritual writings, as a result of the fact that these were the passages that SAT students themselves emphasized most often in their interviews. A discussion of the nature of this emphasis can be found in the second section of Appendix H. Appendix I provides a more complete discussion of the many different ways in which the SAT materials explore the concept of unity.

[17] Fundación, 13.

[18] Fundación, 13.

[19] Fundación, 13.

[20] While not every student in SAT is religious, Honduras, like many other Latin American countries, is very much imbued with the culture and teachings of Christianity, particularly Catholicism. See Appendix H for a more complete description of how students connected quotations from the SAT textbooks to their own knowledge of the Bible.

[21] Taba, 121.

[22] U. Bronfenbrenner, *The Ecology of Human Development* (Cambridge: Harvard University Press, 1979), 35.

[23] J. Bruner, *The Process of Education* (Cambridge: Harvard University Press, 1960), 25.

[24] I take it as given that a program that teaches a doctrine of superiority or hatred will not achieve positive results.

[25] Additionally, there may be many social and moral education programs whose ultimate goals do not fit my definition of social responsibility as "the personal investment in the well-being of others and one's society as a whole." For the purposes of this thesis, however, I am only attempting to draw theoretical conclusions in relation to educational programs for which this conception of social responsibility is a central goal.

[26] P. de Cerrato, R. de Suazo, and Y. de Pineda, *Educación Cívica: Primer Curso*, (Honduras, 2002), 36.

[27] T. Jennings, Self-in-Connection as a Component of Human-Rights Advocacy. Unpublished manuscript, 1992. A. Colby and W. Damon, *Some Do Care* (New York: The Free Press, 1992). S. Oliner and P. Oliner, *The Altruistic Personality*, (New York: The Free Press, 1988). R. Hoehn, *Up From Apathy: A Study of Moral and Social Involvement*, (Nashville, TN: Abington, 1983).

[28] S. Berman, *Children's Social Consciousness and the Development of Social Responsibility,* (Albany, New York: State University of New York Press, 1997), 13.

[29] S. Oliner and P. Oliner, *The Altruistic Personality*, (New York: The Free Press, 1988), 183. Cited in Berman, 13.

[30] P. de Cerrato and R. de Suazo, *Educación Cívica: Segundo Curso*, (Honduras, 2003), 41.

[31] Kohlberg, 25.

[32] Novak, 115.

[33] Taba, 68-9.

CHAPTER VII: CONCLUSION

An Orientation Toward Human Progress:
A Conceptual Framework for Participatory Development

In the introduction to this thesis, I set out two broad areas of inquiry to which I hoped to contribute. The first of these – the question of how formal education can most effectively help students develop the quality of concern towards others and their surrounding society – has been the focus of the body of this thesis.

Approaching the Sistema de Aprendizaje Tutorial as an educational model that had gained an international reputation for its development of positive youth leadership, I sought to investigate just one aspect of the program – whether SAT students demonstrated a greater sense of social responsibility than their peers in a more conventional education system. Defining social responsibility as the "personal investment in the well-being of others and surrounding society as a whole," I worked with 184 students in the Honduran SAT and Centro Básico programs to determine the importance they placed on developing positive personal qualities, establishing positive relationships with others, and extending assistance to others, especially beyond the immediate sphere of the family. The findings from this study established the distinctiveness of SAT students on all three of these measures, and drew attention to a particularly consistent trend – their strong orientation towards contributing to the well-being not only of their families but also to that of the broader community.

In an effort to offer some hypotheses as to why SAT may be unusually effective in cultivating a sense of social responsibility in its students, I used the inductive methodology of grounded theory to analyze students' descriptions of the positive changes they felt they had experienced as a result of their participation in the program. Five interrelated themes emerged from this process: (1) the curriculum's presentation of a clear overarching principle

of human relations; (2) the underlying sense of purpose and direction in the program; (3) the use of poetry and quotations to stimulate deeper reflection; (4) the emphasis on consultation and dialogue; and (5) the program's consistent orientation towards practical application. While all of these characteristics of SAT seemed to work together in cultivating students' sense of social responsibility, I chose to focus on the strongest of them – unity as an overarching principle of human relations – to explore in greater depth.

Drawing on theories that could help articulate the connections between the construction of new meanings and concepts in the mind, and their expression in action within the social world, I presented the hypothesis that educational programs could be more effective in supporting students' development of social responsibility if they emulated SAT's methodology of integrating curriculum through a conceptual framework that helps students understand the interconnections that exist between human beings and the role of individual action in supporting and strengthening those ties.[1]

While important in their own right, these findings on the role of education in developing students' sense of social responsibility are also framed within the context of a second theoretical area of inquiry – the question of how rural communities can gain greater agency in the process of social and economic development. At the most direct level, these research results may contribute towards greater understanding of how the formal education system can more effectively educate younger generations – both in rural Latin America and elsewhere – about their potential to contribute positively to the advancement of their surrounding community. Beyond this straightforward implication, however, the findings presented here also suggest an even more profound way in which the methodology and approach of SAT may offer a newly empowering vision of the role of individuals and communities in the process of social and economic development.

As I explored briefly in the introduction to this thesis, theories of development have undergone many changes over the years as globally we have become more aware of the

importance of individuals and communities playing a central role in initiating and carrying

out the transformation of their own circumstances. Yet despite this shift towards more

participatory approaches, the very notion of development still seems to create divisions that

obscure the agency and potential of the people involved, and place implicit assumptions on

the direction "development" should take – often aimed towards the uninspiring goal of

emulating "developed" nations that are still afflicted with many enduring problems of their

own.

The particular way in which the SAT program cultivates social responsibility seems

to offer an alternative that returns the individual and the community to a central role in their

own decision-making process, by teaching students that their actions form an important part

of a unified process of advancement with global implications. Recalling the passage that

Honduran students study just days into their experience in SAT, cited earlier in Chapter II,

this perspective becomes clear. The youth declaration reads:

> "…The world in which we live is filled with suffering and afflicted with disunity.
> We want to build a new world where people live in harmony and where war and
> poverty no longer exist. In order to build a new world we should begin with our
> own community. That is why we now speak about material and spiritual progress in
> our small village, Alegrías… Material and spiritual progress means that each day we
> strive for excellence in the material and spiritual aspects of our lives, that we work
> hard to build a just and peaceful world…"[2]

Within these few paragraphs is embedded an extraordinarily inspiring conception of the

purpose and effects of one's actions in the world. In this outward-looking orientation, it is

the progress of individuals that supports the advancements of families and communities.

Communities, in turn, are the building blocks of nations – and the forward movement of

each national society provides the impetus for the progress of all of humanity.

Through the cultivation of this perspective, the conception of human unity not only

provides a conceptual framework that facilitates learning, but it also shows the possibility of

a subtle but profound shift in one's identity within the social context. The possibility for this

new global sense of identity has been recognized for decades. In 1954, social psychologist

Gordon Allport made an enduring contribution to our understanding of identity and division

in the social world through his work *The Nature of Prejudice.* While his thinking has

provided material for decades of research into the nature of social conflict, the possibility for

"world-loyalty" he describes in just a few pages and a footnote, has received less attention.

In a discussion of "in-groups," the social groups in which one feels a sense of membership,

Allport writes:

> "One's family ordinarily constitutes the smallest and firmest of one's in-groups. It
> is probably for this reason that we usually think of in-groups as growing weaker and
> weaker the larger their circle of inclusion… Such an image implies that a world-
> loyalty is the most difficult to achieve. In part the implication is correct. There
> seems to be special difficulty in fashioning an in-group out of something as all-
> embracing as mankind…"[3]

Diagram based on Gordon Allport's illustration of
spheres of inclusion:
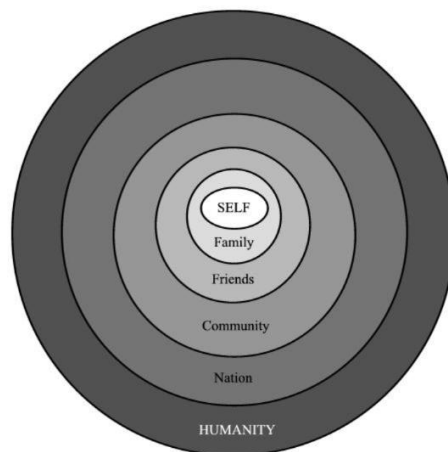
In its cultivation of a conceptual framework that describes the individual as organically

connected to the entire human race, however, the SAT program appears to propose an

affirmative response to the next question Allport sets forth:

> "Can a loyalty to mankind be fashioned…? Theoretically it can, for there is a
> saving psychological principle that may be invoked if we can learn how to do so in
> time. The principle states that *concentric loyalties need not clash*. To be devoted to
> a large [social] circle does not imply the destruction of one's attachment to a smaller
> circle…"[4]

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This is exactly the picture presented to SAT students in the youth declaration quoted above –
each inner sphere plays a supporting role to those beyond it, so that even individual effort
exerted towards excellence can be seen in the context of its ultimate influence in carrying
forward the progress of humanity.

Almost as an afterthought to his comments on how a child's circles of loyalty are
broadened outward as they learn and grow to adulthood, Allport included a footnote that
foreshadows the possibility for a truly world-centered focus that is only today becoming
more widely recognized as possible. He writes:

> "If we regard self as the central circle, then the broadening loyalties are,
> psychologically speaking, simply extensions of the self. But as the self widens, it
> may also *re-center* itself, so that what is at first an outer circle may become
> psychologically the focus. Thus a religious person, for example, may believe that
> man is made in God's image: therefore his own love of God and man may, for him,
> lie in the innermost circle."[5]

It is through the cultivation of this perspective, allowing the progress of humanity as a whole
to take on a central role of importance, that SAT may ultimately offer its greatest
contribution to the global process of social and economic development. The conception of
human interconnectedness taught within SAT places development in the context of true
empowerment and participation [6] – the understanding that the efforts of every human being
are needed to carry forward the advancement of human society as a whole.

It is this orientation toward human progress that so many students seemed to be
expressing when they recited to me: "*Blessed and happy is he that ariseth to promote the
best interests of the peoples and kindreds of the earth*."

Endnotes

[1] My research in Honduras also holds practical implications for the SAT program as a whole, emphasizing the important role that the two additional texts *Drawing on the Power of the Word* and *Reinforcement of Primary Education* could play if they were used as introductory materials in every country where SAT is being implemented.

[2] Fundación Ruhi, *Poder de la Palabra,* (Royal Palm Beach, Florida: Development Learning Press, 2000), 9.

[3] G. Allport, *The Nature of Prejudice,* (Cambridge, MA: Perseus Books, 1979), 43-7.

[4] Allport, 44.

[5] Allport, 47.

[6] "Empowerment" is a term that is frequently used with imprecise definitions. For my purposes, I define "empowerment" in terms of gaining an understanding, and a greater ability to actively shape, the forces at work that affect one's life.

APPENDICES

Cuestionario Uno

Este cuestionario le preguntará sobre usted y su participación en SAT. Sus respuestas van a tener mucha importancia, ya que aumentarán nuestro entendimiento sobre el programa y conocer más acerca de sus experiencias. Por favor, siga las instrucciones y conteste las preguntas cuidadosamente. ¡Gracias!

SECCIÓN UNO

1. Escriba su nombre completo y apellidos: _____

2. Fecha de nacimiento: (día) _____ (mes) _____ (año) _____

3. Sexo (por favor, marque): **M**   **F**

4. Comunidad en la que usted vive: _____

5. ¿En que nivel del Ciclo Común está ahora? Año: _____   Período: _____

6. ¿Practica usted una religión? Circule: **No**   o   **Sí**   (¿Cuál? _____)

SECCIÓN DOS

Esta sección le pregunta sobre su participación en SAT y sobre algunas actividades de su vida en general. Lea las instrucciones detenidamente y conteste las preguntas.

7. ¿En cuántos de las siguientes actividades ha participado durante **este año**? (en porcentaje) Por ejemplo, si los textos han incluido unas 50 actividades prácticas, y usted ha hecho 40 de éstas (la mayoría, pero no todas), su porcentaje de participación en esta actividad sería 80%. Circule el porcentaje que parece el más cercano (puede ser una aproximación).

0-50% = "participaba en menos de la mitad"	70-90% = "participaba en la mayor parte"
50-70% = "participaba en más de la mitad"	90% + = "participaba casi siempre"

Actividad	Porcentaje de Participación			
* *Por ejemplo: "practicas"*	0-50%	50-70%	70-90%	90%+
a. Asistir a las clases de SAT	0-50%	50-70%	70-90%	90%+
b. Hacer los ejercicios escritos	0-50%	50-70%	70-90%	90%+
c. Hacer las prácticas de los textos	0-50%	50-70%	70-90%	90%+
d. Participar en proyectos del grupo	0-50%	50-70%	70-90%	90%+

8. ¿Hay algo que le impida a usted participar en SAT tanto como quisiera?
Explique su respuesta, si hay algo que le impida.

_____

_____

_____

9. ¿En **este mes**, ha compartido usted conocimientos o habilidades que aprendió en SAT con alguna otra persona? Si ha compartido algo, ¿con quién compartió usted? Marque las casillas correspondientes por cada categoría de conocimiento, y con quien(es) compartió sus conocimientos (si no compartió con nadie, no marque ninguna casilla):

Categoría de conocimiento	Padres	Amigos	Niños	Vecinos	Otros (¿quién?)
Por ejemplo: "Leer y escribir"	X		X		*mi abuela*
Destrezas en matemáticas					
Destrezas de leer y escribir					
Técnicas agrícolas o las de ganado					
Conocimientos de salud					
Conocimientos del medio ambiente					
Destrezas de consultar o comunicar					
Ideas morales o valores sociales					
Conocimientos del mundo social					
¿hay otra?					

10. Describa un ejemplo: ¿Qué conocimientos compartió usted? ¿Con quién? ¿Por qué?

_____

_____

_____

_____

_____

_____

_____

Continúe . . .

→

11. Piense en lo que usted hace regularmente durante la semana. ¿En promedio, **cuántas horas por semana** hace usted las siguientes actividades? Por ejemplo, si usted mira televisión una hora cada día, esto sería 7 horas por semana. Circule el número de horas que se aproximan: (Si hay alguna actividad que no hace usualmente, circule "**0**").

Actividad	Número de Horas Por Semana				
Por ejemplo: "mirar televisión"	0	1-5	(6-10)	11-20	21+
Asistir a actividades religiosas	0	1-5	6-10	11-20	21+
Hacer deportes	0	1-5	6-10	11-20	21+
Mirar televisión	0	1-5	6-10	11-20	21+
Cuidar niños	0	1-5	6-10	11-20	21+
Cultivar o criar animales para su familia	0	1-5	6-10	11-20	21+
Ayudar con tareas de la casa	0	1-5	6-10	11-20	21+
Trabajar afuera de la casa	0	1-5	6-10	11-20	21+
Asistir a las clases de SAT	0	1-5	6-10	11-20	21+
Estudiar solo(a) afuera de las clases	0	1-5	6-10	11-20	21+
Hacer practicas con su grupo de SAT	0	1-5	6-10	11-20	21+
Ayudar con proyectos para su comunidad	0	1-5	6-10	11-20	21+
Consultar con miembros de la comunidad	0	1-5	6-10	11-20	21+
Enseñar o compartir conocimientos	0	1-5	6-10	11-20	21+

12. ¿Al principio, por qué decidió usted estudiar en SAT?

_____

_____

_____

_____

13. ¿Por qué todavía sigue estudiando en SAT? ¿Cuáles son las razones principales?

_____

_____

_____

_____

SECCIÓN TRES

Esta sección le pregunta sobre su experiencia en SAT. Por favor, conteste las preguntas con la mayor veracidad posible.

14. ¿En general, cómo se siente sobre su capacidad de aprender? Marque la casilla al lado de la opción con la que usted concuerda más. [Marque sólo una casilla].

    ☐   Puedo aprender casi todo lo que quiero si estudio y trabajo bastante.

    ☐   Puedo aprender la mayoría de las cosas, pero algunas son demasiado difíciles.

    ☐   Puedo aprender un poco, pero muchas cosas son demasiado difíciles para mí.

    ☐   Siento que no puedo aprender casi nada, aunque trabaje mucho.

15. ¿En **su opinión**, qué tan importantes son los siguientes aspectos de SAT? Póngalos en el orden de importancia, con los números **1, 2, 3, 4, 5, 6, 7, 8**. [1 significa lo **más importante**, y **8** significa **lo menos importante**]. Escriba cada número solo una vez.

_____ Tener buenas notas y evaluaciones	_____ Desarrollar mis capacidades
_____ Fortalecer la unidad entre los alumnos	_____ Ayudar a mi comunidad
_____ Entender los conceptos y expresar mis ideas	_____ Ganar un título de colegio
_____ Decir o escribir las respuestas correctas	_____ Cumplir con los requisitos

16. Ahora piense en cuales de estos **su tutor(a)** le ha dicho son los aspectos más importantes de SAT. Póngalos en el orden de importancia **desde el punto de vista de su tutor**, con los números **1, 2, 3, 4, 5, 6, 7, 8**. [1 significa lo **más importante**, y **8** significa **lo menos importante**]. Escriba cada número solo una vez.

_____ Tener buenas notas y evaluaciones	_____ Desarrollar mis capacidades
_____ Fortalecer la unidad entre los alumnos	_____ Ayudar a mi comunidad
_____ Entender los conceptos y expresar mis ideas	_____ Ganar un título de colegio
_____ Decir o escribir las respuestas correctas	_____ Cumplir con los requisitos

17. Circule una las respuestas para completar cada una de las siguientes frases.

    Por ejemplo: "Nosotros nos divertimos en clase _____ *."*

       siempre   *(a menudo)*   *a veces*   *raramente*

→

a. **Nuestro(a) tutor(a) nos trata con respeto** _____.

     siempre   *a menudo*   *a veces*   *raramente*

b. **Nuestro(a) tutor(a)** _____ **grita o habla demasiado alta.**

     a menudo   *a veces*   *casi nunca*   *nunca*

c. **Nuestro(a) tutor(a)** _____ **los conceptos de matemáticas.**

     explica claramente   *explica un poco*   *no explica suficientemente*

d. **Nuestro(a) tutor(a) es paciente con nosotros** _____.

     siempre   *a menudo*   *a veces*   *raramente*

e. **Nuestro(a) tutor(a)** _____ **los conceptos de ciencias.**

     explica claramente   *explica un poco*   *no explica suficientemente*

f. **Nuestro(a) tutor(a) es dinámico(a) y activo(a)** _____.

     siempre   *a menudo*   *a veces*   *raramente*

g. **Nuestro(a) tutor(a)** _____ **los conceptos de gramática y escritura.**

     explica claramente   *explica un poco*   *no explica suficientemente*

h. **Nuestro(a) tutor(a) fomenta la participación** _____.

     siempre   *a menudo*   *a veces*   *raramente*

i. **Nuestro(a) tutor(a)** _____ **nos anima a tener buen carácter.**

     siempre   *a menudo*   *a veces*   *raramente*

j. **Nuestro(a) tutor(a)** _____ **es veraz.**

     siempre   *a menudo*   *a veces*   *raramente*

k. **Nuestro(a) tutor(a)** _____ **es cariñoso(a).**

     siempre   *a menudo*   *a veces*   *raramente*

l. **Nuestro(a) tutor(a)** _____ **nos anima a aplicar lo que aprendimos.**

     siempre   *a menudo*   *a veces*   *raramente*

18. ¿Cómo se comportan los alumnos uno con el otro? Circule una las respuestas para completar cada una de las siguientes frases:

    a. **Hay respeto entre nosotros** _____.

        siempre   *a menudo*   *a veces*   *raramente*

    b. **Hay cariño entre nosotros** _____.

        siempre   *a menudo*   *a veces*   *raramente*

    c. **Existen desacuerdos o murmuraciones entre nosotros** _____.

        siempre   *a menudo*   *a veces*   *raramente*

    d. **Participamos** _____ **en las clases, discusiones, y actividades.**

        con entusiasmo   *con un poco de interés*   *sin ganas*

    e. **¿Hay alguien que se sienta excluido(a) del grupo?** Marque: | SÍ | o | NO |

19. Describa la realidad de su experiencia en clase y explique si hay algo que a usted le gustaría mejorar. Puede mencionar las actitudes del tutor, el comportamiento de los alumnos, las actividades, el ambiente en general, o cualquier otra.

_____

_____

_____

_____

_____

_____

20. Haga una lista de las tres lecciones más importantes que usted haya aprendido en SAT. Estos pueden ser habilidades, conocimientos específicos de los textos, o cualquier otra:

    a. _____

    _____

    b. _____

    _____

    c. _____

    _____

*Gracias por pensar tan cuidadosamente en sus respuestas. En unas semanas, va a tener la oportunidad de explicar más sobre **la influencia de SAT en su vida**. ¡Piense un poco en esto!*

Cuestionario Dos

Este cuestionario le preguntará sobre la influencia de SAT en su vida.
Por favor, siga las instrucciones y conteste las preguntas cuidadosamente. ¡Gracias!

SECCIÓN UNO

1. Nombre completo y apellidos: _____

2. Comunidad en la que usted vive: _____   Curso (II o III): _____

SECCIÓN DOS

Esta sección propone una situación imaginaria. ¿Cómo respondería si usted tuviera esa elección? Lea la situación cuidadosamente y explique que escogería y porque.

3. Imagínese que usted ha terminado sus estudios universitarios exitosamente. Hay posibilidades de empleo en algunas empresas en Tegucigalpa, y sus profesores le han animado a que usted aproveche estas oportunidades.

   Hace algunos meses, usted ofreció a ayudar con un gran proyecto de su comunidad, que necesita de sus habilidades y conocimientos. Pero, si usted acepta un trabajo en Tegucigalpa estará muy ocupado(a) y podrá visitar su comunidad solamente una o dos veces al año. En este caso, no podrá cumplir con la ayuda que usted prometió a su comunidad.

   Por otro lado, si usted tiene éxito en Tegucigalpa, tendrá un salario muy bueno, y usted sabe que éste puede ayudar mucho a su familia.

   ¿Trataría usted de conseguir empleo en Tegucigalpa, sí o no? ¿Por qué?
   Explique su respuesta.

   _____
   _____
   _____
   _____
   _____
   _____
   _____
   _____
   _____

SECCIÓN TRES

4. ¿Qué tan importantes son las siguientes cosas en su vida? Márquelas con **1, 2, 3, o 4**.

> **1 = muy importante**
> **2 = importante**
> **3 = poco importante**
> **4 = sin importancia**

_____ religión   _____ ayudar con el desarrollo de su comunidad

_____ ayudar a su familia   _____ estudiar y aprender

_____ tener buenas relaciones con los demás   _____ hacerse rico(a)

_____ ganar dinero   _____ mejorar sus cualidades personales

_____ mostrar humildad   _____ ser honesto(a) o veraz

_____ ganar un título   _____ impresionar a los demás o ser popular

_____ ser generoso(a)   _____ trabajar

_____ tener poder o autoridad   _____ fortalecer la unidad de su comunidad

_____ fortalecer la unidad de su familia   _____ tener disciplina y ser responsable

5. Haga una lista de dos o tres personas que usted admira mucho. ¿Por qué las admira?

a. _____

_____

b. _____

_____

c. _____

_____

6. ¿Le gustaría terminar su carrera en SAT con Bachiller? ¿Por qué? Explique su respuesta.

_____

_____

7. Después de que usted termina con sus estudios, ¿dónde le gustaría vivir?

_____

8. ¿En qué ocupación le gustaría trabajar? ¿Por qué?

_____

9. ¿Cuáles son las otras metas importantes en su vida? _____

_____

SECCIÓN CUATRO

Algunos de los textos que usted ha leído tratan sobre **conceptos morales** y **valores sociales**. Por ejemplo, *El Poder de la Palabra*, el *Refuerzo a la Educación Primaria*, el primer texto de Descripciones *"Propiedades"*, y los textos del Servicio a la Comunidad, tienen lecturas sobre estos temas. Otros textos los demuestran con sus ejemplos y cuentos. Piense en lo que usted ha aprendido sobre morales y valores en estos textos, y conteste a las siguientes preguntas.

10. En estos textos, usted ha leído lecturas sobre diferentes **cualidades del carácter**. ¿Cómo le han afectado estas lecturas? Marque la casilla al lado de la opción con la que usted concuerda más. [Marque sólo una casilla].

    ☐　Estos temas no me interesan.

    ☐　Me interesa leerlas, pero estos temas no tienen mucha importancia en mi vida.

    ☐　Me interesa leerlas y he pensado un poco sobre mis propias acciones, pero no me he esforzado mucho en cambiar o mejorar mi carácter personal.

    ☐　Me interesa mucho leerlas y he tratado de demostrar estas cualidades en mi propio carácter y acciones, pero es difícil y a menudo las olvido.

    ☐　Me interesa mucho leerlas, y aunque a veces las olvido, pienso en estas cualidades casi cada día. He sentido un gran cambio en mi carácter.

    ¿Por qué escogió usted esta respuesta? Describa la influencia de estas lecturas en su vida.

    _____
    _____
    _____
    _____

11. Haga una lista de tres conceptos específicos de morales, valores, o cualidades personales que son muy importantes en su vida.

    a. _____
    b. _____
    c. _____

12. Escriba un poco sobre la relación entre lo que enseñan los textos de SAT sobre morales y valores sociales, y lo que usted ha aprendido en su familia, comunidad, o religión. ¿Hay diferencias entre lo que se enseña en SAT y lo que ha aprendido afuera de SAT? Explique.

    _____
    _____
    _____
    _____

13. ¿Cómo ha cambiado su opinión sobre ayudar a su comunidad desde que empezó a estudiar en SAT? Puede explicar así: ¿Antes, qué pensaba usted sobre la importancia de ayudar a los demás? ¿Ahora, qué piensa sobre ayudar a los demás? Si su opinión ha cambiado, ¿por qué?

_____

_____

_____

_____

_____

14. Desde que usted empezó a estudiar en SAT, ¿han cambiado **sus relaciones** con sus **amigos** y **compañeros** de clase? Si ha cambiado, explique cómo y por qué.

_____

_____

_____

15. Desde que empezó en SAT, ¿han cambiado sus relaciones con su **familia**? ¿Cómo y por que?

_____

_____

_____

16. Desde que empezó en SAT, ¿han cambiado sus relaciones con sus **vecinos** o con otros **miembros de su comunidad**? Explique cómo y por qué.

_____

_____

_____

17. Como usted sabe, muchas comunidades tienen dificultades que afectan a la gente que viven dentro de ellas. ¿Está ayudando con algún problema en su comunidad? ¿Cuál problema? ¿Por qué ayuda? ¿Cómo está ayudando?

_____

_____

_____

18. ¿Hay otra influencia que SAT haya tenido en su vida? Explique.

_____

_____

_____

_____

SECCIÓN CINCO

19. ¿En general, qué cosas le gustan más del SAT?

a. _____

_____

b. _____

_____

c. _____

_____

20. ¿Hay cosas o aspectos de SAT que le gustarían cambiar o mejorar?

a. _____

_____

b. _____

_____

c. _____

_____

¿Tiene algún comentario adicional que le gustaría hacer? Escríbalo aquí.

Gracias por pensar tan cuidadosamente en sus respuestas. Sus comentarios les ayudarán a muchas personas a saber más sobre la educación que usted recibe.

Centro Básico Encuesta

Este cuestionario le preguntará sobre usted y su educación en el Centro Básico.
Sus respuestas van a tener mucha importancia, ya que aumentarán nuestro entendimiento sobre
la influencia de su educación en su vida. Por favor, siga las instrucciones y conteste las
preguntas cuidadosamente. ¡Gracias!

SECCIÓN UNO

1. Escriba su nombre completo y apellidos: _____

2. Fecha de nacimiento: __(fecha)__   (mes) _____   (año) _____

3. Sexo (por favor, marque): | M | | F |

4. ¿En qué comunidad vive usted?: _____

5. ¿En qué Centro Básico asiste usted?: _____

6. ¿En qué nivel del Ciclo Común está ahora? _____

7. ¿Tiene usted una religión? Circule: **No**   o   **Sí**   (¿Cuál? _____)

SECCIÓN DOS

Esta sección propone una situación imaginaria. ¿Cómo respondería si usted tuviera esa elección? Lea la situación cuidadosamente y explique que escogería y porque.

8. Imagínese que usted ha terminado sus estudios universitarios exitosamente. Hay posibilidades de empleo en algunas empresas en Tegucigalpa, y sus profesores le han animado a que usted aproveche estas oportunidades. Pero usted recuerde que hace algunos meses, usted ofreció a ayudar con un gran proyecto de su comunidad, que necesita de sus habilidades y conocimientos. Usted sabe, si tiene un trabajo en Tegucigalpa estará muy ocupado(a) y podrá visitar su comunidad solamente una o dos veces al año. En este caso, no podrá cumplir con la ayuda que usted prometió a su comunidad. Por otro lado, si usted tiene éxito en Tegucigalpa, tendrá un salario muy bueno, y usted sabe que éste puede ayudar mucho a su familia. ¿Trataría usted de conseguir empleo en Tegucigalpa, sí o no? ¿Por qué? Explique su respuesta.

_____

_____

_____

_____

SECCIÓN TRES

Esta sección le pregunta sobre su experiencia en el Centro Básico y sus planes para el futuro. Por favor, conteste las preguntas con la mayor veracidad posible.

9. Marque con un círculo la frase más apropiada para completar las siguientes oraciones.

> *Por ejemplo:* "Nosotros nos divertimos en clase _____."
>
> siempre   (a menudo)   a veces   raramente

a. **Nuestros maestros son pacientes con nosotros** _____.

siempre   a menudo   a veces   raramente

b. **Nuestros maestros** _____ **gritan o hablan demasiado alta.**

a menudo   a veces   casi nunca   nunca

c. **Nuestros maestros fomentan la participación** _____.

siempre   a menudo   a veces   raramente

d. **Nuestros maestros** _____ **nos animan a tener buen carácter.**

siempre   a menudo   a veces   raramente

e. **Nuestros maestros** _____ **son honestos(as).**

siempre   a menudo   a veces   raramente

10. ¿Cómo se comportan los alumnos uno con el otro? Marque con un círculo la frase más apropiada para completar cada una de las siguientes oraciones.:

a. **Nos respetamos** _____.

siempre   a menudo   a veces   raramente

b. **Nos tratamos con amabilidad** _____.

siempre   a menudo   a veces   raramente

c. **Existen desacuerdos o murmuraciones entre nosotros** _____.

siempre   a menudo   a veces   raramente

d. **Participamos** _____ **en las clases, discusiones, y actividades.**

con entusiasmo   con un poco de interés   sin ganas

11. ¿En general, cómo se siente sobre su capacidad de aprender? Marque la casilla al lado de la opción con la que usted concuerda más. [Marque sólo una casilla].

☐ **Puedo aprender casi todo lo que quiero si estudio y trabajo bastante.**

☐ **Puedo aprender la mayoría de las cosas, pero algunas son demasiado difíciles.**

☐ **Puedo aprender un poco, pero muchas cosas son demasiado difíciles para mí.**

☐ **Siento que no puedo aprender casi nada, aunque trabaje mucho.**

12. ¿En **su opinión**, qué tan importantes son los siguientes aspectos de su educación? Ordénelos en el orden de importancia, con los números **1, 2, 3, 4, 5, 6, 7, 8**. [1 significa **lo más importante**, y 8 significa **lo menos importante**]. Escriba cada número solo una vez.

_____ Tener buenas notas y evaluaciones   _____ Desarrollar mis capacidades

_____ Tener buenas relaciones entre alumnos   _____ Ayudar a mi comunidad

_____ Entender los conceptos y expresar mis ideas   _____ Ganar un título de colegio

_____ Decir o escribir las respuestas correctas   _____ Cumplir con los requisitos

13. Ahora piense en cuales de estos **sus maestros** le ha dicho son los aspectos más importantes de su educación. Ordénelos en el orden de importancia **desde el punto de vista de sus maestros**, con los números **1, 2, 3, 4, 5, 6, 7, 8**. [1 significa **lo más importante**, y 8 significa **lo menos importante**]. Escriba cada número solo una vez.

_____ Tener buenas notas y evaluaciones   _____ Desarrollar mis capacidades

_____ Tener buenas relaciones entre los alumnos   _____ Ayudar a mi comunidad

_____ Entender los conceptos y expresar mis ideas   _____ Ganar un título de colegio

_____ Decir o escribir las respuestas correctas   _____ Cumplir con los requisitos

14. En **este mes**, ha compartido usted conocimientos o habilidades que aprendió en su Centro Básico con alguna otra persona? ¿Cuáles conocimientos ha enseñado, y con quién? Marque las casillas en la tabla (si no compartió con nadie, no marque ninguna casilla):

Categoría de conocimiento	Padres	Amigos	Niños	Vecinos	Otros (¿quién?)
Por ejemplo: "Leer y escribir"	✕		✕		*mi abuela*
Destrezas en matemáticas					
Destrezas de leer y escribir					
Técnicas agrícolas o las de ganado					
Conocimientos de salud					
Conocimientos del medio ambiente					
Ideas morales o valores sociales					

SECCIÓN CINCO

15. ¿Qué tan importantes son las siguientes cosas en su vida? Marque cada uno con **1, 2, 3, o 4.**
    Puede usar cada número varias veces para escribir un número de importancia para cada cosa.

> **1 = muy importante**
> **2 = importante**
> **3 = poco importante**
> **4 = sin importancia**

_____ religión

_____ ayudar a su familia

_____ tener buenas relaciones con los demás

_____ ganar dinero

_____ mostrar humildad

_____ ganar un título

_____ ser generoso(a)

_____ tener poder o autoridad

_____ fortalecer la unidad de su familia

_____ ayudar con el desarrollo de su comunidad

_____ estudiar y aprender

_____ hacerse rico(a)

_____ mejorar sus cualidades personales

_____ ser honesto(a) o veraz

_____ impresionar a los demás o ser popular

_____ trabajar

_____ fortalecer la unidad de su comunidad

_____ tener disciplina y ser responsable

16. Haga una lista de dos o tres personas que usted admira mucho. ¿Por qué las admira?

a. _____

_____

b. _____

_____

c. _____

_____

17. Después de que usted termina con sus estudios, ¿dónde le gustaría vivir?

_____

18. ¿En qué ocupación le gustaría trabajar? ¿Por qué?

_____

_____

19. ¿Cuáles son las otras metas importantes en su vida? _____

_____

_____

SECCIÓN SEIS

Esta sección pregunta sobre la influencia de su educación en algunos aspectos de su vida. Por favor, lea las preguntas detenidamente y escriba sus respuestas con claridad y detalle.

En cada año del ciclo común, sus libros de Educación Cívica tienen lecciones sobre **valores morales y sociales**. En general, estas lecciones tratan sobre cualidades del carácter, relaciones entre la familia, y relaciones entre la sociedad – como uno debe comportarse con los demás. Piense en lo que usted ha aprendido sobre morales y valores en estos textos, y conteste a las siguientes preguntas.

21. ¿Qué piensa usted sobre estas lecciones? ¿Hay un cambio en su comportamiento o en su carácter personal, como resultado de estas lecturas? Marque la casilla al lado de la opción con la que usted concuerda más. [Marque sólo una casilla].

   ☐ No recuerdo estas lecciones.

   ☐ Recuerdo las lecciones un poco, pero estos temas no me interesan.

   ☐ Me interesa un poco leerlas, pero estos temas no tienen mucha importancia en mi vida.

   ☐ Me interesa leerlas y he pensado un poco sobre mis propias acciones, pero no me he esforzado mucho en cambiar o mejorar mi carácter personal.

   ☐ Me interesa mucho leerlas y he tratado de demostrar estas cualidades en mi propio carácter y acciones, pero es difícil y a menudo las olvido.

   ☐ Me interesa mucho leerlas, y aunque a veces las olvido, pienso en estas cualidades casi cada día. He sentido un gran cambio en mi carácter.

¿Por qué escogió usted esta respuesta? Describa sus pensamientos sobre estas lecciones. Si ellos han tenido alguna influencia en su vida, explica qué cambió en su vida y por qué.

_____

_____

_____

_____

22. Como resultado de lo que usted ha aprendido en el Ciclo Común, ¿han cambiado la calidad **de sus relaciones** con sus **amigos** y **compañeros de clase**? Escriba "**sí**" o "**no**" y si algo ha cambiado, explique cuál aspecto de sus relaciones cambió y por qué.

_____

_____

_____

_____

23. Como resultado de lo que usted ha aprendido en el Ciclo Común, ¿han cambiado sus relaciones con su **familia**? Si algo ha cambiado, explique qué cambió y por que.

_____

_____

_____

_____

24. Como resultado de lo que usted ha aprendido en el Ciclo Común, ¿han cambiado sus relaciones con sus **vecinos** o con otros **miembros de su comunidad**? Explique.

_____

_____

_____

_____

25. ¿Ha cambiado su opinión sobre ayudar a los demás desde que usted ingresó en Ciclo Común, **sí o no**? Si su opinión ha cambiado, explique cómo y por qué.

_____

_____

_____

_____

26. ¿Está actualmente ayudando con algún problema en su comunidad? ¿Cuál problema? ¿Por qué ayuda? ¿Cómo está ayudando?

_____

_____

_____

_____

¿Tiene algún comentario adicional? Puede escribirlo aquí.

Gracias por pensar tan cuidadosamente en sus respuestas. Sus comentarios les ayudarán a muchas personas a saber más sobre la educación que usted recibe.

The following questions were included in each of the interviews with SAT and CB students.

- Permission to tape-record

- Name

- Why did you decide to study in SAT?

    - How much did you know about the program before you began?

- Let's look at your survey a little. Do you remember this question (about changes in personal character)? [Give time to review question] Can you explain to me why you chose this response?

- We're going to take a look at some of your textbooks. Can you look through this one [*Drawing on the Power of the Word*] and let me know if there is anything that you remember from this book, as important or really catching your attention? [For each passage quoted directly, ask the student what the words/ideas means to him or her and why they seemed important].

    - Process repeated for *Reinforcement of Primary Education*, *Service to the Community* and *Descriptions: Properties*

- Now we're going to look at your survey again. Let's begin with this one – have you noticed any changes in your relationships with your friends or classmates as a result of your studies?

    - Why do you think this change took place?

- Have you seen any changes within your family?

    - Why do you think this change took place?

- What about with your neighbors or other members of your community?

    - Why do you think this change took place?

- Let's talk about this question – before you entered SAT, what was your opinion about helping your community? What do you think now? Has anything changed? Why?

- Do you remember this question about the job in Tegucigalpa? Take a few minutes to read over the situation, and then you can explain to me a little about why you would make the choice that you wrote down.

- My last question is about you sharing what you have learned with others. Can you give me examples of each of the instances you marked in this chart?

- Is there anything else you would like to explain to me about your experience in SAT?

Gender Balance: In both groups, there were more female students than male. The ratio among the sample of CB students was 58% female, 42% male, while the distribution in SAT was a little closer to equal, although still with a higher percentage of women than men: 53% female to 47% male. Social psychological studies have shown a moderate sex difference in prosocial attitudes, primarily indicating that girls appear more empathic and exhibit more prosocial tendencies than boys, when using self-report measures.[1] If that predisposition applies to this study, the bias would be in favor of showing more prosocial behavior among CB students, where the male/female distribution is more unbalanced.

Age Distribution: The second important characteristic to address is the age distribution of each sample. As part of its general philosophy, SAT encourages people at all stages of life to continue their education beyond primary school. This openness was reflected in the slightly broader age distribution in SAT, with about 6% of the SAT students above 25 years old (the age of the oldest CB student). In CB, 52% of the students are 13-15 years old, compared to 43% of the SAT students. Overall, the mean age of CB students is 15, while it is 16 for SAT students. Because the process of maturation itself has a moderate level of correlation with prosocial behavior,[2] it is important to recognize that this age difference, though not extreme, could have some impact on results.

Religiosity: In their level of religiosity, the two groups also differ slightly from each other, with 72% of SAT students reporting that they practice an organized religion, compared to 77% of CB students. This difference is reflected in a later question on the survey, showing more SAT students rating religion as only "slightly important" or "not at all important" in their lives (16% of SAT students, vs. 6% of CB students). While the relationship of religiosity to prosocial behavior is not clear, it is possible that students' answers are in some way related to importance they place on religious observances.

Significance: Each of the above factors – sex, age, and religiosity – was tested for correlations and trends linking them to different student responses presented in the findings chapter. None of the relationships were significant; the highest showed only a 20% correlation between age and the students' response.

Prior Disposition: Finally, there is the important question of how students initially chose their program of study – if, for example, many chose SAT because they were already interested in learning how to contribute to the development of their communities, then any differences in social responsibility between the student populations might be due to prior disposition, rather than the educational experience itself. Because of this possibility, I included questions in the SAT surveys and interviews designed to gage how much the students knew about the SAT program before they decided to join, and what the main factors were in their decision. While a few students did mention that they had heard something about what the program taught and that they were particularly interested in the aspect of service to the community, the vast majority reported that they knew very little about the program before deciding to join it.

Because SAT has not existed for many years in this part of Honduras, it is likely that many of the students participating in the study were among the first youth from their community who were able to continue on to secondary school through SAT. Indeed, it was this simple factor of access that seems to have played the most important role in students'

decisions to study in SAT. Before SAT was established in these communities, any student who wanted to continue studying had to travel each day to a secondary school in a larger population center. Most of the SAT students explained that before their SAT group was formed, they had been unable to continue studying because of the costs of travel, both in terms of time taken away from contributing to the family's work, and in terms of the money they would have needed for bus fares. For the majority of students studying under SAT, therefore, this program represented their only opportunity to continue their studies past primary school.

The surveys also indicate that roughly 50% of CB students travel from other communities in order to study in the Centro Básico.[3] This high number of CB students who travel outside of their own community in order to attend secondary school may indicate that the families of CB students as a whole have access to greater resources than their SAT counterparts. Due to the student-focused nature of this study, however, it was not possible to measure the economic circumstances of the families. The significance of students' economic circumstances, therefore, will have to be determined in future studies.

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[1] Grusec, Davidov, and Lundell. "Prosocial and Helping Behavior," in the *Blackwell Handbook of Childhood Social Development*. Smith, P. and Hart, C., Eds. p. 465-6.

[2] Grusec, Davidov, and Lundell, 465.

[3] Six students (7% of the sample) explicitly chose to attend a Centro Básico outside their own community, rather than join the new SAT group that was established within their community. The remaining 43% of students who travel seem to live in neighboring communities without their own secondary schools (neither SAT nor CB).

APPENDIX E: SUMMARY GRAPHS OF QUESTIONS ABOUT PERSONAL IMPORTANCE

This graph shows all of the items included on the question about personal importance, comparing the percentage of SAT and CB students who rated each item as "very important." This graph demonstrates the similarities and differences between groups on each question; starred questions are those that were explored in greater detail in Chapter IV.

Percentage of SAT and CB students who marked the following question items as "very important"
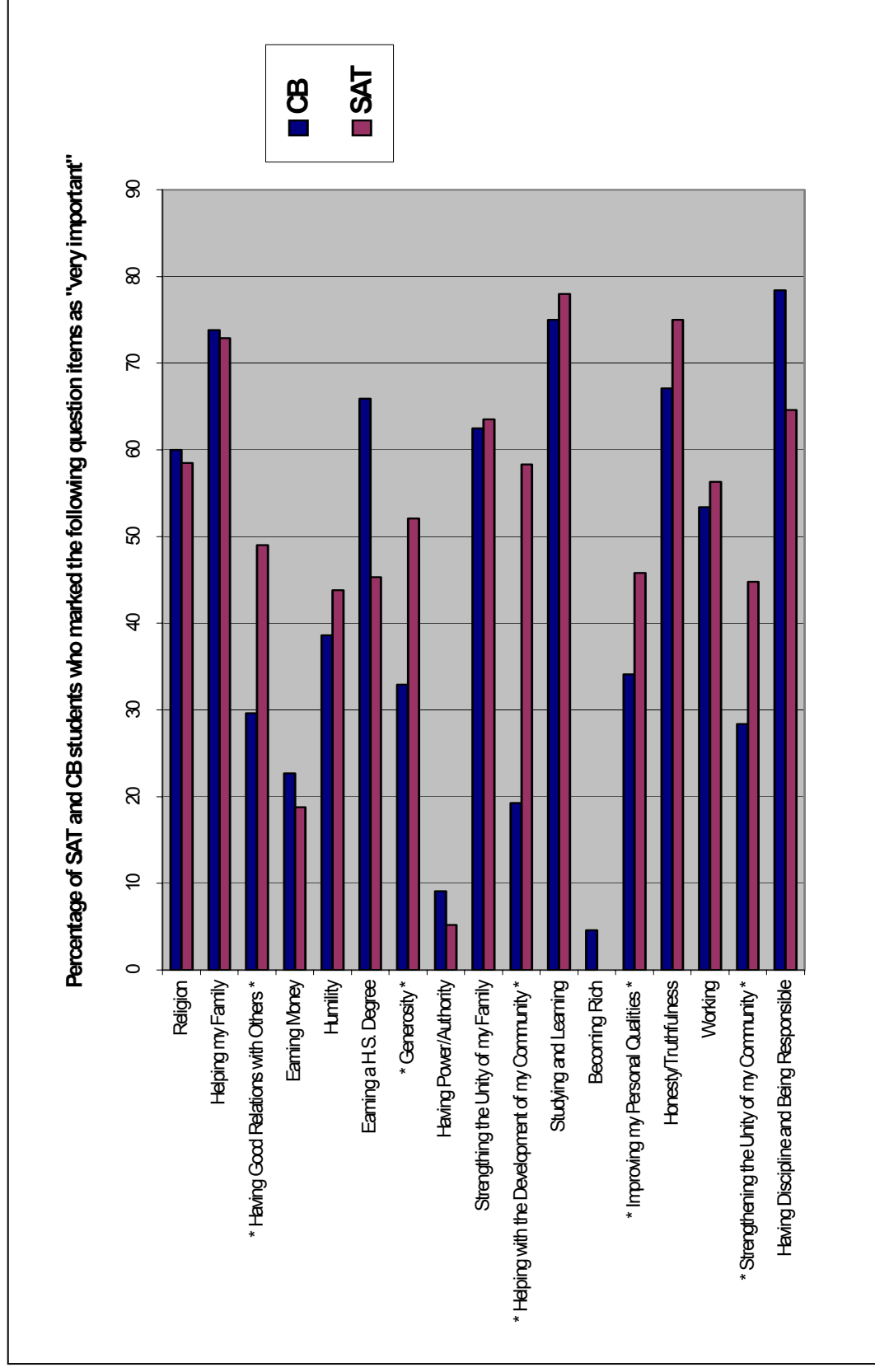
In an effort to determine, from the students' own perspective, which of the many positive personal qualities they would independently place most emphasis on, I asked the SAT students to *"make a list of three specific concepts of morals, values, or personal qualities that are very important in your life."*

While many of the items they wrote were already included in the survey questions, some were also new. By far the greatest in frequency was *honesty* or *truthfulness*, with 56% of the SAT students including this quality on their list. Second came responsibility (30%), with respectfulness (22%) and unity (21%) close behind. Also important were friendliness (18%), service or collaboration (13.5%), while loving others, humility, and justice, were all mentioned by 9% of the SAT respondents. Appearing with slightly less frequency (from 2 to 7 times) were: honor, courtesy, being active or enthusiastic, generosity, trustworthiness, affection, hard work, patience, sacrifice, discipline, and spirituality. The graph below shows the relative frequency for the nine qualities mentioned most often.

By identifying the qualities that seem most important to SAT students, this graph may provide useful information for later research efforts.

Percentage of SAT Students Listing the Following Values or Personal Qualities as Very Important in their Life, on an Open-Ended Question

Categories: Honesty/Truthfulne, Responsibilit, Respectfulnes, Unity, Friendlines, Service/Collaborati, Loving other, Humility, Impartiality/Justic

Y-axis: Percentage of Students Listing This Quality (0% to 60%)
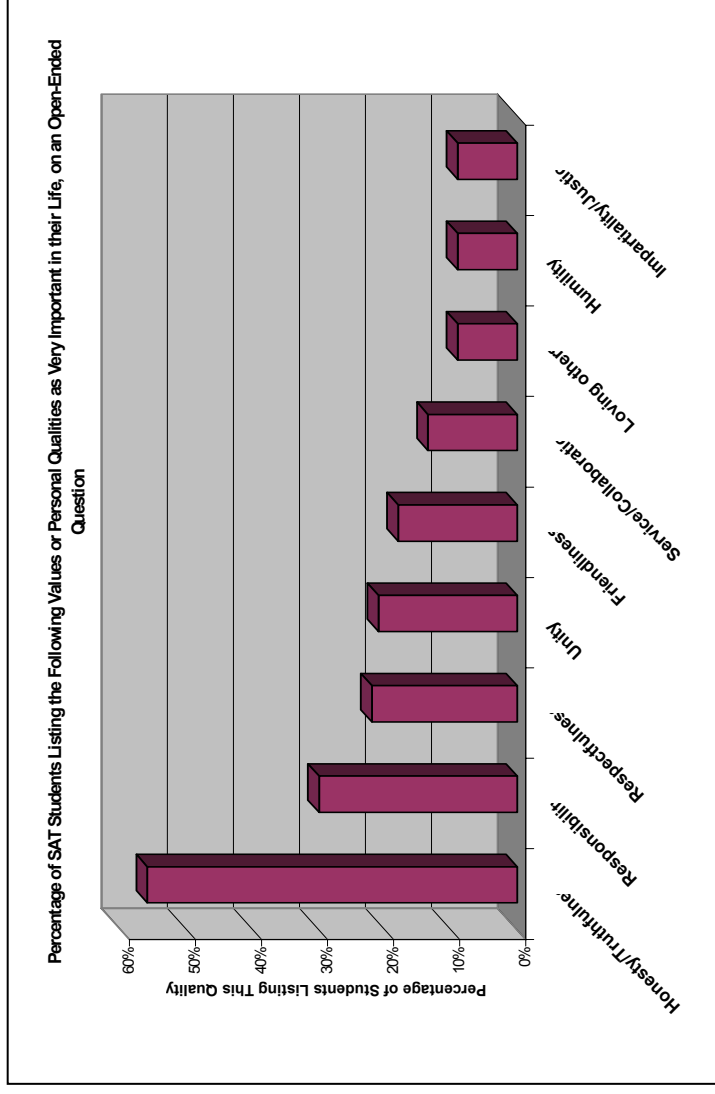
Example One: Initial Round of Coding

This appendix is included as an illustration of the process by which the open-ended answers of SAT students were coded. Based on the coding scheme introduced in Chapter IV, each student answer was preliminarily assigned to a coded category:

Changes: Neighbors *excerpted from page 4 of coding sheets*

Survey #	Assigned Code	Student's Written Answer
75	5	No ha cambiado nada.
76	1	Si, antes no me gustaba visitar a mis vecinos, pero ahora si por que hemos conversado mucho acerca de los aspectos morales y nos hemos entendido mejor.
77	2	Si, por que antes no estaba mucho con ellos. Dios me ilumino el camino.
78	4	No ha cambiado nada, La relacion con mis vecinos sigue igual y nos mantenemos unidos con todos los miembros de la comunidad.
79	1	Si, con los vecinos soy muy objetivo en las conversaciones, puedo ofrecer mi ayuda con mucho interes para apoyarlos.
80	6	Bueno, siempre tengo algunos enemigos en mi comunidad, pero no es por que yo quiero tenerlos, sino por que ellos no quieren entender mis explicaciones, pero en verdad que quisiera que cambiaran.
81	4	No, yo siempre soy igual con ellos los respeto como siempre lo he hecho.
82	3	Si he cambiado, por que tal vez ellos no tuvieron la oportunidad de estudiar.
83	4	No, por que mis vecinos son los mismos y nos llevamos bien.
84	1	Si ahora la relacion con mis vecinos y con los demas miembros de mi comunidad es mas continua. Mis vecino me preguntan cosas que son importantes y yo se las contesto.
85	5	No.
86	1	Si he cambiado mi relacion con mis amigos y vecinos he aprendido a ser responsible con mis deberes.
87	4	No ha cambiado en ninguna forma, estamos mas unidos y asi trabajamos en los arreglos de la comunidad.
88	2	Si ha cambiado, por que uno como estudiante tiene que ser educado y amable.
102	2	Si tal ves lo toman mas en cuenta la comunidad y les es mas util para servir.
103	6	Poco ha cambiado por que siempre nos molestamos como antes y tenemos la misma relacion de siempre.
104	1	Si han cambiado mis relaciones con vecinos y miembros de la comunidad, me he dado cuenta por mi mismo en el SAT, por que es bueno vivir tranquilo.
105	2	Si ha cambiado por que las he orientado muchas veces.
106	4	Siempre he tratado a mis vecinos con respeto, por que siempre nos hemos llevado bien y cuando alguien necesita de mi ayuda, con tal de que este a mi alcance con mucho gusto.
107	4	No he cambiado nada con mis vecino, siempre soy lo mismo como era antes que nos hemos llevado muy bien en nuestro vivir.

Example Two: Checking for Consistency within Categories

After the initial assignment of codes, answers were re-sorted by category, in order to check for internal consistency. Through this process, any answers that were originally mis-coded could be reassigned to the more appropriate category, thus ensuring accuracy of later quantitative measurement.

Changes: Neighbors, by Category *excerpted from category 1*

Survey #	Assigned Code	Student's Written Answer
76	1	Si, antes no me gustaba visitar a mis vecinos, pero ahora si por que hemos conversado mucho acerca de los aspectos morales y nos hemos entendido mejor.
79	1	Si, con los vecinos soy muy objetivo en las conversaciones, puedo ofrecer mi ayuda con mucho interes para apoyarlos.
84	1	Si ahora la relacion con mis vecinos y con los demas miembros de mi comunidad es mas continua. Mis vecino me preguntan cosas que son importantes y yo se las contesto.
86	1	Si he cambiado mi relacion con mis amigos y vecinos he aprendido a ser responsible con mis deberes.
104	1	Si han cambiado mis relaciones con vecinos y miembros de la comunidad, me he dado cuenta por mi mismo en el SAT, por que es bueno vivir tranquilo.
122	1	Bueno si, ser mas social, mas comunicativa y servicial por que es muy bonito tener buenas relaciones en todos los aspectos.

Changes: Neighbors, by Category *excerpted from category 2*

Survey #	Assigned Code	Student's Written Answer
57	2	Si, porque con los vecinos ahora nos llevamos super mejor que antes y tambien con otros miembros de la comunidad con nosotros.
61	2	Si ha cambaiado algo, como el respetar a los vecinos.
70	2	Creo que si han cambiado algunas cosas con mis vecinos primero no me gustaba hacerle favores pero me hicieron saber que estaba.
77	2	Si, por que antes no estaba mucho con ellos. Dios me ilumino el camino.
88	2	Si ha cambiado, por que uno como estudiante tiene que ser educado y amable.
102	2	Si tal ves lo toman mas en cuenta la comunidad y les es mas util para servir.
105	2	Si ha cambiado por que las he orientado muchas veces.
123	2	Si ahora hay mas comunicacion entre nosotros.

Changes: Neighbors, by Category *excerpted from category 3*

Survey #	Assigned Code	Student's Written Answer
9	3	Si por que he aprendido mucho, han cambiado mis realciones con mis vecinos.
15	3	Si por que he aprendido mucho.
74	3	He cambiado las relaciones con mis vecinos, tambien con otros miembros de mi comunidad.
82	3	Si he cambiado, por que tal vez ellos no tuvieron la oportunidad de estudiar.
138	3	Si ha cambiado, por que antes yo no pensaba lo que pienso ahora.
205	3	Si han cambiado las relaciones con los vecinos y demas miembros de la comunidad.

Changes: Neighbors, by Category *excerpted from category 4*

Survey #	Assigned Code	Student's Written Answer
106	4	Siempre he tratado a mis vecinos con respeto, por que siempre nos hemos llevado bien y cuando alguien necesita de mi ayuda, con tal de que este a mi alcance con mucho gusto.
107	4	No he cambiado nada con mis vecino, siempre soy lo mismo como era antes que nos hemos llevado muy bien en nuestro vivir.
114	4	No, siempre me la he llevado bien con todos.
133	4	Mi relacion con mis vecinos no ha cambiado siempre se ha mantenido estable.

Changes: Neighbors, by Category *excerpted from category 5*

Survey #	Assigned Code	Student's Written Answer
68	5	No han cambiado con ninguna persona de mi comunidad.
69	5	No han cambiado mis relaciones con mis vecinos y miembros de mi comunidad.
75	5	No ha cambiado nada.
85	5	No.
108	5	No he cambiado mi realcion con mis vecinos, siempre soy la misma con ellos.
111	5	No ha cambiado
115	5	No ha cambiado por que siempre son las mismas personas.

Changes: Neighbors, by Category *excerpted from category 6*

Survey #	Assigned Code	Student's Written Answer
80	**6**	Bueno, siempre tengo algunos enemigos en mi comunidad, pero no es por que yo quiero tenerlos, sino por que ellos no quieren entender mis explicaciones, pero en verdad que quisiera que cambiaran.
103	**6**	Poco ha cambiado por que siempre nos molestamos como antes y tenemos la misma relacion de siempre.
189	**6**	Bueno no les podria decir porque nos visito a nadie de no ser mi familia. No me gusta salir solo de colegio a casa.

Changes: Neighbors, by Category *excerpted from category 7*

Survey #	Assigned Code	Student's Written Answer
131	**7**	Con algunas personas que vivimos en lamisma comunidad si, por que ellos o ellas me dicen que este colegio no sirve por que no ensena nada, pero dicutimos porque yo les digo que es bueno y que se aprende bastante, pero sin embargo insisten.
153	**7**	Si porque ya no los visito seguido por el estudio como antes los visitada mas.
154	**7**	Si han cambiado porque ya no es los mismo de antes porque antes conversabamos bastantes en union todos.
203	**7**	Solo cambian las relaciones que compartiamos en algunos momentos de visitas que en este tiempo no compartimos esos momentos por el tiempo ocupado en mis clases.

These tables illustrate, in greater detail, the types of positive changes students described in their open-ended survey questions. Next to each general category of change, I have included the raw number of students who wrote about this type of improvement. Many of the same types of changes could be found in both CB and SAT students' answers, although often with different frequencies; highlighted answers are unique to that group.

CB – changes with Friends (count of answers out of 48 that described positive changes) *Highlighted categories are unique to CB students.*	SAT – changes with Friends (count of answers out of 70 that described positive changes) *Highlighted categories are unique to SAT students.*
▪ More respectful (7) ▪ Friendlier (5) ▪ Better behavior (3) ▪ Happier/have more fun together (3) ▪ More cooperation (3) ▪ Better communication (2) ▪ Better quality friendships (2) ▪ Less egotistical/more humble (2) ▪ More friends (2) ▪ More honest/sincere (2) ▪ More self-confident (2) ▪ Fewer disagreements/less fighting (1) ▪ Greater mutual trust (1) ▪ More caring/affectionate/loving (1) ▪ More responsible (1) ▪ More solidarity/unity (1)	▪ More solidarity/unity (16) ▪ More respectful (12) ▪ Better behavior (10) ▪ More oriented toward helping others (10) ▪ Friendlier (6) ▪ Better communication (5) ▪ More caring/affectionate/loving (5) ▪ Happier/have more fun together (4) ▪ Greater mutual trust (3) ▪ More cooperation (3) ▪ More self-confident (3) ▪ Better quality friendships (2) ▪ Closer to each other (2) ▪ More friends (2) ▪ Fewer disagreements/less fighting (1) ▪ Greater patience (1) ▪ More generous (1) ▪ More responsible (1)

CB – changes with Family (count of answers out of 49 that described positive changes) *Highlighted categories are unique to CB students.*	SAT – changes with Family (count of answers out of 70 that described positive changes) *Highlighted categories are unique to SAT students.*
▪ More respectful (11) ▪ Better communication (7) ▪ More caring / affectionate / loving (5) ▪ More responsible (4) ▪ Teaching / telling family more about what learned in school (4) ▪ Fewer disagreements / less fighting (3) ▪ More solidarity / unity (3) ▪ Greater mutual trust (2) ▪ We understand each other better (2) ▪ More courteous / polite (2) ▪ More obedient (2) ▪ More honest / sincere (2) ▪ Closer to each other (1) ▪ Greater patience (1) ▪ Happier or have more fun together (1) ▪ More oriented towards helping others (1)	▪ Teaching / telling family more about what learned in school (18) ▪ More solidarity / unity (16) ▪ Better communication (14) ▪ More oriented towards helping others (10) ▪ More respectful (10) ▪ More caring / affectionate / loving (6) ▪ More obedient (5) ▪ Better behavior (4) ▪ Fewer disagreements / less fighting (3) ▪ We understand each other better (3) ▪ More courteous / polite (3) ▪ Trying to be a positive example (3) ▪ More responsible (2) ▪ More self-confident (2) ▪ Greater mutual trust (1) ▪ More honest / sincere (1) ▪ Less selfish or egotistical / more humble (1) ▪ More encouragement (1) ▪ More generous (1)

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CB – changes with Neighbors *(count of answers out of 37 that described positive changes)* <mark>*Highlighted categories are unique to CB students.*</mark>	SAT – changes with Neighbors *(count of answers out of 63 that described positive changes)* <mark>*Highlighted categories are unique to SAT students.*</mark>
▪ More respectful (9) ▪ More oriented towards helping others (8) ▪ Friendlier (6) ▪ Better communication (5) ▪ I value others more, everyone is equal (3) ▪ More caring, loving (3) ▪ Better behavior (2) ▪ Fewer disagreements / less fighting (2) ▪ More solidarity, unity (2) ▪ More honest, sincere (2) ▪ More courteous, polite (1) ▪ Teaching, telling them more about what I have learned in school (1) ▪ We understand each other better (1) ▪ <mark>More responsible (1)</mark>	▪ More oriented towards helping others (21) ▪ More solidarity, unity (15) ▪ Better communication (14) ▪ Teaching, telling them more about what I have learned in school (13) ▪ More respectful (6) ▪ Friendlier (5) ▪ <mark>More cooperation, share more (4)</mark> ▪ Fewer disagreements / less fighting (3) ▪ More courteous, polite (3) ▪ <mark>More self-confident with them (3)</mark> ▪ More caring, loving (3) ▪ <mark>Greater mutual trust (2)</mark> ▪ Better behavior (2) ▪ <mark>Less jealousy / envy (1)</mark> ▪ I value others more, everyone is equal (1) ▪ <mark>Closer to each other (1)</mark> ▪ More honest, sincere (1) ▪ We understand each other better (1) ▪ Trying to be a positive example (1)

CB – changes in opinion about Community *(count of answers out of 29 that described positive changes)* <mark>*Highlighted categories are unique to CB students.*</mark>	SAT – changes in opinion about Community *(count of answers out of 74 that described positive changes)* <mark>*Highlighted categories are unique to SAT students.*</mark>
▪ I feel good about myself when I help others (3) ▪ I help so that our community can advance (3) ▪ I help because I learned we should be united (2) ▪ <mark>If you help others, they will help you (2)</mark> ▪ Helping with material *and* spiritual aspects (1) ▪ I didn't *like* to help before, now I do (1) ▪ I help so that our country can advance (1) ▪ There are specific problems to solve (1) ** Note that the questions posed to each group of students were not identical, and that the differences in wording may have assisted SAT students in providing more detailed answers. **	▪ <mark>I didn't think it was *important* to help others before, now I do (28)</mark> ▪ <mark>I have more skills & knowledge to help now (15)</mark> ▪ I help so that our community can advance (13) ▪ <mark>I didn't *know* I could help before, now I do (13)</mark> ▪ I help because I learned we should be united (11) ▪ <mark>I used to think only about helping myself (8)</mark> ▪ <mark>I used to think only about helping my family (5)</mark> ▪ <mark>Mentions helping others as God's will (4)</mark> ▪ <mark>I learned to value others, everyone is equal (3)</mark> ▪ <mark>I have more love for others/the community (3)</mark> ▪ There are specific problems we need to solve (3) ▪ <mark>I used to think one needed money to help (3)</mark> ▪ <mark>Helping others develops our minds/understanding (2)</mark> ▪ I realized that I study in order to teach others (2) ▪ <mark>I realized that I can start helping *now*, I don't have to wait, we should take initiative (2)</mark> ▪ <mark>I am more respectful (2)</mark> ▪ I feel good about myself when I help others (2) ▪ <mark>I am more responsible (1)</mark> ▪ Helping with material *and* spiritual aspects (1) ▪ <mark>I have a greater desire to help others (1)</mark> ▪ I didn't *like* to help before, now I do (1) ▪ I help so that our country can advance (1) ▪ <mark>I learned that *I* can help, that it's not only the responsibility of others (1)</mark>

This appendix describes in greater detail the four additional aspects of SAT that appeared to assist students in developing a sense of social responsibility.

Purpose and Direction

While the concept of unity may represent an overarching conceptual framework that SAT students draw upon, there appears to be another strong theme running throughout students' experience in the program: an underlying discourse of purpose and direction that places education within the context of a continuous process of advancement.

As I described in the Methodology chapter, part of my interviews with students involved an open invitation for them to tell me about anything that had caught their attention in a few of SAT's texts that seemed most closely connected to social responsibility. When I asked students to talk to me about what they remembered from the book *Drawing on the Power of the Word*, one of the first quotations many of them mentioned was: *"Let each morn be better than its eve and each morrow richer than its yesterday."*[1] Although this was the first quotation they studied when they entered SAT, over a year and a half earlier, many recited it from memory.

Although not as easy to distinguish as a specific word like "unity" or "solidarity," the prominence of this quotation in many students' minds illustrates a kind of cultural expectation of positive change that seemed to have developed among SAT students, and permeated the perspective many of them had on the progressive nature of their own learning and development.

Progress in the Context of Learning: For many students, an orientation towards advancement was a way of thinking about their studies and the purpose of learning. Throughout their written answers, students used the phrases "*superarme*," and "*salir adelante*" in the context of moving forward, striving to surpass themselves. Sandra Delores spoke to me about this idea, explaining: "…if today we did it all right, then tomorrow we need to surpass that, to be much better than before." At the beginning of her interview, she talked to me about what drew her to SAT in the first place, after almost thirteen years away from school (she is now 24 years old). "… a person's age doesn't matter… it is not about [the fact that] you have stayed in the house [for so many years], it is about your desire to surpass, to excel… If you have capacity, if you have the desire, well then, you can!"

In Aguacate Línea, Armando read to me "Let each morn be better than its eve and each morrow richer than its yesterday." He continued, "This means, that what I learned will serve me for the future. Already today, we learn for tomorrow. And when tomorrow comes, we will need that knowledge." Nelson Castillo found a similar concept in one of the poems they studied, reading: "Not enjoyment, and not sorrow, / Is our destined end or way; / But to act, that each tomorrow / Finds us farther than today." He continued: "[this means], to always go in happiness, to be better each day… for example, just as I am studying, so each day I should be better, have more interest, be more capable… one should always promote this." Saida Manuela recited another quotation: "Here it says, '"Knowledge is as wings to a man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone… In truth, knowledge is a veritable treasure for man, and a source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him.' Here, it says that 'knowledge is as wings to a man's life.' …Over time, I think, as one studies… just as eagles fly, so with our studies, we will be able to achieve great things here too."

Motivating Others to Progress: Many students talked about how their own positive changes, and their own understanding that progress is possible, have influenced

others too. Jerson Gilberto talked about his own way of approaching friends and trying to help them with their troubles. "… with friends, many people have lost their values," he explained. "We have tried not only to talk with them, but to be able to orient them towards something good, so that these values can be restored… We always try to be examples, no? So that they can reflect on this. And to say that truly, they *can*. Because sometimes they say, 'I can't change.' For example, there was a young girl who had problems, and we spent a lot of time talking. I said, 'yes, you can improve… you *can* change in your attitude…' Yes, one can, all that we need is a little more personal effort."

Gloria Julissa explained that she wants others to know how positive her experience has been. "The program has helped me, it has advised me to be better each day and to know the value of each thing, to do each thing better… I want to be different," she explained, "I want others to notice, that I have studied for something, so that they realize that this program is of interest for everyone…" When I asked her what she would choose, if she could name the one quality that was most important to her, she replied, "to be better each day, to correct for the last time the errors that I make..."

Progress as an Expression of Intrinsic Human Motivation: Perhaps what most surprised me in looking at students' answers most was the depth of insight these students had into the profound meaning of personal motivation in the context of this underlying notion of progress. While looking at the text *Reinforcement of Primary Education,* Nelson Castillo read to me, "'Strive to acquire internal perfections and external perfections alike. They have always been and will always be the fruits of the tree of humanity.' … This is," he explained, "to always be united, as you are on the outside, so on the inside too – so that you reflect what you are within… Here it says, 'They have always been and will always be the fruits of the tree of humanity.' This is the fruit of a person, that he is always improving…"

Connections to Theory: The way students talk about and apply the notion of progress in their lives and education holds profound implications for the school culture and motivational orientation that may be most effective in cultivating students' desire to improve their own attitudes and behaviors of social responsibility. While it is not possible to do justice to them all here, perhaps the most fundamental observation is that the underlying discourse of progress and advancement developed in the SAT program takes theories of intrinsic motivation a step beyond their usual applications in the learning environment. While "intrinsic motivation" implies an orientation in which "…the activity is approached as an 'end in itself,'"[2] many SAT students appear to have extended the scope of their motivation beyond discrete tasks to encompass quite long-term processes, such as their education as a whole, and the advancement of their communities. The way in which SAT students speak about progress suggests that there is a deep source of intrinsic motivation that often goes untapped in many other educational programs.

Formulating Advice in the Language of Wisdom

Throughout my research, one of the clearest messages I gathered from student after student was the importance of the introductory text, *Drawing on the Power of the Word*. I have already briefly explored how passages from this text, in conjunction with a few others, set the stage for students' conceptions of unity and of life as a continual process of advancement. But students' favorable impressions of this book went beyond the specific concepts and skills that the material taught. Indeed, from the moment we began talking about *Drawing on the Power of the Word*, nearly every student I interviewed spoke with animation about the verses and poems scattered throughout the text.[3] After mentioning a few examples, sometimes from memory, many students made a comment like Lesli Alvarenga's: "The truth is that for me, in this text, the most important are the messages that

it gives us in these… quotations, yes. For me, they are the most important because … as we read them, and we take them into our minds, they will cause a change that we wish for." She went on, explaining, "… You know, there are paragraphs [from the story] that are also important, but… from what I remember, it is these quotations above all."

For Lesli, as for many others, these poems and quotations seemed to be set aside as something special, something that caused them to think in a different way than did the other material they were reading. On the one hand, this is perhaps not surprising, considering that *Drawing on the Power of the Word* asks students to learn many of these passages by heart as a part of the activities accompanying in each lesson. Indeed, in my initial interviews, I assumed that students' emphasis on these quotations was a simple matter of remembering the passages they had spent the most time and effort studying.

To a certain extent, no doubt, this is true. The very act of setting aside these passages into their own special category, discussing them as a group, and practicing reciting them undoubtedly contributed to the profound importance the students attached to them. Yet as my interviews continued, and later when I began analyzing them as a whole, it became apparent that there was something to the students' impressions that lay beyond the simple act of memorization. In the subtext of students' answers, I found two additional factors. First, the students seemed to sense a profound depth of meaning in these quotations, which went beyond the more straightforward text they had read in other places. Second, the language of these passages seemed to cause many students to make a connection between them and other influential sources of moral authority in their own lives, especially the Bible.

Depth of Meaning: One strong comment illustrating the profound depth many students found in these passages came from Gerson Roberto, a student who had studied with SAT for one year before his community (Roma) decided to establish a Centro Básico. Roma's experience with SAT was particularly poor because the government was delayed in paying the tutor's salary, preventing him from going regularly to the community to study with the group.[4] In the beginning of our interview, Gerson talked about his frustrations with that situation, and how he was much happier within the Centro Básico, where the teachers came regularly and were available to offer advice to the students. Yet when we began looking at *Drawing on the Power of the Word*, the change in his bearing was immediately perceptible.

Before I had even finished asking him my first general question about the text, he had opened directly to a particular quotation he remembered studying and read, "Love thou the children of men and share in their sorrows. Be thou of those who foster peace. Offer thy friendship, be worthy of trust. Be thou a balm to every sore, be thou a medicine for every ill. Bind thou the souls together...." He said, "here, I still remember this. This really caught my attention… I remember very well the quotations that we learned." He went on to tell me the meaning that the passage has for his life, with an immediacy that was surprising, given that it was had been more than two years since he last studied that text. "Has this had any influence in your own life?" I asked. He answered immediately: "Yes. Look, here, it says '... be thou a balm for every sore.' When someone is sad, one should console him. If someone treats us badly, one should advise him to behave well… [one wants] them to see the change in your own life."

After he had talked with me about several passages that he remembered vividly, I asked him if there was anything else he wanted to say about *Drawing on the Power of the Word*. "This text," he explained, "has really helped me a lot, because it had many of these verses, these poems, that help us in our community, in our families. It had advice for us… and everything, almost all of the text is an illustration for youth, of how we should be…" Curious, I asked him whether he thought the book had the same quality of advice he was now receiving in his Centro Básico classes. "To be honest," he answered, "in these books

there is more guidance for us… they had so much advice for us. Here, with these books, we would sit *oooeee!*, talking about a million things…"

Some students saw these quotations as so rich in meaning that a single one could encapsulate everything that was taught throughout the book. Sandra Delores recited from memory one such passage: "Let your eye be chaste, your hand faithful, your tongue truthful, and your heart enlightened." "This," she continued, "contains within it everything that this book has taught us."

Other students wrote about how reading these passages made them truly pause and think, in a way they had not done before. Juan Eduardo told me, "Others had advised me [before I read this book], but I didn't give it any importance. But after reading these things, I paid more attention … I began to analyze them, and to try to carry them out myself." Another student, Lesli, remarked on the impact one quotation had on her personally. "Well, here it says, "…offer thy friendship," she explained. "I think that this, when I read it, it really moved me because… well, I had never offered my friendship to anyone, I wasn't very friendly, to be honest. And when it said 'offer thy friendship,' that gave it importance, and it made me reflect, to think. I believe that this helps me now to have more friendships with others." Roger Alexi perhaps put it most simply: "For me, these [passages] are important, because what they say, it's as if it opens our minds…"

Creating a Connection to an Enduring Source of Guidance: While not every student in SAT is religious, Honduras, like many other Latin American countries, is very much imbued with the culture and teachings of Christianity, particularly Catholicism. Not surprisingly, many of the students made connections between what they were studying in SAT, and the lessons about morals and virtues that they had learned through their church and their reading of the Bible. Jerson, for example, recited the following poem to me:
"Beautiful faces are they that wear / The light of a pleasant spirit there; / Beautiful hands are they that do / Deeds that are noble, good and true; / Beautiful feet are they that go / Swiftly to lighten another's woe." Surprised, I asked him whether he really still remembered the verse by heart. "Always!" he answered. "I have always felt that one shouldn't strive just to please oneself, but rather to try to look out for the good of others too. So I really liked this poem… There is a verse in the Bible that says, 'Don't look only to your own good, but also that of others.'

"These are spiritual values," Jonay Vidal explained to me. "How to carry ourselves, like the Bible teaches us, how to have unity and friendship, so that we can always continue advancing, never getting held back in anything." Another student, Yadira, told me, "I always used to behave really badly… but now that I'm in SAT I have changed so much." Searching for an account of what could have caused such a difference in perspective and behavior, I asked her to explain to me what about her studies made her want to change. She answered: "It's because, [our studies] are really related to the Bible..."

Lesli talked about how some of the passages seemed not only like messages for their minds, but also something for their spirits. "'Happy are they who act; happy are they who understand; happy the man that hath clung unto the truth, detached from all that is in the heavens and all that is on earth,'" she read to me, and then continued. "For me, in these paragraphs, they are not speaking exactly about people, but rather about a certain spiritual power, or something like that, of God… but these [quotations] have a meaning, a significance, towards us human beings, so that we take notice and think about all of this."

"These books," Blanca Rivera explained, "have a lot in common with the Bible… I have read the Bible a lot, and I have found [these ideas] in there… Look here. This, this one I really liked… 'O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch.' This is very related to the Bible."

As much as many of these students found a kind of spiritual depth in what they were studying in the SAT texts, they did not directly equate these passages with their experiences of religious education. I asked one student, Sonia Ayala, whether what she was learning in SAT was the same or different from what her church's youth group taught. "It's different," she answered, "because in the church meetings, they teach us different things than what is taught here. There, they only give us doctrine, and here… here, no, because they teach us truly to share with everyone."

Connections to Theory: It seems that one significant element of the positive influence exerted by the SAT materials may be the simple inclusion of poems and passages that periodically change the pace of students' learning to allow for reflection on a kind of spiritual wisdom found in quotations and poetry. Used in conjunction with more straightforward text, these passages seemed to help students deepen their understanding of new concepts, and, for many helped to create a connection between their school learning and other sources of guidance in their lives. The connections to theory in this case are less clear, and could draw on many different fields.

Consultation and Dialogue

While the poetry and quotations included in the SAT materials may play an important role in the students thinking more deeply about the lessons they study, a significant part of the impact of these passages appears to come from the group discussions in which the students first explored the ideas they presented. In the SAT program, group consultation and open dialogue among the students form a central part of the teaching methodology. Students spoke about the impact of this characteristic in three ways. First, this opportunity to ask questions and discuss together what they are studying seems to allow students to gain a much fuller understanding of each concept. Many students emphasized how important this was in terms of building their confidence about their ability to use the knowledge they were acquiring through SAT. The second common theme mentioned is concerned with the skills of communication itself. Many students described their increased confidence in speaking, their greater ability to communicate their own thoughts, and their newly-developed willingness to really listen to the perspectives of others, as qualities they developed through the SAT program. Finally, students spoke about how practicing the skill of consultation had led them to approach disagreements and problems in a different light.

The Link Between Conversation and Understanding: One student from Aguacate Línea, Manuel Edgardo, talked about how SAT encourages its students to ask each other and the tutor questions until they have grasped the meaning of a new topic. "I like the form of teaching SAT has, because it is more practical," Manuel explained. "…the lessons that are in the book are explained very well. In other schools no, because sometimes I would ask, 'when is it like this?' and they didn't explain anything to me. But here, everything is explained." Nelson mentioned a similar comparison. "… In the [other] *colegios*, they don't give the freedom to explain when one doesn't understand something – one doesn't understand like that, because they only explain it one time… But here, they say that if one doesn't understand, one should ask. I tell them that I didn't understand and they go back and explain. This way, one learns a lot, because it gives you more confidence – that one can ask…"

While some of this explanation came from the tutor, often it was the students themselves who would talk together about a subject they were studying until each person had understood. Several students mentioned how this process of arriving at an understanding as a group allowed them to really grasp the meaning of something they were studying and to begin to consider how it applied to their own lives. I asked Sandra why she

was able to remember so many of the passages they had learned. She laughed, "That's it! It stays in our minds! Because most often with these quotations… the ones that we took most seriously, we put them up on the wall, and we explained to each other what it meant…" Lesli described how this process had helped them to think in new ways about what they were studying: "I think that my opinion changed as a result of entering to study here in SAT … [but] if we had only read the books and had not talked about them… I would have always had the same opinion, and I wouldn't have changed in anything."

Developing Confidence: Another comment I heard repeatedly from the SAT students, both in their formal answers and in casual conversations with them, was the importance of gaining confidence in speaking with others. Dunia Fiorela, from Paguales, explained: "When I entered in the first year, I had a fear of speaking in front of everyone. Because the first time we met together, we had to introduce ourselves, and it made me nervous to talk in front of the whole group… but then as time passed, SAT taught me the idea of unity with my other classmates… If we have a problem, we communicate it with the whole group, and if we are in agreement, we resolve it…"

For many students, this change in confidence not only improved their ability to communicate within the group, but also extended beyond to other areas of their lives. One student, for example, wrote: "Before, I was much more shy, and now that I have entered in SAT, there has been a big change in my communication with my family." Another explained, "In my family, we discuss the lessons from the books and we have put some of them in practice… my shyness has begun changing, little by little."

Gerson Roberto realized how the principles of consultation he learned in SAT had remained with him even after over a year in the Centro Básico. After talking about *Drawing on the Power of the Word*, I asked him if there was any other text that was important to him. He pointed to *Service to the Community: Health, an Aspect of Well-Being*: "This one… because in here there was this paragraph that talked a lot about…" He opened the book immediately to the second page, and continued, "I still remember this… 'Consultation should be in an environment of harmony and respect, in which all the participants feel free to express their opinions without fear of being censured by the others. Everyone should be heard, and we should not insist on our own point of view. With patience, little by little, consultation brings us to a profound understanding, shared by everyone. This understanding will be much greater than the understanding of each one of us individually.'[5]" "He went on to explain, "In everything, just like it says, one head thinks better than two…" I asked, is this passage still somehow in the back of your mind? "Yes, yes, yes," he answered, "the general idea is there."

Developing New Qualities and Attitudes: Many students spoke about how learning these qualities of consultation had helped them develop a new attitude of relating to others. One student wrote, "… now when I enter into a conversation, I act more seriously." Another saw this as a foundation of the changes she had experienced with her neighbors, because "… when I [carry out investigations], I try to convey trust and respect." Carlos explained how these new attitudes had influenced the environment in the classroom: "We didn't have much trust between us before… [this changed], for sure, because of the lessons that are here. Not to treat our classmates— [for example] if he explains something and we say 'no, it's not like that.' For me, it's not good to say it like that, because each person has their opinion, and we need to respect that." Another student wrote, "I have learned to listen to my other classmates, to respect them, and to have patience…"

Communication and Problem-Solving: Many students made a connection between the discussions they had in class, and their more general understanding of how consultation could contribute to resolving difficulties. Dunia told me about how her relationships with her friends had become more focused on giving each other constructive suggestions. "With my friends, we communicate… it's somehow different [from before]. If

one of us has a problem, we talk about it, and we advise each other. Before we didn't do this, we just chatted together, nothing more. And if she asked me for advice, I couldn't give it to her, because I didn't have the knowledge. Now, yes, they ask me for advice and I give it to them, and if it's good advice, she will do it, and if not, then she won't. But [the difference is that] now we try to give guidance to each other."

Several students talked about how consultation had given them skills for problem-solving within their family. One student, for example, explained, "[our relationships have] changed a lot, because we get together to discuss things with each other, and together we help each other, thanks to SAT. There is greater understanding. Sometimes, we have consultations in my family, we discuss things together and we arrive at an agreement for the well-being of the whole family."

Sandra Delores described clearly the impact that this orientation has had on the group in Corralitos. "[In our group]," she explained, "we learned to communicate with one another and to … begin to understand each one of us a little better. We always have disagreements and all that; it's not that we're perfect. But, no, we always share. We help each other to be able to share ideas among us… I think that this has helped us… Sometimes, a person gets angry, for some reason… or he gets angry with someone and he doesn't want to speak any more. But here in *Poder de la Palabra* [it tells us] that one should be friends more than anything.... so, if I get angry with someone, well, we'll see how to solve the problem, we'll see how we can arrive at a solution."

Connections to Theory: There is a long tradition in educational and learning theory emphasizing the importance of dialogue and interchange in facilitating understanding. With roots in the work of Jürgen Habermas, John Dewey and many others, the exchange of dialogue between people is seen as an essential catalyst pushing the human mind towards greater ability to comprehend all types of reality. In the transformational pedagogy of Paulo Freire, "…discovery cannot be purely intellectual but must involved action; nor can it be limited to mere activism, but must include serious reflection…critical and liberating dialogue… presupposes action."[6] In the context of social responsibility, Lawrence Kohlberg has made consultative community meetings a focal point of his *Just Community* approach to forming a democratic school culture. For Kohlberg, "…morality is constructed through social interaction…"[7]

In addition to improving their understanding of the concepts they study in SAT, students' comments also show the importance of basic skill development – not surprisingly, practicing dialogue and consultation in the school setting helps equip students to bring the skills of listening, clear expression, and an orientation towards cooperative problem-solving, into their homes and their interactions in the community at large. In this sense, the methodology of group consultation employed by SAT is just one of the many ways in which the program helps students practice the applied skills and behaviors of social responsibility.

Practical Application

The element of practice employed by the SAT materials is perhaps not surprising, in that practical application has long been recognized as a necessary feature of any program that hopes to inspire changes in behavior. However, the degree to which practice is incorporated throughout all of SAT's materials is unusual and appears to have a profound effect on students's ability to transfer socially responsible ideas into action in their daily lives. Nearly everything the students learn in SAT somehow relates directly to a situation where it can be used or observed; this is done in such a way that the projects, while always serious and real, increase in complexity as the students continue their education. Beyond the particular projects students are involved in, SAT students seem to have a general willingness

to experiment with the application of new ideas, perhaps because even when they study something that is not specifically applied, the students have a background expectation that what they learn can (and should) be put into practice.

Students' comments reveal four important themes relating the development of social responsibility to the activities they carry out as part of SAT. First, as already mentioned, many students talk about the natural connection they see between learning a new concept and applying it. Students also frequently emphasized how their studies and the accompanying practices had equipped them with new levels of knowledge and skill, so that they feel more *capable* of being of assistance to others. Third, many students noted how carrying out the practices had allowed them to develop deeper relationships with their family and their neighbors, as a result of the increased time they have spent with them talking about substantive concerns. Finally, many students' comments suggest that the practical activities they have carried out gives them a fuller understanding of the role they could play in their communities, and of the responsibilities for initiative that potential implies.

A Natural Connection Between Theory and Action: Carrying over from the discussion of consultation in SAT, above, many students drew a link between their classroom analysis of a new subject, and the need to put that understanding into practice. Juan Edgardo explained, "others had advised me [before I read this book], but I didn't give it any importance. But after reading these things, I paid more attention … I began to analyze them, and to try to carry them out myself… The things that one learns here, one has to put them in practice with the family, with friends…" Lesli Alvarenga continued, "In [primary] school, they … just gave us certain words, but they didn't explain how to practice them. But now, here, in SAT, it tells us how we can practice them – it gives us the significance of each word, and it also tells us how we can practice it in our home, and outside our home…"

Just as Nelson explained, "… This is the fruit of a person, that he is always improving, that he reflects everything, that he puts everything into practice," many other students emphasized that the process of learning does not end with mastery of the theory of something; it must be applied. One student wrote, "I knew that thinking of others and helping those who need it was good, but I almost never put it into practice. Now that I have begun studying in SAT, I have learned that it is good to put this in practice, and these days I try to help with what I can." Another explained, "[My relationships with my family have changed] because… I show that in SAT I have learned both in theory and in practice, and that it is good to have conversations about our knowledge. Even if it my understanding is little, I share it." Another continued, "Yes I have had a change with my classmates, etc. I behave better with them and I always have respect with my family and my classmates, because this is what we study, and we have to put it into practice."

Developing Knowledge and Skills: A large number of students wrote about how the practices they have carried out through SAT (primarily involving health initiatives and agricultural experimentation in the first two years) have given them understanding to draw on where they felt they had none to contribute before. One student wrote, "Before, I couldn't help others because I didn't have much knowledge, but now that I have some understanding and experience, I can help others by teaching them a little of what I know." Another student from Diamante wrote, "In SAT, it teaches us to connect with the other people in our community, and if our neighbors want to consult with us about agriculture, for example, we know about it, because we have carried out this work in our practices."

Building Relationships: In addition to giving them more confidence in their ability to help their community, many students spoke of SAT's practical activities as opportunities that had allowed them to develop deeper relationships with those they visited. "With my neighbors," a student from Aguacate wrote, "I have developed greater trust since we began to do surveys and carry out investigations about … how diseases live and grow day by day." Another explained, "[Our relationships have changed] through our investigations and

through the interchange of knowledge. Because when we have done these things, I have tried to convey trust and respect." Fani Leticia wrote: "… Since we have studied in SAT, the members of our community have changed, because we have talked with them about, for example, what service to everyone means." Another commented that others were noticing her own efforts and responding in kind. "My relationships have changed with my neighbors," she wrote, "because in the SAT texts, we are given investigations, so I need to go to their place and ask them questions, or give little explanations about health. So they see the change [in me], and I myself see that we have changed."

   Realizing the Potential of Initiative: Finally, one of the results of SAT's focus on connecting knowledge to practical activities is students' realization that their efforts truly can have an impact on their surrounding community. From Diamante de Sion, Ricardo wrote, "Perhaps I didn't have the option to help the community [before], because I had little knowledge. But thanks to our education, we have understood that we ourselves, just as the others, should help. At the least, before I didn't know how to do it. Now, yes…" Another student, from Los Cerritos, wrote: "Before, I had very little interest in the problems of the community. Now I think that we, as students, should be the first to take initiative in reflecting and seeing which are the principal problems of the community." Jerson commented, "In this program, [we see] that truthfully, the progress of this community depends on *me*, depends on all the members. One just has to begin, then the others can join too…"

   Connections to Theory: The reflections of students seem to suggest that the practical activities included in SAT help them develop their knowledge and skills, build closer relationships with others in the community, and begin to understand their own potential to act for the benefit of others. On a deeper level, the overall orientation towards applying new ideas appears to develop an expectation in students that what they are studying – whether related to a specific project or not – can and should be put into practice in their own lives. This aspect of SAT, and the impact it appears to have on the students' educational experience, are well supported by literature on *service-learning*. A variation on the idea of "community service", service-learning emphasizes service experiences that are

> "… both personally meaningful and beneficial to the community… [with] clearly identified learning objectives; student involvement in selecting or designing the service activity; a theoretical base; integration of the service experience with the academic curriculum; and opportunities for student reflection."[8]

While service-learning has received the greatest emphasis in experimental programs in urban areas of the United States, SAT appears to offer an example of how this approach can be fully integrated into a curriculum focusing on rural development.

<u>Concluding Note</u>:

   While each of these themes appeared to play an important role in students' thinking and actions related to social responsibility, due to space limitations, I was not able to explore the theoretical implications of these to an adequate degree. Each one, therefore, represents a promising area for further inquiry.

Endnotes

[1] In Spanish: "Que cada amanecer sea mejor que su noche y cada mañana más rica que su ayer." Some of these quotations come from the Bahá'í Writings and have official English translations. Where possible, therefore, I have drawn from official sources rather than translating myself.

[2] A. Kruglanski, "The endogenous-exogenous partition in attribution theory," *Psychological Review,* 83, (1976) 387-406. Cited in T. Pittman, et al., "Intrinsic and extrinsic motivational orientations in peer interactions," in *Achievement and Motivation: A Social-Developmental Perspective,* eds. A. Boggiano and T. Pittman, (Cambridge: Cambridge University Press, 1992), 38.

[3] As noted in Chapter IV, *Drawing on the Power of the Word* contains Bahá'í quotations, as well as poetry, verses, and fables from other sources. These quotations appear to be included for the benefit of their insightful content, and not for the purpose of emphasizing the Bahá'í Faith, which is never mentioned in the book. Caren Rosenthal, of FUNDAEC, writes: "[The quotations] are simply there in places where they are needed in order to serve the purpose of more fully investigating whatever subject is being studied… they are used as one source of knowledge in the process of investigating reality...." (from a personal communication, March 5, 2004). In investigating this aspect of the program, I also found that the Bahá'í Faith prohibits proselytization, which confirms Caren Rosenthal's statement that these passages are included for educational, and not religious, reasons.

[4] Through informal conversations with SAT tutors and other teachers, I found that this was a common problem among first year teachers. Often teachers would have to work for one year in a new position before the government began sending their salary. For tutors who had to travel from elsewhere to meet with their SAT groups, or who had to carry out other kinds of work in order to support themselves, this factor sometimes caused poor attendance. While the Bayan Association has worked closely with the Ministry of Education on this problem, no permanent resolution had been achieved by the time I carried out my research.

[5] A. Alzate, et al., *Servicio a la Comunidad*: *Salud, un Aspecto de Bienestar*, p. 2.

[6] P. Freire, *Pedagogy of the Oppressed*, (New York: Herder and Herder, 1970), 52.

[7] L. Kohlberg, "School Democracy and Social Interaction," in William Kurtines and Jacob Gewirtz, Eds., *Moral Development Through Social Interaction*, (New York: John Wiley & Sons, 1987), 104.

[8] R. Kraft, "Service Learning: An introduction to its theory, practice, and effects," in *Education and Urban Society, 28*(2), 131-159. Cited in Ivor Pritchard, "Community Service and Service-Learning in America: the State of the Art," in Andrew Furco and Shelley Billig, Eds., *Service-Learning: The Essence of the Pedagogy*, (Greenwich, CT: Information Age Publishing, 2002), 7-8.

This appendix reviews the texts that SAT students in Honduras study during the first two years of the program, focusing on giving a sense of the ways in which certain texts convey the concept of unity or ideas related to that overarching principle.

Drawing on the Power of the Word

Drawing on the Power of the Word tells a story based on the experiences of an actual youth group that was formed in a town called *Alegrías*. From the beginning, the story subtly presents students with role models of youth who are concerned for the well-being of their own community. Near the beginning of the book, the youth group creates a declaration of their goals together, stating in part:

> "We are no longer children and should seriously think about our future. The world in which we live is filled with suffering and afflicted with disunity. We want to build a new world where people live in harmony and where war and poverty no longer exist. In order to build a new world we should begin with our own community … To reach our goals as a community, we should be united, act with justice, cooperate and be friendly with one another, and be generous, honest, and trustworthy" (Fundación 2000, 9)

Each lesson of the book begins with a new section of the story of this youth group and the activities they carry out. The narrative is often followed by one or two selected quotations for the students to learn, and then by written exercises using the vocabulary and ideas presented in that lesson. Parallel to the general methodology of SAT, the students' learning is based on reading and discussing the texts, with guidance from their tutor. Each lesson, the SAT students read the story to each other, paragraph by paragraph, and then talk about the quotations and questions given at the end. Often, when the youth in the story are carrying out an activity, the SAT students will plan parallel projects. Through this paralleling of activities, the students bring in humorous stories and parables from their parents and grandparents, they carry out a project to plant fruit-bearing trees, they prepare short talks about subjects that interest them and host a community meeting to present their speeches, they write a newspaper article, help a member of the community prepare their land for farming, and they finally present a radio show for their parents and friends.

The concept of unity appears throughout this book in the quotations students learn (many of which are referred to in the previous chapter), and in the story itself. The following passages and exercises help students gain a sense of the meaning of the concept of "unity." By the fourth lesson of the book, students have already learned the quotations *"Love thou the children of men and share in their sorrows. Be thou of those who foster peace. Offer thy friendship, be worthy of trust. Be thou a balm to every sore, be thou a medicine for every ill. Bind thou the souls together…"* (Fundación, 3) and *"Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth"* (Fundación, 6). The story then continues:

> "During her next visit with the youth, Elisa [the youth group leader] … presented what she considered to be the most essential condition for material and spiritual progress: unity. Elisa began by telling them that to be able to advance, Alegrías must strive for unity. She explained that humanity is like the human body, and each of us is a different part or organ of that body. When one part hurts, it affects the whole. Likewise, since all the parts work together with the same purpose, what they achieve is to the benefit of all." (Fundación, 13)

The youth in the story talk about quotations they have already learned that relate to unity. One of the characters recites: *"O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch"* (Fundación, 13). Another says: *"So powerful is the light of unity that it can illuminate the whole earth"* (Fundación, 13). In the book, Elisa continues the lesson with a story:

> "I am going to tell you a short story. I suppose some of you already know it. It is about a father who, on his death bed, called his five children and asked them to each bring him a handful of sticks. When they all gathered around him, he directed each child to break one stick. The stick broke easily. Then he asked them to each break two sticks together. This time the sticks broke but with a bit more difficulty. They continued doing this, adding one stick at a time until it became impossible to break them. 'What I wanted to show you,' said the father, 'is the power of unity. You are like these sticks. One alone is fragile, but all together you are very strong. Promise me you will always live in unity. Then I can die in peace." (Fundación, p. 14)

That lesson concludes with a funny story about the results of an argument between the fingers and the thumb on a hand.

About midway through the book, a girl in the story gives a talk about her family in preparation for an upcoming community meeting:

> "Today I am going to speak about my family and how we try to make our home a place of unity. Ever since my two brothers, my sister and I were little, my parents have taught us how important it is to do things together as a family. Every morning and evening we all gather to say prayers, we try to have our meals together as often as possible, and once a week we have family consultations. Spending time together brings us close to each other and helps us solve problems more easily. I remember one year we had a bad harvest, and my parents were worried about how we would survive the next year. So they called us together to discuss the problem and try to find a solution. After saying some prayers, we talked about what each of us could do to improve the situation. We all realized we could do something to help. My younger brother and I could help with the chores in the house so the older people could look for extra work. My grandmother, mother and sister could sew and mend clothes, and my older brother and father could repair equipment for our neighbors… This experience taught us that we could make it through difficult times and still be happy. If you want to have happiness and unity in your family, you should pray and consult together…" (Fundación, 55-56)

The narrative continues later: "After some more discussion, Elisa encouraged the youth to share with their own families their understanding of how unity at home can be built" (Fundación, 57). In the story, the youth group also receives recognition for their dedication to unity and service. A reporter who was present at the community meeting hosted by the group publishes a short article about them that says, in part:

> "In the quiet village of Alegrías there is a group of young people who are developing a vision. It is a vision of hope based on unity, service, and education… Elisa Tomás, who has been working closely with the youth, explained, "Understanding and knowledge enable us to render service to humanity. The youth have been exploring ways to bring about the spiritual and material progress of their village. Through consultation and action they are learning to appreciate the value of knowledge applied to service to the community." (Fundación, 84).

Near the end of the text, the students talk with their neighbor about the messages they are exposed to through the media while they help him prepare his land for farming:

> "It seems to me," said Mr. Vasquez, "that another way that propaganda affects us is by dividing people between the 'good guys' and the 'bad guys.'" "That is very true," agreed Elisa, "and it is perhaps one of the worst effects of propaganda because it perpetuates prejudice and intolerance among people. Prejudices, whatever form they take, go against the principle of the oneness of humankind in which we all believe." Turning to the youth she asked, "What kinds of prejudices are propagated in this way?" "One religion against another," responded Ana Maria. "One race against another," added Roberto. "One class against another," said Carlota. "One political party against another," said Diego. "Just think of how many wars have been fought because of such prejudices," observed Mr. Vasquez. "Will humanity ever learn not to listen to this type of propaganda?" (Fundación, 105).

In the youth group's final community presentation, Ana María introduces herself and talks about what she would like to become known for in her community: "… More than anything else, unity is necessary. Without unity, true progress is impossible… I hope [the name] 'Ana María' will come to mean someone… who works for unity." (Fundación, 112-14)

Reinforcement of Primary Education

During the first three months students spend in the SAT program, they also study *Reinforcement of Primary Education*. Although the *Reinforcement* text primarily focuses on the logical skills of classification and causality, this text introduces concepts related to unity in a way that complements the material in *Drawing on the Power of the Word*. The last lesson in the section on classification, for example, addresses the question of whether human beings can be placed into categories. This text is also presented in a story format, and the youth in the book begin a discussion on human classification:

> Carlos, a member of the group, said: "Until now, we have talked about the classification of things, animals, and plants. Wouldn't it be possible to classify human beings too?" "Well," Carlota said, "I have seen people be classified by height, color, race, social class, or nationality. But I'm not sure what good that classification does, if we're all children of one God." "I don't think it's a very useful classification either," Roberto replied. "But there are other classifications that *are* necessary. For example, when one works on literacy, it is important to classify people by age, so that you can teach the adults with one method, and the children with another." "Also," added Fernando, "in our service to the community, we make use of the abilities that each person has when we distribute the work." Carlos intervened next: "I think that we can also classify people by their qualities and defects. There are some people who are hardworking, friendly, generous, and just. And there are others who are unfriendly, mean and cruel." "Hmm, I don't know," said Fernando. "I don't think that this classification would be good. I remember very well that in my moral education classes, they taught us that we shouldn't judge others, and that we shouldn't look at their defects. What would this kind of classification do for us except promote gossip and criticism about other people?" The conversation left them disconcerted. The youth decided to wait for the young man who visited them regularly in order to help them plan their group activities. When they found him that same week, they told him about the discussions they had had in relation to human classification, and in particular about classifying people by their qualities and defects. He told them that he did not think this classification was good either, and he immediately added: "But you have all given me an idea. If we

think of different things that human beings ought to do with excellence and we look for qualities that are necessary for each one of those goals, we will arrive at a classification with more meaning." (Valcárcel et al. 1999, 18-19)

In the activity that follows, the SAT students talk among themselves about the qualities necessary to be an excellent: student, teacher, friend, businessperson, child, parent, farmer, and member of the community. In the section that follows, focusing on causality, students are asked to create a diagram that analyzes the "causes through which a youth group can become an example and resource for its community" (Valcárcel et al, 36). One of the questions guiding their discussion reads, "What does 'not falling into gossip' mean? Why is gossip bad for unity? Can one serve others without unity? Why or why not?" (Valcárcel et al, 38).

The last section of the book, however, presents the most in-depth treatment of the concept of unity that is explicitly included within the materials. That section, called *Unity in Diversity,* focuses on developing the idea of diversity as a source of strength, first through looking at its role in ecological stability, and then in the human world. After the group leader in the story raises the topic, one student asks:

"… Why is there so much difficulty in understanding that we can't be copies of each other?" Francisco asked. "Why can't it just be accepted that each person is distinct and that everyone is valuable and important? I think that this is also related to prejudice, like that of race, for example."

The group leader talks about all of the diversity that exists in every kind of life form, then continues:

"This diversity makes sense when it is seen within the totality. Because there exists an interrelation between all of the elements that constitute the world. In the creation of God, each element, each being, has its special place and carries out a particular function. In this way, we could say that there is an interdependence among all created things, in other words, that each one needs the others to survive. For this reason, in a moment, we will talk about a very important concept, that of unity in diversity. This concept implies that all of the parts, no matter how different they are, need to be united in order for the whole to function well."

They talk about the example of the human body, how each organ and part is different and has its own function, and they work together to sustain human life. The leader continues:

"And the same as the body, that is how human society should be. Just as in the human body there cannot be competition between the liver and the heart, but rather a perfect connection between them, so human beings should collaborate, working in harmony, each one giving his or her best so that society can function. This is why it is so important for us to develop the capacity to see unity in diversity, and to consciously struggle against everything that is the cause of division in the world. You in your communities have a very important role to fulfill: you should be promoters of collaboration and builders of unity. It is necessary that you learn to value and to work with diversity in order to take on your responsibilities well."

In the subsequent lessons, the students then learn about ecological interconnection in the food chain, and about how having diversity in production of food and other goods is a source of stability (if one crop is damaged or cannot grow, there will be others to fill the place) and of good health (human beings need many different kinds of food to make up a nutritious diet). Then they move on to talk about examples of cooperation among diverse aspects of the natural world, and the discussion gradually returns to the question of human society:

> "Just as cooperation demonstrates is positive effects in the natural world, so with greater reason one could say that cooperation is indispensable in society. If we do not help each other, if we do not work in unity, society as a whole cannot function nor attain its goals of well-being."

Finally, the group talks about different obstacles to unity that exist, discussing prejudices of race, class, and religion. The story concludes with a discussion of the harmful effects of prejudices and inequality between men and women. As a final activity, the students discuss the following four quotations in small groups:

> *"The earth is but one country and mankind its citizens."*

> *"The challenge facing the religious leaders of mankind is to contemplate, with hearts filled with the spirit of compassion and a desire for truth, the plight of humanity, and to ask themselves whether they cannot, in humility before their Almighty Creator, submerge their theological differences in a great spirit of mutual forbearance that will enable them to work together for the advancement of human understanding and peace."* (UHJ)

> *"The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established."*

> *"The present world, with its entrenched pattern of conflict, should change to a world in which harmony and co-operation will prevail."*

Service to the Community: Health, an Aspect of Well-Being

In the second three-month period of their first year, students study three new texts on Mathematics, Readings on Society, and Service to the Community. These are the first texts that students are exposed to that come from the original sequence of SAT materials, and it is interesting to note that although the world-view they present is similarly global and based on an idea of interconnection between peoples, there is no explicit mention of the concept of unity.

The text *Service to the Community* focuses on the concepts of well-being, consultation, and service to others, while the students learn about common illnesses and diseases in their community. As part of their studies, they collect information about health in their community, and carry out consultations with their neighbors, focusing on how to prevent certain sicknesses. In introducing the concept of consultation, the text reads:

> "A true consultation consists of an amiable conversation between two or more people, through which all of us try to understand reality, to find answers to the questions we have, and to search for paths that we can all follow together. Consultation should be in an environment of harmony and respect, in which all the participants feel free to express their opinions without fear of being censured by the others. Everyone should be heard, and we should not insist on our own point of view. With patience, little by little, consultation brings us to a profound understanding, shared by everyone. This understanding will be much greater than the understanding of each one of us individually." (Alzate et al. 2003, 2)

Later, the text asks the SAT students to write a paragraph for themselves of the qualities necessary for being of service to others. It includes examples of paragraphs written by some

of the first SAT students, in 1976. The paragraphs are focused on a selection of different qualities, including: love, faith, friendliness, understanding, respect, good temperament, honesty, humility, and diligence. Note that the text does not make reference to the concept of unity, although on their survey answers, students often wrote about these qualities as connected to the goal of establishing unity with others.

The text continues with a discussion of the nature of the human being and human education, and an introduction to health as one of the ways for the students to contribute to their community, even at a basic level. The lessons that follow cover the biology of health in a rural community, focusing on intestinal parasites, diarrhea, salmonella, tuberculosis, rashes, infant diseases, urinary infection, dengue fever, and AIDS. Throughout the book, students learn about the parasites, bacteria, and viruses that cause these illnesses, and they carry out multiple consultations with their neighbors to record the prevalence of the diseases and to pass on information about how to prevent them. This text serves as students' first major effort to be of service to the surrounding community, and, as the theme of "practice" showed in the previous chapter, many students are strongly impacted by the skills and experience of helping others they gained through that text.

Readings on Society Texts

In this same period of the first year, as well as in the first and second periods of the second year, students study texts that are part of the "Readings on Society" series. In each of these texts, while there is again no specific mention of the concept of unity, the topics are placed in the context of a global view on human civilization. In *Language and Communication*, the text reads:

> "All together, those who are close to us and those who are far away, our relatives and those who are not our relatives, we all belong to a set or group that we call society. Everyone that we know, and all those whom we do not know, from part of this society… We are members of this society and if we understand it better … it will be easier for us to improve it…" (Zambrano & Gonzáles 2002, 2)

The second half of this book, *the Human Being and its Environment*, addresses both social and environmental topics. The section begins by introducing students to their place in a larger world:

> "Not only the house is our environment. Beyond the house is the garden, the yard, the street, the square, the highway. Further still are the mountains, the rivers, other houses, farms and crops. There are villages, country homes, and cities. There are schools, buildings, markets, offices, and stores. And all of this forms our environment. Our environment is the whole earth and that which is within it. It is the world that surrounds us…" (Zambrano & Gonzáles, 25)

The passage continues, connecting the concept of environment to human society:

> "Our environment also includes other people – we have relationships with these people, some we love, and with others we fight. And there are many more we do not even know. But they too use the space of this world… People gather in order to not be alone, to work, and to protect themselves. The family is a group of people. The village and the city are groups of people. We all need to relate with each other daily, with many people or with few, and this forms part of our environment." (Zambrano & Gonzáles, 25-6)

The lessons that follow address various aspects of the human environment, including climate, the food chain, the ecosystem, and finally a brief history of human presence in Honduras.

This sense of global orientation, without an explicit reference to interconnection or unity, appears again in a text the students study the following year – *Readings on Society: Food and Nutrition*. In addition to talking about principal sources of food and nutrition within Honduras and the surrounding regions, certain lessons open up the discussion to a worldwide level, such as the role of rice as a common basic food eaten by over half of the world's population. The book concludes with a discussion of everyday food in other regions of the world, discussing Europe, the food similarities between Northern Africa and Southern Europe, and between Sub-Saharan Africa and Central America, and food in China, Japan, Korea, and India. (Zambrano & Gonzales 2000).

The approach of *Readings on Society: the Home and its Construction* is similar. This text uses the home as a kind of portal to introducing many different human civilizations. After analyzing their own homes and the materials used to construct them, the text discusses the living places of the Mestizos, Maya, and Garífuna in Honduras, and Honduran civilization as a whole. Then the text turns to examples of construction around the world, including the Parthenon and the pyramids of Egypt and Mexico. Just as in the other "Readings on Society" texts, the concept of unity is not specifically mentioned, but through a discussion of buildings and homes around the world, a general impression of fundamental human similarity is conveyed to the student. (Zambrano & Gonzales 2002b).

Descriptions: Properties

Indeed, the only place where the concept of unity appears again in its explicit form is in the first period of the second year, with a text called *Descriptions: Properties*. This text focuses on helping students understand the properties of different subjects under consideration. The introduction states, "The present unit tries to develop those dispositions that have to do with a positive form of critical thinking… and those attitudes related to valuing the process of structuring abstract concepts in an organized way." (Rodán et al. 2002, i) More than half of the text addresses properties of different kinds of objects (including form, size, position, state, density, solubility, etc). In the last few sections, however the text introduces a discussion of the properties and qualities of human beings, including: truthfulness, the relationship between love and justice, responsibility, perseverance, and sacrifice. The lesson most pertinent for the discussion of the principle of unity is the chapter on "love and justice." The text begins:

> "Today we will continue analyzing other human qualities, considering the human being not only as an individual, but rather fundamentally as a social being… Let's think a little bit about this: what is the foundation for an amiable relation between people? Of course, we can respond that there is a friendly relationship when there is understanding between people. On the contrary, when a relationship becomes violent and disagreeable, it is because the people do not understand each other…" (Rodán et al., 47)

Later, the passage continues:

> "If we speak of understanding between human beings, it is necessary to talk of love. What is love? Love is a sentiment belonging to the human, which develops and grows through relationships with other people. The human being has the capacity to love and should develop it… The harmony and depth of a relationship is determined by the feeling that unites people, by the understanding that there is between them, and by the maturity each one brings to the relationship. Love, through which human

beings relate to each other in harmony, establishes solid ties of union that offer strength and security, permits one to face life with happiness and optimism, and at the same time make the lives of others more agreeable too. Love is a reciprocal sentiment, it is not unilateral; in other words, it requires that one being is connected with another. Think carefully about this and draw up a list of words and concepts related to love." (Rodán et al., 47)

The text then brings the discussion to the level of society:
"Let's observe carefully the society that surrounds us. It is easy to see that the relationships among its members are not harmonious, and in many cases they are not based in love; there is much misunderstanding, and hatred is increasing. Hatred is contrary to love and it disturbs the relationships between human beings…" (Rodán et al., 47)

The text asserts that the concept of love is intrinsically connected to that of justice.
"Upon carrying out an analysis of love, other qualities immediately arise that are intimately related with it; perhaps the most evident is justice… A society formed by just human beings is an organized society; a society based in love and respect for all human beings is a just and balanced society… there is a proportion between an action and what one receives as a result; this is anther aspect of justice. A human being is just when he truly values those that surround him and gives to each one his due… Love and justice are intimately united: we can only be just when we have developed our capacity to love, when we can understand and give to others the just measure of what they deserve."

While this section only mentions the concept of unity in passing, it builds on the students' understanding of unity through the assertion that unity is maintained not only through love, but also through a system of justice.

Summary

In later years of the program, the concept of unity surfaces again, but the seven texts introduced here represent the concept of unity, as the students in this study had been exposed to it during their two years in SAT. In summary, we can see that the principle of unity is most clearly introduced in *Drawing on the Power of the Word* and *Reinforcement of Primary Education*. This leads to the interesting conclusion that, although the concept of human interconnection may have been important to FUNDAEC in its original design of the materials, unity was only introduced in an explicit way to the curricular sequence because of the need to strengthen Honduran students' skills before they could study the main SAT texts. Once introduced, it seems that many of the later texts allow students the opportunity to refine their understanding of the concept through their consistently global outlook.

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