

Imaging Service-Learning in *The Agricultural Education Magazine* from 1929 to 2009: Implications for the Method's Reframing and Use

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Abstract

Service-learning's (SL) discourse is written as a story of victory, achievement, and transformation in school-based, agricultural education (SBAE). The resources dedicated to improving both learning and communities through SL can be significant. Little work, however, has been put forth to examine this victory narrative's underlying assumptions and implications. Therefore, the purpose of this historical investigation was to explore how SL was imaged in The Agricultural Education Magazine (The Magazine) from 1929 to 2009. Through the analysis of data, SL's imaging in The Magazine appears to have been positioned through three distinct lenses: (a) societal, (b) pedagogical, and (c) social justice. In societally imaged SL, actors emphasized the importance of shaping young adolescents into productive citizens to meet the demands of their society. Meanwhile, the pedagogical lens emerged in response to calls for improved instructional effectiveness; as a consequence, practitioners and scholars outlined how SL could be used to enhance students' academic achievement. The final lens, social justice, arose as a way to address equity, race, and privilege in agricultural education. Based on these conclusions, we offer implications and recommendations that may help reframe SL to respond to contemporary issues and trends in SBAE.

Keywords: historical research; imaging; pedagogy; service-learning; social justice

Introduction

During the past two decades, service-learning (SL) appears to have been *depicted* as an instructional method with the potential to transform schools, local communities, and even the world (Butin, 2015). By merging classrooms and communities, theory and practice, and cognitive and affective domains, SL can seemingly reshape the realities of education by addressing local problems through engaging students in real-world, service-based learning opportunities (Bringle & Hatcher, 1995; Eyler & Giles, 1999; Giles & Eyler, 1994). To that aim, Butin (2007) defined SL as “the linkage of academic work with community-based engagement within a framework of respect, reciprocity, relevance, and reflection” (p. 177). The SL literature teems with promises and stories of its transformative benefits (Kaye, 2010; Kraft, 1996). SL seems to speak to noble aspirations, such as duty and honor, which many perceive are missing in society (Billig & Welsh, 2004; Markus, Howard, & King, 1993). Often these possibilities are narrated as *victory narratives* – constructed to illuminate what SL *could achieve* in regard to diversity and pluralism (Butin, 2010, 2013; Gilbride-Brown, 2008). And, in many ways, SL has achieved these aims. For instance, more

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than 1,100 U.S. higher education institutions are now members of Campus Compact, a national coalition committed to SL; further, 100,000 plus K-12 schools report using SL to engage students every year (Campus Compact, 2016).

SL was established as a *strategic instructional method* with the potential to shift students' theoretical orientations and worldviews (Butin, 2013; Kiely, 2005). To accomplish this, SL challenges the static conception of teaching and learning (Jones & Abes, 2004). For example, teachers, students, and community members become *partners in the learning process* and are freed from many of the hierarchical structures present in education (Green, 2003). As a result, SL may transform current educational labels such as *student* and *teacher* by calling into question the roots of knowledge, power, and identity (Swaminathan, 2007). The practice of SL, therefore, encourages practitioners to work against existing norms in education by embracing a captivating, often local, and impactful approach to learning.

SL's promise also appears to have permeated the philosophical foundation of agricultural education (Roberts & Edwards, 2015). A foundation operationalized by an integrated three-circle model consisting of classroom/laboratory instruction, FFA, and Supervised Agricultural Experience (SAE), i.e., its "philosophical tenet" (Croom, 2008, p. 110). However, Roberts and Edwards (2015) proposed that SL could be the instructional tool SBAE instructors use to provide more impactful experiences manifested "through and between [the] programmatic dimensions" of the model (p. 227). Evidence increasingly demonstrates SBAE may be using SL for this purpose. For example, in 2007, the National FFA Organization adopted a SL initiative to better achieve the FFA motto (Slavkin & Sebastian, 2013). This change introduced service-based programs such as the *Living to Serve* and *Food for All* initiatives so SL would become more visible in FFA (Roberts, Terry, Brown, & Ramsey, 2016; Slavkin & Sebastian, 2013). More recent, the agricultural service-learning SAE was conceptualized as a distinct SAE category by the National Council for Agricultural Education (2018). Through these shifts, SL is positioned to become a powerful instructional tool for unifying SBAE students' learning experiences. Arguably, a *victory narrative* for this instructional method has emerged in SBAE. However, SL also has a darker side.

Critics argue the method is merely "curricular fluff" that obscures essential elements of the learning process (Kiely, 2005, p. 5). For instance, although the goal of SL is to connect learning and service through reflective strategies, too often this is not the case (Clark, 2003; Flower, 1997). If devoid of apparent curricular influences and reflective activities, SL at best becomes an *act of volunteerism* and at worst a way to meet *service requirements* for graduation (Flower, 1997). Another critique of SL is that students begin to view the individuals served as *others* because they may appear weak or needy – a view which often contradicts the self-constructed identities of many young adults (Clark, 2003). The literature's limited view of SL may also result from variant conceptual and theoretical views. For instance, Giles and Eyler (1994) suggested SL has roots in both Addams' (1910) concept of *noblesse oblige* and Dewey's (1938) theory of learning.

Addams (1910) argued individuals of privilege have a responsibility to help those less privileged – a view espoused by many contemporary practitioners of SL. Moreover, Dewey (1938) maintained schools should reflect communal life and prepare students to become productive members of a democratic society. Dewey (1938) posited these aims could be achieved by developing impactful learning experiences that allow students to work through relevant societal problems – a view subsumed in learning process models such as David Kolb's (1984) experiential learning theory and Jack Mezirow's (1991, 2000) transformational learning theory. These theoretical cornerstones seem to influence how teachers, students, and community partners operationalize SL. However, Jones and Abes (2004) contended that when SL is conceptualized as a way to help the needy, many students fail to recognize how their own power and privilege shape

such experiences. Moreover, too much focus may be placed on producing quality citizens while silencing the roles of curriculum and learning (Henry, 2005). Conversely, when SL is positioned from a purely *experiential view*, emphasis is placed on the learning outcomes of students while ignoring other features such as agency, community, and epistemological development (Jones, Gilbride-Brown, & Gasiorski, 2005).

Despite SL's critiques, its discourse in SBAE is written as a story of victory, achievement, and transformation. And, as a result, the resources dedicated to improving both learning and communities through SL can be significant. To this point, Roberts' and Edwards' (2015) historical investigation of the origins of SL noted the method has been used in SBAE at pivotal moments to address "local problems and help[ed] to rejuvenate a sense of community" (p. 226). Little work, however, has examined this victory narrative's underlying assumptions and implications. Such as *Who has conveyed this story over time? What were the terms? Who benefitted? and What were the consequences?* By peeling back the layers of SL's *historical imaging*, perhaps SBAE can get to the core of its theory and practice.

By using the term *imaging*, we refer to the conceptualizations practitioners and scholars use to explain and depict a phenomenon (Koro-Ljungberg, 2016). Imaging is used to help individuals construct a conceptual understanding of abstract ideas and provides scaffolding for meaning-making. It can also shape how individuals speak of a phenomenon as they move through context-bound environments. As a consequence, imaging may promote a narrow view while ignoring a phenomenon's many complexities. Therefore, imaging may influence how SL is operationalized, categorized, or even silenced in SBAE. A critical analysis of the pictorial and textual imaging of SL was warranted to assist the discipline in recognizing how normative traditions influence practice.

This study was positioned to investigate the historical imaging of SL in *The Agricultural Education Magazine (The Magazine)* by examining the "tangled and complex" (Salevouris & Furay, 2015, p. 43) context in which the imaging was situated. It is important to note, however, that SL has been "identified by a variety of names" (Roberts & Edwards, 2015, p. 226) throughout SBAE's history. Mindful of this inconsistency, we did not disregard data sources if they used different words to describe the method considering the term *service-learning* was not introduced until 1967 (Marks, 1973). Instead, we included all of *The Magazine's* displays of service-based learning as the historical record for our analysis.

Purpose, Significance, and Research Question

This study's purpose was to explore how SL was imaged in *The Magazine* from 1929 to 2009. Specifically, this *working of the past* sought to illuminate how SBAE used depictions of SL to remember. And through this remembering, how the imaging of SL may construct our current understanding of this method while also shaping its future representations. Therefore, this study may hold valuable implications for research and practice. For example, by understanding the motives underlying the ways in which SL was imaged, perhaps new conceptual and theoretical progress could be made regarding its implications for student learning. Findings may also provide valuable insight into existing conceptualizations of SL influencing its practice in SBAE. By critiquing SL's historical depiction, we can begin to question its underlying assumptions, and modify instructional behaviors as may be needed. The current study also sought to address Research Priority 6 of the American Association for Agricultural Education's National Research Agenda, which calls for evaluation of delivery methods used to build "vibrant, resilient communities" (Graham, Arnold, & Jayaratne, 2016, p. 49). This research question framed the study: *How was SL imaged in The Magazine from 1929 to 2009?*

Methodology

We used historical research methods to guide this investigation. Historical research allows investigators to critique the roles of society and ideology on dominant discourses over time (Salevouris & Furay, 2015). This approach does not discriminate among sources of data. For instance, interviews, historical documents, visual artifacts, and video may be used to reconstruct the historical storyline for a phenomenon or issue (Salevouris & Furay, 2015); or, in the present study's case, the imaging of SL. This research method also offers a broad framework to critique the socially and historically influenced narratives of individuals, groups, institutions, disciplines, and paradigms (Linde, 2009). In this form of inquiry, it is assumed individuals create the historical record as a way to remember. Researchers, therefore, must carefully analyze artifacts through numerous lenses, especially in regard to *continuity*, *change*, *motives*, and *multiple causalities* (Salevouris & Furay, 2015). To that aim, we placed particular emphasis on the many ways context, society, and philosophical viewpoints may have influenced the imaging of SL.

By following Salevouris' and Furay's (2015) recommendations and use of a critical constructionist (Denzin & Lincoln, 2008) lens, we (a) developed the research question, (b) collected data, (c) analyzed artifacts, and (d) constructed an integrative social critique of the issue. Their suggestions, however, are not linear in design; instead, we used such as anchor points while interacting with the methodology through a constellation of decisions, quandaries, and discoveries. An in-depth discussion of this process is offered in the manuscript's procedures section. Of note, during the study's early conceptualization, standards for rigor and trustworthiness were built into its design (Lincoln & Guba, 1985). For example, we offered context-rich descriptions while also being explicit about our uncertainties and biases to achieve *credibility* (Lincoln & Guba, 1985). We also kept a thorough audit trail of artifacts and our analytic procedures to promote *confirmability*. In regard to *dependability*, we emphasized the coherence of data sources by only collecting artifacts connected to the study's purpose (Lincoln & Guba, 1985). However, due to the historical nature of this investigation, *transferability* was more difficult to achieve. As such, we were cautious to only engage data sources likely to be deemed *useful* by others interested in SL in the context of SBAE. Overall, Lincoln's and Guba's (1985) recommendations largely shaped how we collected and analyzed the study's data.

Procedures

In our initial review of *The Magazine*, we noted many authors appeared to depict SL as a *best practice* for both teaching and learning. Through this engagement with our bounded source, we formulated an initial research question: *What did SL mean to agricultural education's discourse?* Our working assumption was that SL's imaging evolved over time. Therefore, we began to question *why* artifacts depicted in *The Magazine* were represented in particular ways. After questioning these factors, we reformulated our research question, i.e., *How was SL imaged in The Magazine from 1929 to 2009?* Published articles, photographs, and captions were key sources used to construct the study's analytic storyline. We grounded our use of these artifacts in Enns' and Martins' (2015) justification for using *The Magazine* as a source of data. Enns and Martin (2015) provided three rationales for how *The Magazine* can serve as a quality historical source: (a) the magazine has maintained an open submission process for scholars and teachers from its inception; (b) the source usually features accompanying visuals with its articles; and (c) it has maintained broad readership among agricultural educators. Because of our emphasis on the depiction of SL in SBAE, we worked *within and against* common conceptions of SL by using this bounded source of data over an 81-year period.

Due to the vast number of articles published during the scope of this study, data collection and analysis was a recursive process over a five-month time span. Therefore, analysis was ongoing as we engaged artifacts in individual issues of *The Magazine*. During this period, we followed Enns' and Martins' (2015) procedures in which we bracketed volumes by decade. During this time, we also read through each issue of the magazine, identified artifacts, and constructed analytic memos to capture the *substance* and *spirit* of each source (Saldaña, 2015). In total, we collected 264 artifacts – including articles, photographs, and captions – published in *The Magazine* from 1929 to 2009. Because *The Magazine* was bracketed by decade, we did not pursue artifacts appearing after 2009 to avoid an incomplete period of analysis.

In general, authors and photographs were clearly identified in *The Magazine*; therefore, we could preserve important layers of nuance, detail, and context as the discursive storyline began to thicken. We then conducted two distinct reads of the data (Salevouris & Furay, 2015). In our first reading, we sought to illuminate the general meaning of each artifact to understand the message communicated. Next, our second reading involved critiquing the social and historical features of power, privilege, and culturally influenced ideology represented by each artifact. To accomplish this, we drew on Holley's and Colyar's (2009) concept of *focalization*. Focalization calls for researchers to use “the point of view from which the events unfold or the location from which the actors and characters are viewed” (Holley & Colyar, 2009, p. 681). Using focalization, we began to shift our analytic lens between “internal and external points of view” (Holley & Colyar, 2009, p. 682), which produced codes from a range of different perspectives. Then, to reduce the data, we scrutinized artifacts using thematic analysis (Riessman, 2008). To weave the narrative together, we followed Saldaña's (2015) recommendation to apply analytic memoing to mobilize empirical assertions and propositions. Three empirically saturated themes – *societal*, *pedagogical*, and *social justice* – ultimately emerged. To situate this imaging, the findings section presents our social critique while illuminating implicit discourses existing in the pages of *The Magazine*. Table 1 outlines the artifacts analyzed by decade and theme.

Table 1

Artifacts from The Agricultural Education Magazine (1929 – 2009)

Year(s)	Volume(s)	Frequency of Artifacts by Theme			
		Societal	Pedagogical	Social Justice	Subtotal
1929	1	3	0	0	3
1930 – 1939	2 – 10	11	6	0	17
1940 – 1949	11 – 20	35	9	1	45
1950 – 1959	21 – 30	32	15	3	50
1960 – 1969	31 – 40	10	4	5	19
1970 – 1979	41 – 50	19	7	5	31
1980 – 1989	51 – 60	13	20	6	39
1990 – 1999	61 – 70	8	11	4	23
2000 – 2009	71 – 81	5	29	3	37
Total	81	136	101	27	264

Findings

Through the analysis of data, three distinct lenses of SL emerged: (a) societal, (b) pedagogical, and (c) social justice. The lenses illuminate how the agricultural education discipline chose to portray SL in *The Magazine*. They do not tell SL's complete story, rather the themes offer an important glimpse into the complexities of its imaging in SBAE during an 81-year period. The findings section, therefore, strives to draw distinctions among the three lenses of SL appearing in *The Magazine*. Each theme is also knit together by a common thread of *motive*, which is woven throughout our *integrative critique* of the findings (Salevouris & Furay, 2015).

A Societal Lens

Through societally imaged depictions, the practice of SL focused on shaping young adolescents into productive citizens based on society's demands. As a result, instruction was attuned to foster social sensitivity to promote a cooperative, mutually beneficial culture. From this view, the motive to employ SL appeared to stem from a desire to create *moral citizens* prepared to address longstanding community engagement and development needs.

Just before the financial crash of Wall Street in 1929, SBAE instructors recognized the need to engage students in their communities (Ekstrom, 1929; Hamlin, 1929; Mobley, 1929). At the time, instructors emphasized that moral education should permeate all aspects of the curriculum (Ekstrom, 1929; Mobley, 1929). In response, state agricultural education staff in Georgia responded by initiating *community improvement contests* to imbue a spirit of service in students (Hamlin, 1929). This statewide initiative motivated students to use the skills developed through agricultural education to *rethink* their roles as citizens to make a positive difference in communities. Hamlin (1929) summarized the outcomes:

A summary of all the reports made by the schools [showed] . . . that the boys in the contest built 87 poultry houses and 144 hog-houses. . . . boys set out 3,982 shrubs and 4,744 fruit and nut trees. They built and repaired 3,868 terraces; built 1,946 rods of fence; sowed 2,102 acres to legumes; turned under 848 acres of cover crops. Two hundred ninety-three of the boys treated their planting for disease and 918 inoculated legume seed. In 49 homes running water was installed in kitchens; 29 homes were screened, and 25 sanitary toilets were built. (p. 13)

On first glance, Hamlin (1929) appeared to communicate the outcomes of a competition-based, service initiative. However, when questioning the *context* and *terms* surrounding the development of this excerpt, it is important to situate the report in its historical context. The report appeared only slightly more than a decade after the United States had entered World War I (Urban & Wagoner, 2014). And the war effort had a profound influence on schooling during that period. Teachers and students actively supported the war effort through civic engagement and activities such as the Student Army Training Corps (Taft, 1974). As a consequence, an *expectation* was that education should produce loyal citizens prepared to do their part in society. Therefore, Hamlin's (1929) *motive* to publish could be interpreted as an attempt to document that agricultural educators were *doing their part* to fulfill expectations. This societal influence continued well into the 1940s, as agricultural education students continued to use their knowledge and skills to contribute to home front efforts supporting the nation's involvement in World War II [WW II] (Cunningham, 1942; James, 1944; LeBeau, 1942; Peeler, 1943; Potter, 1943; Walters, 1945; Woodlin, 1943). Students grew victory gardens and animals, collected milk and eggs, canned fruits and vegetables, recycled and repurposed scrap metal, fundraised to purchase war bonds, established local cooperatives, and used metal and fabrication skills to construct canneries and other buildings dedicated to the war

effort (Cunningham, 1942; James, 1944; LeBeau, 1942; Peeler, 1943; Potter, 1943; Walters, 1945; Woodlin, 1943). For instance, SBAE students from North Carolina used their skills to assist at a poultry processing plant as part of the war effort (see Figure 1).



Figure 1. (Left) FFA boys help feed the Army. Reprinted with permission from “Developing a Community War Program” by W. C. James, 1944, *The Agricultural Education Magazine*, 16(7), p. 131. (Right) BOAC activities. Reprinted with permission from “Stories in Pictures” by R. J. Reynolds, 1981, *The Agricultural Education Magazine*, 53(9), p. 24.

Across this theme’s storied terrain, expectations for civic engagement appeared to continue to influence SBAE’s curriculum well into the next several decades (Bach, 1954; Bachman, 1981; Calhoun, 1957; Cummings, 1957; Daniel, 1986; Edman, 1953; Garrison, 1979; Grey, 1957; Jewell, 1979; Menoher, 1957; Ogles, 1950). This discovery was surprising considering progressive approaches, such as SL, came under attack during the period (Ravitch, 2010). For example, Bestor (1952) issued a damaging blow against progressive educators by declaring their pedagogical techniques were *anti-intellectual* and could even *harm the schooling of children*. Moreover, with the Soviet Union’s launch of the *Sputnik* satellite in 1957, progressive education approaches began to diminish due to the United States’ renewed commitment to science and mathematics in public schools (Zimmerman, 2002). However, the discursive patterns in *The Magazine* painted a much different picture of this era for SBAE. In fact, 50 artifacts were mobilized for analysis from the 1950s (see Table 1). For example, Grey (1957) highlighted students from Bremond, Texas who created a monument to promote their program while also enhancing the community’s appearance. Given *The Magazine*’s strong evidence contradicting the dominant discourse of progressive education’s decline, it is important to reflect on the philosophical tenets of SBAE. As such, we revisited the artifacts and noted a majority of the activities highlighted had a strong focus on students applying principles of science, technology, engineering, and mathematics (Calhoun, 1957; Cummings, 1957; Grey, 1957; Walters, 1951), or, in today’s parlance, STEM. Therefore, perhaps SL was used as a way to uphold the traditions of SBAE programs while also responding to *societal* shifts calling for more attention to students learning mathematics and science. By 1971, however, progressive approaches began to regain momentum in U.S. public education (Urban & Wagoner, 2014).

Influenced by the words *living to serve* appearing in the National FFA Organization’s motto, SBAE’s culture began to evolve with the introduction of a new program, Building Our American Communities [BOAC] (Reese, 2003). BOAC offered a broad framework for instructors to incorporate service-oriented projects into their curriculum (Bachman, 1981; Daniel, 1986; Garrison, 1979; Jewell, 1979; Reynolds, 1981). Projects emerging from BOAC initiatives were wide-ranging. For example, *The Magazine* highlighted activities involving students participating

in the application of chemical fertilizer for community members, service through turf and grass management efforts, as well as the construction of outdoor classrooms and community parks [see Figure 1] (Bachman, 1981; Daniel, 1986; Garrison, 1979). The influence of BOAC initiatives on SBAE should not be understated. The program appeared to influence its culture well into the 1990s until it was replaced by new service initiatives such as Food for America and the youth mentoring program, Partners in Active Learning Support (PALS). If the first SL theme is conceptualized through a societal lens, a range of activities appear to have shaped its imaging in *The Magazine*. However, no single influence could be identified; instead, the motives behind SL's use appeared to have ebbed and flowed with dominant societal trends. Nevertheless, at this lens's core was the *concept or ideal of producing engaged citizens* (Adams & Clark, 2009; Daniel, 1986; Edman, 1953).

A Pedagogical Lens

The second theme, *pedagogical*, first emerged in *The Magazine* in the 1940s (Cook, 1947; Deems, 1947; Evans, 1945; Harper, 1949; Naugher, 1946). The motive underlying this conceptualization seemed to be improving the systematic delivery of SL as a method of instruction. Contributors, therefore, clarified how to align service activities with the curricular aims of SBAE to enrich student learning. Similar to the previous theme, SBAE programs across the United States created initiatives calibrated to assist with the nation's WW II efforts. However, many of the efforts were sustained after the war, especially in regard to school canneries and the teaching of agricultural mechanics initiatives (Deems, 1947; Evans, 1945; Naugher, 1946). Although these programs appeared to be societally influenced, some key actors recognized a need to outline the *learning value* associated with the activities of students and community members while also offering suggestions for improvement (Clements, 1945; Deems, 1947; Naugher, 1946). Evans (1945) explained how a WW II community cannery initiative led by the Halfway, Oregon program opened her eyes to new methods and techniques.

When our School Community Cannery was first proposed, some of us were 'Doubting Thomases.' We were so used to the old way of canning over a hot stove that we could not accept the new and better way until it had been tried. *Our vision was impaired but now we see the light* [emphasis added]. (Evans, 1945, p. 144)

At the close of the 1940s and beginning of the 1950s, educational reformers began to emphasize a philosophical commitment to *life adjustment curriculum* (Fraser, 2014). The intent of this curricular emphasis was to enhance the lives of people and improve society through educational training to bolster the personal knowledge and skills of individuals so they could thrive in an evolving society (Fraser, 2014). Although this educational movement was not broadly implemented throughout American public schooling (Urban & Wagoner, 2014), this philosophy may have influenced aspects of SBAE. For instance, in this period, contributors to *The Magazine* emphasized the instructional aspects of SL such that related outcomes would improve the lives of students and their communities (Edmon, 1953; Roy & Dale, 1960; Scott, 1947; Sutphin, 1979). In this regard, Agan (1954) posed critical questions for agricultural educators to consider when emphasizing citizenship development through students' cooperative, service-based activities. In addition, Urban (1966) stressed the need for instruction *before* students engaged in a "chore service" (p. 152) for local farmers to ensure they experienced impactful learning outcomes. As a result, students were more likely to acquire basic skills before implementing such in a service activity. In accord, Sutphin (1979) encouraged agricultural educators to negotiate students' learning objectives with community cooperators to ensure expectations adequately aligned with the local context. Through this increasingly critical view of the method, contributors were stressing the need for *academic rigor* when using SL while also aspiring to improve society.

As SBAE progressed into the 1980s, it faced many new challenges. With publication of the report *A Nation at Risk* also came declining enrollments and the discipline faced increased scrutiny to place more emphasis on academic content and the associated *learning value of agricultural education courses* (McKim, Balschweid, Velez, & Lambert, 2016). About this time, contributors to *The Magazine* began to feature approaches emphasizing student learning across all three domains of SBAE's three-component model, and strategies for improving the delivery of SL appeared to gain popularity during the next several decades. In particular, Lelle (1991), Connors (1992), and Jones and Rayfield (2009) asserted SBAE students could use SL as a way to fulfill their SAE requirements. Moreover, Tarpley (2003) argued SL should be infused into SBAE via FFA chapters' programs of activities (see Figure 2). Other contributors to *The Magazine* (Swan, 2006; Woods, 2002) stressed the need for *reflection* to connect students' learning across SBAE's programmatic dimensions.



Tarpley suggests that service learning should be an important aspect of FFA Chapters Program of Activities. A presenter at Agriculture Day in Los Angeles, explains the lie food guide pyramid. (Photo courtesy of Denise Skidmore.)

Figure 2. Service-learning as a component of a FFA chapter's program of activities. Reprinted with permission from "Service-learning for Pre-service Teachers" by R. Tarpley, 2003, *The Agricultural Education Magazine*, 75(5), p. 27.

Although the pedagogical lens did not surface in *The Magazine* until the 1940s, it is presumed to have played an important role in shaping SL's imaging and practice in SBAE. By offering insight into the delivery of SL, the authors provided teachers with guidance about how to effectively use the learning method while navigating the social and cultural trends influencing their programs.

A Social Justice Lens

The final theme, a *social justice* imaging of SL, emerged as a way to embolden the voices of disempowered individuals and marginalized populations in SBAE (Downey, 1985; Flowers, 1946; Hickson, 1950; Kortsmaki, 1970; Ortiz, 1968; Phillips & Dormody, 1993; Rees & Iverson, 1993; Smith-Wong & Baker, 1994). Through this conceptualization, the motive emanating the use of SL was to enable students to confront issues and problems associated with the imbalances of power in society while also harnessing the resources necessary to enact social change. Although SL is often depicted as a harmonious learning method promoting charitable values, when viewed from a social justice lens, it can also demand *respect*, *reciprocity*, and *agency* for students and community members. This view holds the potential to promote social justice through action while explicitly working to bring about change. The framing of SL from a social justice stance seems to have been first depicted in *The Magazine* during the 1940s. As evidence, Flowers (1946) highlighted a vocational agriculture teacher from Alamo, Tennessee who was troubled by the poor living conditions of African-Americans in his community. He explained:

This young Negro teacher was sincerely disturbed by the low living standard in which his people were existing, and he resolved to do all in his power to help them improve their conditions. With the help of his supervisors, his plans were drawn, problem by problem, to include the use of county, state, and government agencies. (p. 95; see Figure 3).

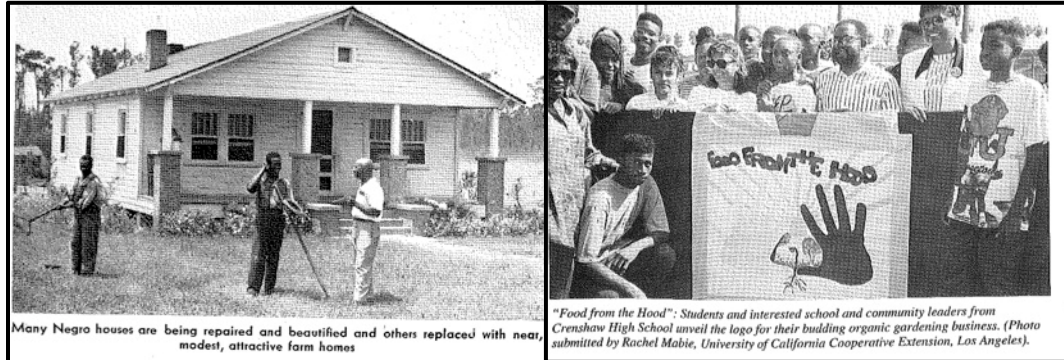


Figure 3. (Left) Social justice imaged service-learning in 1946. Reprinted with permission from "Negro Project for Rural Housing in Alamo, Tennessee" by W. A. Flowers, 1946, *The Agricultural Education Magazine*, 19(5), p. 95. (Right) Food from the hood. Reprinted with permission from "From Fallow to Fertile: Regenerating Inner City Resources" by K. Smith-Wong and M. Baker, 1994, *The Agricultural Education Magazine*, 66(10), p. 6.

As a result, vocational agriculture students were able to assist their community by applying their agricultural mechanics, horticulture, marketing, and communications skills through a community-wide effort aimed at improving the living conditions of African-Americans. During the next several decades, glimpses of social justice-oriented SL were found in *The Magazine*. To this end, contributors depicted SL efforts designed to help African-Americans, homeless youth, the mentally and physically disabled, as well as marginalized populations in lesser developed countries (Byram, 1965; Cicchetti, 1975; Donahoo, 1953; Hickson, 1950; Hopkins, 1982; Kortessmaki, 1970; Ortiz, 1968).

Despite the persistence of racial and social discrimination, SL in SBAE continued to bring attention to these problems, especially in regard to race and poverty. Smith-Wong and Baker (1994) articulated how urban, African American students in Los Angeles used a service-oriented entrepreneurship program to address local inequities. The program, *Food from the Hood*, facilitated students growing a variety of crops and marketing their produce at farmers' markets in and around Los Angeles (see Figure 3). *Food from the Hood* also provided sustenance for the underprivileged because the students donated a portion of their crop to the homeless. Smith-Wong and Baker (1994) explained: "Under a student mandate, students gave 25% of the produce to the homeless. By the end of the year the group had earned \$1,500. The money was used to help send three student participants to college" (p. 6). The data demonstrated that if SL was examined through a social justice lens, teachers, students, and community members often questioned or challenged the public's framing of race, class, and privilege. To accomplish this, many SL projects sought to create a *space* in which students could begin to comprehend the importance of fairness and achieving equality for all citizens of their respective communities (Flowers, 1946; Kortessmaki, 1970; Rees & Iverson, 1993; Smith-Wong & Baker, 1994).

Conclusions and Implications

Practitioners and scholars have used *The Magazine* as a venue for advancing important *societal*, *pedagogical*, and *social justice* messages through the use of SL in SBAE. Many contributors throughout *The Magazine*'s history depicted the method as noble, fulfilling, and deeply impactful. As an outcome, *The Magazine* contributed to SL's *victory narrative* in SBAE by communicating a *promise of transformation* for students, teachers, and communities. Three lenses emerged as SBAE responded to emerging trends in American society. For example, in response to societal issues such as the Great Depression and WW II, SL was depicted as a way students could use their education to contribute to society's needs (Cunningham, 1942; Ekstrom, 1929; Woodlin, 1943). This lens emphasized the impact of the *service* provided. Artifacts positioned from the societal lens perspective often reported the effects that students' service had *on their local communities* (Daniel, 1986; Grey, 1957; Hamlin, 1929). Therefore, this finding supports Roberts' and Edwards' (2015) claim that SL in SBAE "ha[s] been instrumental in solving local problems and helping to rejuvenate a sense of community" (p. 226).

The pedagogical lens seemed to gain prominence in *The Magazine* in response to increased calls for academic rigor and accountability in K-12 education. For instance, in light of the report *A Nation at Risk* and declining enrollment trends, many educators began to discontinue progressive educational approaches to accommodate more curricular space for science and mathematics (Fraser, 2014; McKim et al., 2016; Urban & Wagoner, 2014). However, *instead of rejecting SL*, contributors to *The Magazine* appeared to demonstrate that *space* existed for learning *and* service in the context of local communities (Connors, 1992; Fear, 1987; Lelle, 1991; Nelson, 1994; Pearson, 1984). Articles viewed through the pedagogical lens focused on *best practices* involving the method to improve student learning (Jones & Rayfield, 2009; Nelson, 1994; Swan, 2006). As a result, SL was imaged as a way students could develop through classroom and laboratory instruction, SAE projects, and FFA activities by more firmly connecting their learning to service opportunities in local communities (Connors, 1992).

Based on the data analyzed, the social justice lens appeared to emerge as tensions associated with race began to pervade U.S. society. It spoke to the importance associated with helping students understand the social impacts of *inequality*, *racism*, and *privilege* (Byram, 1965; Donahoo, 1953; Hopkins, 1982; Kortesmaki, 1970). Therefore, social justice positioned SL as a method of instruction that reframed relations of power while also questioning the status quo. In this regard, the imaging of marginalized students in *The Magazine* was often framed from a perspective of endorsing tolerance of different cultures, bringing attention to those students' struggles, or calling for change by championing for improved resources and services (Downey, 1985; Flowers, 1946; Kortesmaki, 1970; Smith-Wong & Baker, 1994)

Recommendations and Discussion

By questioning the imaging of SL in *The Magazine*, possibilities for its future practice and related research become clearer. First, we must more deeply understand the outcomes and consequences associated with *doing SL*. This study highlighted three distinct ways SL was imaged. However, more research is needed to understand the micro-politics, attitudes, and practices of teachers, students, and community members as they engage in SL. For example, how can the framing of SL endeavors influence aspects of *voice*, *assessment*, and *learning* in SBAE? Moreover, how are teachers', students', and stakeholders' views on social norms, such as diversity and inclusion, shaped by SL experiences when examined through these different lenses?

From our analysis of the data, SL's discourse formed a rich narrative. More effort, however, is needed to understand how this discourse *works as a storyline in SBAE*. To this aim, how does SL's imaging shape the ways practitioners *talk, conceptualize, and practice* the method today? Future research should also explore the consequences of positioning SL endeavors through one lens instead of another. In this regard, if a teacher champions SL as a way to promote *citizenship*, the carried assumptions and implications will likely differ from a SL activity with *academic learning* as its primary aim. We recommend professional development opportunities be created to assist practitioners with understanding how the unique framing of SL may *support and limit* its outcomes. In practice, SL can be difficult and time-consuming to implement (Banerjee & Hausafus, 2007; Kaye, 2010). It takes considerable resources and planning before students may begin to have impactful SL experiences. Therefore, by examining educators' motives perhaps their use of SL can be augmented to increase the likelihood of achieving SBAE's learning objectives. This warrants additional research questions: Are the motives purely outcome driven? Are such culturally or politically charged? Are the motives recognition based? Could instructors' decisions to use SL as a method of instruction be rooted in deeper ontological and epistemological beliefs? And, do practitioners perceive the resources dedicated to SL activities are worth the cost? By exploring these questions, perhaps teachers' capacities for delivering more impactful, engaging, and high-gain SL experiences will be improved.

By examining how SL has been imaged in *The Magazine*, we now understand better *where we have been* and can begin to advance more theoretical and conceptual discussions. Because *motives* appear to influence SL's imaging, we argue more attention should be placed on the role *social processes* play in shaping SL's practice and resulting outcomes. By more deeply understanding the "production and reproduction of relationships between people and things, and people and practice" (Sheehy & Leander, 2004, p. 95), we theorize new, thought-provoking possibilities may exist. For example, perhaps SL could be *reframed* to serve as a more powerful complement to SBAE. Recent literature suggests agricultural education has taken a *critical turn* by questioning the influence of gender, race, power, and ideology (Enns & Martin, 2015; Kelsey, 2007; Martin & Kitchel, 2013, 2015; Roberts, Edwards, & Ramsey, 2016). These investigations have led to increased calls for exploring inclusive approaches that may create a more equitable and inviting socio-cultural climate in SBAE. Perhaps SL could serve as a mechanism for facilitating such change.

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