Eastside Project Handbook of Information 1995

The Pedro Arrupe, S.J. Center for Community-Based Learning

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EASTSIDE PROJECT
SANTA CLARA UNIVERSITY
What it is - How it works

Handbook of Information
The Eastside Project is a bridge that links Santa Clara University as a community of learners and teachers with the world outside. It is an experiential learning program that arranges for students of some 90 classes each year to mingle with a diversity of low-income and underserved people on their turf, and to integrate critical reflection on what happens there into their courses.

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Introduction

Three factors distinguish the "Eastside Project" among university service-learning programs: (1) the role of the local community in shaping and accomplishing its agenda; (2) the extensive participation of permanent and tenured faculty members; and, (3) it is not and did not start as a service or community outreach program: students go into the community as students not as volunteers.

The aim of the program is for students, animated by compassion, to move beyond philanthropy and social activism to the discipline of rigorous inquiry that can provide a solid intellectual foundation for the reshaping of the social order so that it serves the common good of all members of society.

In addition to the student placement program, the Eastside Project offers workshops to assist faculty in integrating Eastside placements into their courses. Forty SCU professors have participated in faculty development workshops so far, while as many as eighty of them have been involved in one way or another with the Project.

Since its inception in 1985, the Eastside Project has grown to the extent that last year 90 classes used the program, sending more than 1300 students to 30 community agencies for two hours a week.

Moreover, the Project is multi-dimensional. It sponsors, for example, an international program that takes students, staff, and faculty to places like El Salvador, Haiti, and the Mexican state of Chiapas. Such excursions offer more intense, if shorter term, learning experiences in vastly diverse geographical, social, and cultural settings.

The Eastside Project also brings in lecturers, organizes conferences, and engages in a number of co-curricular endeavors that promote social justice. And it serves as a home for the student-run campus environmental assessment initiative.

But this handbook focuses exclusively on the critically reflective community placement program that has become institutionalized as part of the curriculum.

Section I of the handbook lists the mission and goals both of Santa Clara University and of the Eastside Project.
Section II chronicles the founding and first decade of the Project.
Section III presents a thoughtful presentation of the educational philosophy of the Eastside Project.
Section IV describes the mechanics of the operation.

Finally, there are two appendices: one with a few sample syllabi and another containing documents that shed light on the world view that energizes the Eastside Project.
SANTA CLARA UNIVERSITY STATEMENT OF PURPOSE:

Inspired by the love of God to serve society through education, continuing the commitment of the Franciscans who founded Mission Santa Clara in 1777 and the Jesuits who opened the College in 1851, Santa Clara University declares its purpose to be the education of the whole person within the Catholic and Jesuit tradition.

The University is thus dedicated to:

- The preparation of students to assume leadership roles in society through an education that stresses moral and spiritual, as well as intellectual and aesthetic values, seeks to answer not only "what is" but "what should be," and encourages faith and the promotion of justice;

- an uncompromising standard of academic excellence and an unwavering commitment to academic freedom, freedom of inquiry, and freedom of expression in the search for truth;

- rigorous and imaginative scholarship; excellent teaching in and out of the classroom; and education programs designed to provide breadth and depth, to encourage the integration of different forms of knowledge, and to stimulate not only the acquisition but also the creative and humane use of knowledge;

- affirmation of its Catholic identity, respect for other religious and philosophical traditions, promotion of dialogue between faith and contemporary culture, opposition to narrow indoctrination or proselytizing, and the opportunity for worship and the deepening of religious belief;

- a community enriched by men and women of diverse backgrounds, respectful of difference and enlivened by open dialogue, caring and just toward others, and committed to broad participation in achieving the common good.

Approved by the Board of Trustees, October 22, 1993
The following goals, based on the University's Statement of Purpose, are intended to focus the efforts of the entire University community toward achieving distinction and distinctiveness in the 1990's.

The goals of Santa Clara University are to:

1) Educate for leadership in the Jesuit tradition.

2) Serve as a voice of reason, conscience, and compassion in society.

3) Foster academic excellence and a lifelong passion for learning.

4) Create a learning environment that integrates rigorous inquiry, creative imagination, reflective engagement with society, and a commitment to fashioning a more humane and just world.

5) Encourage innovation, while preserving the best of our traditions, to enhance our learning and living environment.

6) Nurture a diverse University community rooted in mutual understanding and respect.

7) Promote throughout the University a culture of service that fosters the development of personal responsibility.

8) Strive for effective communication and responsible decision making at every level to advance our mission.

9) Build a stronger financial base to enhance the quality of the University.

Approved by the President's Staff, October 12, 1993
EASTSIDE PROJECT MISSION:

To create a lasting partnership between the university and the community that fosters continuing discussion between both parties, so that the Eastside Project is directly responsive to and shaped by the community.

GOALS:

To bring the life experiences of diverse peoples into the consciousness of the University community.

To create situations in which faculty, staff, students and alumni/a can interact with the community, especially with the poor and underserved.

To integrate and supplement theory with practice in the University's curriculum so that concern for justice is at the heart of the university's educational effort and not at its periphery.
History of the Eastside Project, 1985-89

SANTA CLARA UNIVERSITY'S EASTSIDE PROJECT: BRIDGING THE CHASM
Stephen A. Privett, S.J., Gerdenio M. Manuel, S.J., Daniel V. Germann, S.J. and Peter Miron-Conk

UNDERLYING PHILOSOPHY
There is a whole genre of space age humor that has extraterrestrial beings -- recently landed on planet earth -- instructing a puzzled cow, traffic signal or fire hydrant, "take me to your leader."

The four of us experience the puzzled bewilderment of that cow whenever -- and it happens frequently -- people tell us that they would like to "come out and see the Eastside Project." The Eastside Project is not a center of activity nor is it any one specific program that someone can visit, observe or even photograph for a university brochure. In terms of understanding the Eastside Project, you are not disadvantaged by being here in Washington, D.C. rather than "there" in San Jose, CA. The Eastside Project is best understood by playing with metaphors rather than looking at photographs. We have chosen a bridge as the metaphor that is most expressive of the Eastside Project.

BRIDGING A GAP
A bridge is the means by which one passes over into an area that is on the opposite side of an otherwise impassable chasm. Bridges allow persons on either side of a divide to interact with each other as well as to return home again. Bridges counter isolation with the possibility of interaction. The Eastside Project is predicated on the understanding that the university is generally cut off from and inaccessible to certain segments of the population. The result is that the experiences, questions, fears, hopes, doubts, frustrations and concerns of these people find it difficult -- if not impossible -- to make their way into the academy across a chasm of separation that is broad and deep.

THE UNIVERSITY AS DEPRIVED
The very institution which explicitly commits itself to exploring, distilling, articulating and enhancing universal human experience is prevented from doing so because not all human experience can pass over into the consciousness of the university. This is a problem for any university, but doubly so for a university that claims to stand in the Catholic Jesuit tradition.

WHY MIX WITH THOSE WHO ARE POOR?
The neglected and overlooked people of our times are the neglected and overlooked people of every time -- [women, children, refugees and migrants, people of color, indigenous people, gay and lesbian people, those who are economically poor, disabled, homeless, uneducated, and other minority groups who generally have no voice and are excluded, de facto if not de jure from participation in economic, social, and political life].

Those whom society pushes to the margins of its consciousness as "unimportant" are the very persons that the Gospel would have us attend to with special care. Contrary to the common sense judgement of popular wisdom, it is the poor, the
meek and the persecuted whom the Gospel declares are especially blessed by God.

The Eastside Project believes that what Father Pedro Arrupe said of individual Jesuits is also true of its institutions: "One who claims to be free from class mentality is rightly suspect. Only with great difficulty do we escape from the claims of class." [Arrupe, "Change of Attitude Towards the Underprivileged," Challenge to Religious Life, v.2, p. 249-50.] Close association with persons outside our own socio-economic class can save us -- faculty, staff, students and administrators -- from being hopelessly confined to the narrow horizon and limited ethos of our particular milieu.

EXPERIENTIAL LEARNING
The Eastside Project did not begin with a set of goals and objectives for the university: a specified percentage of minority students by 1990 or a predetermined slate of courses added to the core curriculum. The Project is rooted in a theory/praxis that views interaction between the university and neglected or overlooked groups of people as an effective means for refocusing and redirecting the energies of the university. By Experimentally Induced Attitude Change" in L. Berkowitz, ed., Advances in Experimental Social Psychology, V. II (New York: Academic Press, 1978).] Developmental theorists tell us that we are more likely to act ourselves into new ways of thinking than think ourselves into new ways of acting.

Educators are familiar with outreach programs that place the human resources of the university -- generally the students -- at the disposal of local human service agencies. In contrast to these traditional programs, the Eastside Project's main intent is to promote interaction between the university and the community on the premise that "WE NOT ONLY INCREASE THE LIKELIHOOD OF OUR BEING MOVED; WE ALSO RUN THE RISKS THAT BEING MOVED ENTAILS. FOR WE ARE MOVED SOMEWHERE, AND THAT SOMEWHERE IS FURTHER INTO LIFE, CLOSER TO THOSE WITH WHOM WE LIVE." [Kegan, Evolving Self, 16]

The Eastside Project offers the university opportunities to move further into the lives of the underserved, to hear more sharply "the cries of the poor" [Ps. 9:13] confident that direct experiences of their pain and distress will broaden the university's base for reflection and redirect its activities and resources.

This theory and practice of institutional change [centers] our efforts to establish the Eastside Project in the community and at Santa Clara University. From the very beginning our principal challenge has been -- and still is -- to remain true to our conviction that while the university has
much to offer the community, it is the
disenfranchised and underrepresented
people themselves who are the motors
that drive the mechanisms that will change
the university.

We believe that this fundamental theorem
of the Eastside Project is rooted in the
Gospels, supported by the decrees of the
[Jesuits'] recent General Congregations
and reinforced by the writings of Fathers
Arrupe and Kolvenbach.

The major goals we have set for the
project envision the establishment of a
mutually beneficial partnership between
the university and the community that will
ultimately fix the concern for justice firmly
within the university's curriculum.
Another hope we have for the project is
that it will offer the church and the Society
of Jesus the model of an actively
coop erative enterprise. Involving the
university, the local diocese and church
persons involved in direct pastoral
ministry. The overarching goals of the
project are spelled out in some detail on
page entitled "Goals and Objectives."

KEY ELEMENTS
Preparing this presentation gave us the
opportunity for a retrospective assessment
of the Eastside Project and so we are able
to offer you the benefits of our hindsight.
From this perspective -- and only from this
perspective -- are we able to determine
the key elements and issues that we have
dealt with during the embryonic stages of
the Eastside Project.

CREDIBILITY IN THE UNIVERSITY
It was -- and is -- clear to us that the
effectiveness of the project depends on
our being credible members of both the
university and the Eastside communities.
To retrace our initial steps is to see how
this insight worked out in practice. Dan's
sixteen years in Campus Ministry at Santa
Clara and Sonny and Steve's tenure track
appointments and previous service to
Santa Clara established our status within
the university.

CREDIBILITY IN THE COMMUNITY
As far as our community base is
concerned, the decision to live in Most
Holy Trinity parish on the Eastside was
made only after four months of
consultation with representative
community persons. These consultative
efforts, plus our subsequent involvement
with the parish, gave us a visibility and
plausibility on the Eastside that would
otherwise have eluded us.

The decision to invite Peter Miron-Conk,
the Director of Urban Ministries in San
Jose, to join us as a director of the project
was a major contribution to our standing
within the community. Peter's years of
service to San Jose's marginalized have
earned him the respect, confidence and
affection of the people with whom we
hoped to work; of equal importance for
the project are Peter's "outsider"
perspective and his skills at facilitating
goal setting and decision making
processes.

The project's current administrative
structure further reflects our concern to
have a solid foundation for both sides of
the bridge. Dan Germann and Peter
Miron-Conk anchor the community side
while Sonny Manuel and Steve Privett, the university. Dan devotes the bulk of his time to community and diocesan committees and to direct participation in the project's co-curricular immigration program. Sonny and Steve both receive a two course reduction in their teaching loads which frees some time to work on the qualitative and quantitative development of the curricular placements. All three plus Peter Miron-Conk meet weekly to coordinate and evaluate the ongoing work of the project and to direct ad hoc efforts, e.g., panel presentations, symposia, guest lectures.

From the very beginning THE SEMINAL IDEA OF THE PROJECT -- MUTUAL INTERACTION -- WAS CLEAR TO US, but we wisely left its specific shape and form quite vague and amorphous. The nebulous nature of the project's institutionalization saved it from becoming just another patronizing attempt to serve the interests of the community, because the community itself was a major voice in the preliminary discussions to determine the direction that the project would take. We were not creating a project that would ultimately help us learn from the community; the community and the university were going to learn from each other from the very beginning of the project. This process of creation modeled the fundamental dynamic at the heart of the project -- university and community listening and learning from each other.

In October, 1986, after then-President, Fr. Wm. Rewak, announced and strongly endorsed the project in a letter addressed to every member of the university community, the Eastside Project began in earnest with a series of meetings that facilitated direct discussion between representatives from the community and the university; two sessions were held on campus and two in a meeting room at the parish. The bridge was under construction and people were already crossing over, if only for a meeting.

Each session elicited responses to the project's underlying concept of cooperative interaction between university and community and then asked for specific recommendations on how this ideal could be implemented to the satisfaction and benefit of all. Prior to these meetings, we had tentatively singled-out three emphases for the project: curriculum, research and a co-curricular program. THE COMMUNITY SPOKE AND THE UNIVERSITY LISTENED. It was encouraging and exhilarating to listen to local residents denounce past research efforts that had reduced their lives and their families to grist for the academic research/tenure mill.

THE COMMUNITY HAD "HAD IT" WITH UNIVERSITY TYPES "PADDLING THROUGH" AND SAID SO. Santa Clara was not "their university"; San Jose State enjoyed that status. University people left these meetings with heightened sensitivities, piqued curiosities and a desire to begin this program that offered the vague hope of learning more from the community. Community representatives were impressed with the number, quality and apparent sincerity of Santa Clara representatives.

The minutes of these meetings were
reviewed by the four of us and by the project's advisory board, which was constituted on the basis of qualitative participation at those initial meetings. We deliberately balanced the board's membership with six university persons and six people from the community.

While there was an immediate and clear consensus among board members not to sponsor research efforts during the initial phase of development, the board did endorse the project's curricular and co-curricular concentration and drew up a set of criteria to direct the development of the project. We opted for programs that responded to real needs, were manageable, could be successfully implemented at minimal cost but with high visibility, utilized existing structures and were capable of absorbing all interested volunteers.

In addition to the above criteria, we settled upon and remain committed to a set of more long-range goals against which we measure all our decisions.

We support programs/opportunities that capitalize on existing university resources and foster a partnership between the community and the university, that are initiated by the community and have a multicultural context or address a justice issue or focus on the underserved or impact on a number of different areas within the community or the university.

**ABOVE ALL, WE LOOK FOR PROGRAMS THAT INVOLVE A SIGNIFICANT SEGMENT OF THE UNIVERSITY, THAT CAN ULTIMATELY BE INSTITUTIONALIZED WITHIN THE**

**CURRICULUM AND HAVE THE POTENTIAL FOR REDIRECTING THE UNIVERSITY EDUCATIONAL MISSION.**

**Programs and Activities**

_In response to community recommendations and in line with our criteria, we directed the project's co-curricular component towards undocumented immigrants who had become a critical local -- and national -- issue with the passage of the Immigration Reform and Control Act of 1986. After some testing of the local waters, the Eastside project opted to link-up with the Diocese of San Jose's program to help immigrants acquire legal status. Dan worked so effectively with diocesan and volunteer personnel that he was salaried by the diocese to direct the on-site conduct of this legalization effort._

An unanticipated but positive consequence of our successful involvement with the immigration issue was some bridge-building between the university and the diocese. This initial contact -- greatly expanded by Dan's subsequent involvement with a number of diocesan groups -- has led to increased collaboration between and the mutual enrichment of both Santa Clara and the local church. At Paul Locatelli's presidential inauguration, San Jose's Bishop Pierre DuMaine singled out the Eastside Project as a "... unique witness to the sense of community and service that this institution [Santa Clara University] has always carried along with its academic distinction." [Bishop DuMaine's address was subsequently published in the diocesan newspaper, _The Valley Catholic_.]
The co-curricular legalization program drew student volunteers from upper division Spanish classes, from appropriate courses in the Ethnic Studies and from the Law School. These student volunteers assisted undocumented persons through the complicated legalization process. The Project’s co-curricular effort cut across departmental lines and even began to bridge the gap between graduate and undergraduate students.

Within the co-curricular program it has been difficult to set up the structures that require participants to reflect upon and learn from their experiences. Three such reflective exercises were offered during each of the first two quarters of operation: an orientation program, a panel presentation by documented and undocumented persons and an opportunity for students to share with each other their experiences with the undocumented. Frankly, with the exception of the orientation evening, attendance was sparse at these events and the problem of grafting a critically reflective component onto the co-curricular branch of the project remains unsolved.

The incorporation of active learning into existing courses is critical for bringing the experiences of the community into the consciousness of the university and for institutionalizing a praxis model of learning in the life of the university. Direct experiences, in addition to testing out theories and insights learned in class, provide rich material for subsequent discussion, reflection and research. In the Eastside Project, classroom and community supplement and complement each other to provide a thoroughly engaging learning experience that takes the student beyond the rather narrow confines of Santa Clara.

The project’s curricular effort began with Sonny and Steve’s contacting faculty members whom they knew personally or who had expressed some interest and enthusiasm for what we were doing. The departments that were initially most responsive to our overtures were Psychology, Modern Languages, Ethnic Studies and Communication. We worked in a highly individualized manner at finding the "right stuff" for each teacher....

For example, the goals of the child psych course were best attainable at Family Place or Gardner's Children Center, both of which offered students direct experiences with poor children. A course in TV production required that each student create a brief video program that featured some social service agency or justice-related problem in the community...

The pattern of the Project’s curricular components is quite flexible. Some courses require direct involvement with the community, others offer such experiences in lieu of a written assignment or even as an extra-credit exercise.

A recent Eastside Project evaluation meeting with participating faculty members and the Academic Vice-President convinced us of the enthusiasm among these teachers for how much active/experiential learning enhances their classes. No less impressive was the imaginative and effective use to which the teachers put these experiences. **WE WILL**
LET THE STUDENTS SPEAK FOR THEMSELVES:

I learned a lot about the Vietnamese culture and government. Mr Dao had a lot to teach -- he speaks four languages and writes poetry in all of them. I was able to listen to and understand Mr. Dao's struggle to escape to America, and his courage and stamina helped me in my own struggles as well.

(Senior, John XXIII Senior Center)

For sure, the lives of these men were hard, brutal and often violent 'outside' this meal. Somehow, though, this soup was sacramental. What was given for love's sake had an effect on the acceptance and eating of a meal which made men brothers. There was a peace that reigned in the room and I wondered if the men sensed this and looked forward to this meal for more reasons than the food.

(Graduate student, Salvation Army Kitchen)

This is the greatest lesson I learned during my college years: accept people for their unique qualities, imagine what they see and feel, and comfort their hurt as best you can.

(Junior, Agnews State Hospital)

BEGINNING TO SEE

I don't know what I did for them but I can easily assess the effects they have had on me. I learned how to relate to their perceptions of the world and the importance they assign to the things within it. In short, I learned what it was like to be a kid again and...to understand their needs.

(Junior, Gardner Children's Center)

I was able to see how what we were learning in class really does apply to real lives. I realized that I did not want to work with children of this age group.

(Sophomore, San Jose Day Nursery)

I heard many stories and experiences of what it is like to be homeless. Living day by day is the only way they can survive. They spend each day wondering how/if they will find enough food to get by for that day...Will they be able to find a roof over their heads or will they have to settle for sleeping under the bridge? Most of us spend our days deciding what time we are going to eat and what time we should go to bed. If they look too far ahead, as many do, they only become depressed and find it all too much to handle.

(Senior, Julian Street Inn)

LIBERATING EDUCATION

It was really healthy for me to get out of the Santa Clara 'bubble' and be with such wonderful children. I am amazed at how truly culturally diverse our community is -- even though Santa Clara University is not.

(Senior, A Family Place)

In the spring of 1988 -- after two years in operation -- it was obvious to us and the university administration that the project was mushrooming and that an additional staff person was needed to function as project coordinator and as liaison with the placement sites. Mrs. Laura Jimenez was selected to fill this position and she brought to the job the requisite industry and imagination to keep pace with ever increasing student involvement.

During the past year and a half we have turned our attention to the university's alumni/ae with the twofold goal of
providing support and encouragement to those SCU graduates who work with underserved populations and of offering opportunities for other alums to engage in such activities. The project began this effort with a talk in the fall to the local alumni/ae by President Paul Locatelli, followed several months later by an afternoon of reflection on social justice issues and subsequently by a Saturday of work at Gardner Children Center in downtown San Jose.

We realize that the Eastside Project does not simply bridge gaps in the local community but also has some responsibility toward narrowing the chasms that separate us from peoples and issues beyond Silicon Valley.

Thus, we sponsored a symposium on immigration in the East San Jose community with a panel composed of both community and university people. We have been responsible for a number of presentations both within the university and the community -- always with the specific intention of giving a public forum to persons, issues or perspectives that are not generally heard.

Our successful efforts include the co-sponsorship of a Steinbeck symposium at San Jose State in which Dr. Francisco Jiménez, SCU professor and Eastside Project Board Member, put together a presentation that involved the first person account of a migrant worker and her mother plus a retelling of his own experiences as a child in a migrant family.

INTERNATIONAL DIMENSION
Steve spent the fall quarter working with refugees in El Salvador and brought back with him the experience of the campesino which he has shared through a slide presentation with over twenty-five community and university groups. His time in El Salvador was not a "leave of absence" from the project but an extension and expansion on the bridge that now stretches as far as Central America.

Since its inception, the project has been funded by annually renewable grants from the Bannan Foundation, which is specifically devoted to enhancing the Jesuit character of Santa Clara. While support from the Bannan Foundation affirms the Eastside Project as a distinctively Jesuit enterprise, the incorporation of the project into the university's operational budget will be a major step in institutionalizing the Eastside Project. [See, "operational budget" handout for a financial overview of the Project]

The Eastside Project believes that the preferential option for the poor, or the promotion of justice in the name of the gospel, is not in conflict with the educational mission of a Jesuit university; in fact, it is the very soul of that mission. If death is the separation of a soul from the body that it animates, then we are dealing here with the life or death of the university.

The Project is an effort to guarantee that the "soul" [animus] of the university really animates the entire life of the university. In this vein, Fr. General Kolvenbach, in his address to Jesuit University presidents, noted:
Too often, this 'animation' of the university is something tacked on, off to the side of the teaching and the research: one has the feeling that teaching and research is at the center of the enterprise, and any question of animation is a sort of superfluity; it is overtime work, something that can be sacrificed easily for the lack of time or motivation or energy.

The Eastside Project is about allowing the poor and the marginalized -- those who suffer most from our social, political and economic structures -- to vitalize the university by educating it to the demands that must be met if justice is to be realized in our community.

Justice cannot be effectively promoted without a prior and continuous attempt to find some solidarity with 'the poor' in a more experiential way -- by sharing their lives, sorrows, joys, hopes and fears.

We know that this is what has to be done, and the Eastside Project is an attempt to help Santa Clara University find solidarity with those who are at or near the bottom of society -- those on the other side of the chasm.

From a Presentation Delivered at the National Assembly of Jesuit Colleges and Universities
Georgetown University, June 6, 1989
Educational Philosophy of the Eastside Project

There is a great deal of confusion about the Eastside Project, what it does and how it does it. Most folks mistake us for a community service program, so agencies in the community call us for volunteers, and faculty from the university drop off old vacuums or clothes for distribution. But we are not a community service agency. We are an educational support program of the university and we reside on the academic side of the university.

The mission of the Eastside Project is to create a lasting partnership between the university and the community that fosters continuing discussion between both parties so that the Eastside Project is directly responsive to and shaped by the community. We approach these goals and objectives in a variety of ways, one very potent form of which is experiential education. Experiential learning is a pedagogical tool available to instructors to further their classroom goals. In many respects, experiential education resembles community service. We do send students out into the community to work with agencies in the service of poor and often neglected people.

But we insist on a major distinction of purpose for our participants, a distinction that helps clarify some of the misunderstandings about the Eastside Project, and demonstrates how this is an educational program. While we use experiential education to develop skills and abilities, we use service learning first and foremost to foster a paradigm shift in the minds of the students, the result of which is significantly altered world views. Our purpose is to provide students with personal experiences of cultures other than their own so that their perceptions of the world will expand and become more accurate.

To borrow a geographical metaphor, we are hoping to facilitate an intellectual earthquake, where cognitive and affective plates shift and re-align to form a new conceptual terrain.

Our perception of the role of the Eastside Project participant might also help illustrate a difference in this program. The participants of the Eastside Project go into the community as students, not volunteers. They go out to listen and explore, question and wonder, observe, feel and experience. That is why what they are doing is not adequately described as community service.

So they will have sufficient time for these activities, we place them in agencies that do not rely on them for survival, and we have them work in an unstructured capacity -- because they are there primarily to learn.

All the wonders and riches and experiences of the larger community are hidden from the student until the student takes the chance and makes the effort to expose him or herself to what is really out there. From the perspective of the learner, great thinkers live agelessly, and experiences reside without cultural boundaries in the lives and memories of
members of the community. Great treasures make themselves available to the willing student.

Further critical reactions center on the perceived nature of the relationship of the students to the community members. This is also a very important point of consideration. If Eastside Project participants enter into this relationship as volunteers, they go in from a position of prestige, status, and power over the community member. Wearing the volunteer’s hat, the participant approaches the relationship with a sense of giving to others. In what sense does the volunteer encounter the community member as a person, as an equal, entering into a mutual partnership?

The reason we pursue this distinction is that the nature of the relationship of the participant to the community member is affected by the label or definition we apply. ESP participants who enter these relationships as students, rather than volunteers, enter with the acknowledgement, at least at some level, that they are more vulnerable to what happens in the relationships than if they formed the relationships as volunteers.

There is one other reason for pursuing this distinction. Volunteers can walk away from their volunteer work with a sense of well-being and satisfaction. And rightly so. What they do is generous, needed, valuable, and good. But volunteerism and relief work address only the symptoms of social ills.

The student, on the other hand, must wrestle with questions that are not necessarily within the purview of the volunteer. Rigorous analysis and investigation into what causes and supports homelessness, bigotry, homophobia, sexism and racism, inequities in pay between men and women, and a whole host of other ills that affect our society, are the appropriate domain of the student. Students are being challenged to intellectually evaluate the structures of our society to see how well they respond to the needs of all humankind. That is why we send them into the community, that is what makes this an intellectual enterprise, and that is why we reside within the academic side of the university.

Our application of the strategy of experiential education has two levels, the first of which resembles community service programs at other institutions which send people into the community. At the first level, our general plan of experiential education coordinates the learning objectives of classroom instructors with the service opportunities available within the community. At this level, students are provided with a first hand experience of the theories, principles, data, models and ideas that are presented in the classroom.

A deeper level of learning takes place in a less obvious manner, but reflects some of the more significant aims of the Project. This level of learning is reached partly as a result of the manner in which the service-learning is structured. We choose to have students come into contact with those persons in our society who are marginalized and powerless because these populations have been traditionally underserved. But more importantly, this
preference reveals a core insight of the Project: those who are discarded, pushed aside and discounted within our society are in a unique and privileged position to comment and reflect on the attitudes, values and priorities of the dominant culture.

Every placement is designed in such a manner that each of the students develops a personal, one-to-one relationship with a person in one of our target populations. This personal interaction initiates a chain of events and experiences that challenges, sometimes dramatically, the ideas, attitudes and backgrounds often cherished by the students. In the process, students will frequently perceive a role reversal, realizing that the person they have come to “help” has become their guide to a larger, more accurate and complex orientation to reality and opens them up to the full range of human experience.

One helpful description of this learning process is a model developed by Albert Nolan as a result of his work among South Africa’s disenfranchised Black Community. His model describes four stages of development:

The first stage is called Compassion, because it occurs when students are moved by the struggles, issues and concerns of the people they meet. Often information, movies, etc., are sufficient to initiate this stage, but personal exposure is more powerful. The heightened anxiety at this level prompts a person to relief work and acts of charity. Here one is likely to answer “yes” to Cain’s age-old question, “Am I my brother’s keeper?”

The heightened effect is an important moment for the students. Sometimes students interpret the anxiety as guilt. Their lives are significantly more advantaged than these other people and the guilt is often the motive for the charity response or change of life style. Or the anxiety can be interpreted as proof that all the stereotypes the student brought into the relationship are true; that the community member is dangerous or lazy or bad. Neither lingering guilt nor negative attributions are desirable final outcomes of a learning process, and the students shift to the next stage when given an opportunity for self expression through journals or discussion.

The second stage of this process is called Structural Change and it focuses on the causes and supports of poverty, homelessness, undocumented immigration and other issues that affect our society. At this stage, students begin to see that these are all a result of choices we have consciously or unconsciously made in the way we structure and run our community, our nation and our world. Since the focus is on structures, there is usually no blame or hatred, but instead, a desire to work for social change. Here, too, the answer to Cain would be, “Yes, you are your brother’s keeper.”

The next level of development is called Humility, and it takes some time to reach. Time is actually the central element that precipitates the shift. It is at this point that students begin to realize that if these issues are going to be resolved, the ones who are affected by them are the ones who will have to do the work. If we don’t
get in the way or actively interfere, the poor will save themselves, and they do not really need you or me.

The second aspect of this level is an awareness that I need to learn from poor people, from their experience, approach to life and values. Students who participate in the Eastside Project initially expect that they will be helping others, but in the end they often discover that what they learned, what they received in the process was a gift beyond price, unique and irreplaceable. At this stage, the response to Cain might be: "No, you are your brother's brother.

"Romanticism is the hazard of the third stage. It takes some experience to recognize that even the poor have their share of liars, cheats and thieves, just as they have their share of generous, honest, kind and hard-working members.

The final stage of Nolan's model is Solidarity. It is facilitated by disillusionment and the insight that the lives of all human persons are inextricably bound together. At this stage, one would answer Cain thus: "No, you are your brother.

Adapted from Tony's piece in the BRIDGE, Winter Quarter, 1994.
How the Community Placement Program Works

FACULTY INVOLVEMENT

WORKING THE PLACEMENTS INTO THE CURRICULUM

When a faculty member initially decides to use the Eastside Project, he or she meets with one of the Project team members to discuss the goals of the community-based learning component and how they envision the incorporation of this learning into their curriculum. Strategies for linking the community and classroom based learning are examined. Some of these methods are small group discussions, reflection papers, and journals.

Instructors who require a placement have the option of limiting the agencies their students may attend in order to fit the goals of a particular class. For example, students taking Abnormal Psychology are required to visit Julian Street Inn, the homeless shelter which houses people with psychological problems. A class in International Communication limits the agencies students can visit to several adult E.S.L. classes or high schools with a large E.S.L. student body. Other classes, such as Social Problems in America and Introduction to Social and Cultural Anthropology do not make any limitations at all.

By narrowing the scope of agencies, instructors can assure themselves that students gain insight and information pertinent to their studies. The Santa Clara University students attend the placements as students. It is important that this concept remain at the forefront of the goals of the Eastside Project.

When the sign-up process is complete, faculty are sent a list of the students in their classes who are signed up to participate in the Eastside Project and the name of the agency where they will be working.

FACULTY DEVELOPMENT WORKSHOP

The Eastside Project organizes annual Summer Faculty Workshops. Instructors who have used the Eastside Project in the past or have expressed an interest in using the Eastside Project are invited to the week long program. During this week faculty members both experience the placements that their students participate in and reflect on their own role in the experiential learning process. It is hoped that these activities will help both the students and the faculty use the Eastside placements most effectively.

The first two days of the workshop are spent participating at several agencies. Homework for the faculty after each of those days is to reflect upon what they experienced at each agency. Following that experience, developmental learning models are presented to the faculty and student panelists discuss their experiences with the Eastside Project. The last few days of the workshop focus on the role of the instructors. Faculty who have been integrating the Eastside Project into their courses share their experiences and give the other instructors an opportunity to ask.
experiences and give the other instructors an opportunity to ask questions, discuss various strategies, and put their heads together to develop courses that incorporate critical reflection on experience in the community.

**FACULTY ASSOCIATES**

Eight faculty members, chosen by their peers, make up the internal advisory committee known as Faculty Associates. Associates meet once or twice each quarter and generally make themselves available for consultation with their colleagues on experiential learning and how community placements can be integrated into various courses.

Though it is open at this writing, there is also a position of "Faculty Development Coordinator" whose role is to work on a one-to-one basis with faculty who are interested in learning about integrating experiential learning into their classes.

More specifically, FDC duties include:
- Serves as consultant to faculty who wish to get involved with the project; assists in planning and implementation of faculty retreats and workshops, as well as periodic follow-up training sessions;
- Promotes and facilitates faculty research on particular issues in response to community needs identified by the Advisory Committee and the Eastside Project team.

Faculty Development Coordinators are formally appointed by the Vice President for Academic Affairs at the recommendation and approval of the Director of the Eastside Project, and the professor's respective dean and chair. The FDC receives a one-course remission.

**STUDENT INVOLVEMENT**

Essential to the process of community based learning, of course, are the students themselves. In order for the education of the students to be successful they must attend placements faithfully. Most placements require a 2-hour weekly commitment of the student's time for eight weeks. This time commitment offers greater assurance that the students will have quality contact with underserved communities on more than a brief and impersonal level. It is hoped that students will also take to the experience open minds and a willingness to become involved.

Before the beginning of each quarter, the upcoming course list is reviewed to determine which classes might appropriately benefit from Eastside Project placements. Professors of those classes are sent information regarding the Project, and asked to contact the Placement Coordinator (Laura Jiménez) at 554-4549, if they are interested. Other times, a professor decides that the Eastside Project would be useful to students and contacts Laura without waiting for an invitation.

During the first several days of classes Laura Jiménez and Tony Sholander, S.J. make scheduled visits to the classrooms
placement program and registration process. These visits take ten to fifteen minutes. The Eastside Project coordinators explain the purpose of the Project, how to sign up for a placement, and describe the types of placements the students may be visiting. The coordinator then fields questions that the students may have.

SIGN-UP PROCEDURES

After classroom visits have been made, students come to the designated or registration area to sign up for a placement. First, a registration form is filled out with the student’s name, address, student ID number and phone number. Next, the student identifies the class(es) that for which s/he is signing up for a placement.

The third step is choosing a placement that the student is interested in, meets the requirement of the class, and corresponds with the student’s available time. The information and time schedule for each placement is put in its own binder. The prospective participant looks through these until a placement and time that will work is found. The proper information is then filled out on the registration form and the student marks the form’s calendar with the days that the placement will be visited.

The binders specify whether fingerprints or TB tests are required at that placement. If fingerprints are required, they are taken at registration and sent on to the placement agency. If TB tests are required, the student health center is contacted to see if a record for the student is on file. If not, a TB test and reading is taken.

The registration forms are in triplicate so that the student may take the top copy for themselves. The other copies are used for data input and records at the Eastside Project office.

TRANSPORTATION

Only one of the placement agencies is within walking distance. If students do not have access to a car, the Eastside Project will provide transportation, with students authorized to drive, if they have a valid driver’s license. Authorized drivers are covered by University auto insurance.

TROUBLESHOOTING AND PROBLEM SOLVING

Eastside Project staff and student assistants are present to guide students during the entire registration process. Students should leave the sign-up area with their schedule for visiting their agency, a record sheet to be initialed by a supervisor each time they attend, information about the agency and a map to guide them there.

To be certain that the placement sign-ups run smoothly, Eastside Project makes the procedure as simple as possible. The placement registration form is designed to simplify the process as much as possible. The process is reviewed after each quarter to gather ideas for improvement.
REFLECTION PROCESS

In addition to attending an orientation and faithful participation, reflection is the third essential component to successful community based learning. It is essential because community based learning often teaches students both affectively and intellectually. This is a powerful "double dose" of learning that requires sorting out. Sometimes student's pre-conceived notions about people and situations are challenged. For example, a student may be surprised at how lively and intellectually alert a senior citizen who is in frail health can be. If a student does not have the opportunity to reflect on this newly acquired information, he or she may simply decide that the person with whom he or she is working is not like the rest of senior citizens. That is, the student will not question the accuracy of his or her preconceived notions about the elderly, but will decide that this person is exceptional. Actively reflecting on the experience allows the student to think about his or her experience in broader terms. It encourages the student to put the learning provided by the interaction with, for example, the senior citizen, into the context of an academic discipline and at the same time to evaluate personally held beliefs in light of the experience. Actively reflecting the implications of the community based learning experience from both the affective and academic perspectives is essential to a successful course imbedded community based learning experience.

CLASSROOM VISITS

At the approximate midpoint of the quarter the Coordinator of Community Based Learning and the Placement Coordinator visit participating classrooms to help conduct in-class reflective sessions. Faculty can schedule one or two of these reflective sessions for the students in their classes who are participating in the Eastside Project. During these sessions, which are held during regular class time, the class is divided into small groups of between eight and twelve students. Each group is led in the discussion by an Eastside Project staff member or the course instructor. Two different discussion guidelines are used depending upon whether one or two sessions have been scheduled. If one session is scheduled, the reflection visit will take place after students have been at their placement for five or six weeks. If two reflection sessions have been requested, they will be scheduled for the third and seventh week that the students visit the agencies.

Participating students discuss their experiences, integrate them into the classroom setting and share thoughts with other students. These discussions help to assess the effect of an agency on participating students' thinking, attitudes and behavior. The hope is that students will begin to move toward new philosophies and ways of action explained through Eastside Project's educational philosophy. Students should be brought closer to the insight that their own lives and the lives of those that they
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work with are interconnected. The discussion is also an opportunity for the Eastside Project staff to learn how well the placements are serving the needs of the students and functioning as a whole. Situations which need immediate attention are confronted. If there is a second discussion, attention is focused on the process of the learning experience and in leaving the placement.

**MID QUARTER STUDENT SURVEY**

In addition to the classroom visits, the Placement Coordinator takes a sample of student evaluations of the agencies through telephone interviews. Three students per agency are surveyed. Student information is recorded before questions about the agency are asked. The students have an opportunity to grade the orientation that they attended with a letter grade. In addition, the students rate friendliness and welcoming behavior, the amount of direction, satisfaction with the time spent there, fulfillment of academic needs and satisfaction with the Eastside Project cars (if one is used). Participants have the opportunity to accompany their scores with explanations if they desire. Problems discovered from the survey are then followed through.

**STUDENT EVALUATIONS**

At the end of each quarter each student who participated in the placement is given a program evaluation to fill out. The evaluation is short but informative and only consists of two questions:

* Describe the most significant aspect of your work at this placement.

* What surprised you about this placement- the people, the setting and the work.

These evaluations serve a dual purpose. First, they allow the staff at Eastside Project and at the agencies to see which placements are effective and which are not. Summaries of these comments are sent to the agencies so that they can continue to improve their program. Problems can be identified and worked through. Student concerns about specific agencies can be addressed. In the past some of these concerns have led to changes such as new hours for the volunteers, a reduction in the number of volunteers at a site at one time and altering the duties of the volunteers at an agency.

Second, the evaluations help the students reflect on their experiences by bringing into their consciousness and putting on paper some of what they have learned. Often they comment on the situations of the people they worked with, making it apparent that the students now think of them as people just like them rather than "the homeless" or "the poor." The following are examples of comments written by participating students in past quarters:

"I realized that most of the women at Casa de Clara are not that much different than myself."
"I learned that all types of people can be homeless."

"The degree of apparent equality was such that I wasn't certain who was homeless and who was not!"

"These people are like you and me. They are not alcoholics and drug addicts."

"I learned that homeless people are not all drunks, druggies, and... lazy people. Knowing that helps me treat them with more kindness and respect."

"It made me look at homeless people in a whole new way. I'm not as 'frightened' by them."

"I think the teacher I worked with was instrumental in showing me effective ways to work with adult E.S.L. students."

"I learned not to listen so much to the media when they talk about how much trouble kids these days are because these are wonderful kids."

"It was good to be doing something for others outside the SCU world."

**PLACEMENT AGENCIES**

**CRITERIA FOR THE ESTABLISHMENT OF PLACEMENTS**

If an agency wishes to become an Eastside Project Community Placement it must maintain most or all of these desirable characteristics.

* The agency is stable and well organized.

* The agency must provide an on-going service.

* The service of the agency would continue to be provided without the help of the Santa Clara students.

* The mission of the agency is clearly defined and there is evidence that it has been well received in the community.

* The agency serves low-income, underserved, or marginalized populations of the San Jose/Santa Clara community.

* What SCU students do and experience at the placement will enhance their academic endeavors.

Contact between the agencies and the Eastside Project may be initiated by either party. Agencies may hear of the program and contact us, or Eastside Project may be made aware of an agency that would be useful for the students and find out if that agency is interested.

**STUDENT FUNCTIONS WITHIN THE AGENCIES**

Students placed in the agencies will engage in activities which provide direct service to the people whom the agency serves. The people who are served by the agency represent a fairly stable population. This gives students the opportunity to develop deeper and more
personal interaction with the people that they come into contact with than would be possible by working in a soup kitchen or at a one-time event.

The agency staff should have a clear understanding of what student responsibilities will be and be willing to help the students meet that responsibility. Agency staff grant the support necessary to the participants and are able to provide the opportunity for student interaction with the individuals served. At least 80% of the students’ time must be spent with those clients. The remaining time may be spent supporting the work of the agency, so long as the students are not expected to run programs or engage in planning and developing programs for the agency.

Agencies agree to provide an orientation, discussed in more detail below. If possible, supplemental material such as a volunteer handbook or a statement of goals is furnished. The orientations are conducted by a staff member who is preferably the contact person at the agency.

**ORIENTATIONS**

There are three aspects of the community-based learning program which are essential to successfully integrating learning in the community with learning in the classroom. These are: attendance at an orientation, consistency of participation, and reflection on the experience.

Each agency which takes part in the Eastside project is asked to provide participating students with an orientation. Some orientations are on campus, but most are on site. The orientations are run by agency staff and generally have these goals: familiarization with the agency and staff, inform students of their responsibilities while there and determination of student’s needs.

The students should become familiarized with the history of the program where they will be spending their time. They are informed of the unique qualities and the goals and mission of the program. Often that information is supplemented with brochures, pamphlets or a video. Students are advised of the role they play in achieving that mission. Information and suggestions to benefit the student during his or her time there are also provided. The agency staff will help them with tips for getting started, pitfalls to avoid, their scope of authority and the benefit of students to clients and clients to students.

Orientations also include a tour of the facility, including an introduction to the people with whom volunteers will work. They meet their supervisors, are shown what to do in case of a supervisor’s absence and how to sign off hours. Students are also familiarized with emergency procedures regarding health and discipline should they be needed. All of this serves to introduce the student participant to the placement facility.

Finally, orientations should determine
the needs of the students so that they can be met. Students attend these agencies through classes and many times their professors have specific criteria that need to be met during the hours at the placement. An accounting class in which students must help individual clients with a bank account, or a psychology class that must examine the effects of homelessness on the mentally ill are two examples. Agencies try to take into consideration the interests, prior experiences and preferences of the students.

An orientation is fundamental to a successful community based learning experience. It provides students with the information they require to participate successfully in the agency of their choice.

For the agency, it is an opportunity to direct activities of student participants so that those activities serve the best interests of the agency. In addition, it represents the only time that agency staff and students are together for the sole purpose of becoming acquainted. All future encounters are likely to occur in the rushed atmosphere of everyday activities.

The Eastside project requires students to participate in the scheduled orientation or to make arrangements with the agency for an alternate orientation. The second option is less desirable because students are not able to learn from the discussions which arise in the group orientation.
PROFILES OF THE COMMUNITY AGENCIES
WHERE SCU STUDENTS ARE PLACED

1. **Almaden Head Start Center** is a federally funded pre-school program for children from low-income families. Most receive A.F.D.C. The average age of the children is about four years old and the program attempts to develop their young language and social skills. Head Start does this by encouraging open communication, problem solving, initiating activities and raising questions. Eastside Project participants are role models for the children through their presence at the center. They are encouraged to improve the program in their own unique ways by planning and leading small group activities for the children. Suggestions for this include: supervising artwork, playing with educational toys and directing role-playing.

2. **The Family Living Center** is a program of the Emergency Housing Consortium. The Center is located on the grounds of Santa Clara's Agnews Developmental Center. The Center provides homeless families with the opportunity to regain their self-reliance by providing not only shelter, but G.E.D. classes and useful workshops such as money management. Students from the Eastside Project provide childcare for the families while the parents attend workshops, classes and the health clinic which is provided once a week. The children and colleagues spend the time in a busy playroom or go outside to play games in the spacious Agnews Center yard. The placement gives students the opportunity to learn how children perceive and are affected by their own homelessness.

3. **Gardner Academy Elementary School** is a bilingual magnet elementary school in San Jose. The school, a participant in Stanford University's Accelerated Schools Program, highlights computer technology and science. Technology is used throughout the curriculum in each subject and grade level. Technical learning is aided by five computer labs, over 150 computers and a hands-on science laboratory. Eastside Project participants act as classroom aids and reading tutors in various grade levels.

4. **Gardner Children's Center** is a government subsidized and United Way childcare and developmental agency for low income families. It provides affordable supervision and support for the children, most of whom are from single parent households. Children's ages range from two to nine years old. They participate in a full day preschool program which incorporates activities designed to further physical, emotional, and language development. The older children attend before and after school care. They participate in such activities as arts and crafts and homework aid. Student participants are essential to the agency and are expected to actively interact with the children on the play ground, in small groups or assisting with homework in a one-to-one setting.
5. **Haman School Hearing Impaired Program** is a program of the Santa Clara Unified School District. It is located in three classrooms at Haman School. SCU students act as teaching assistants in kindergarten through fifth grade classes. Students conduct activities with the children which vary according to the grade level. No knowledge of sign-language is necessary. The children are helped by hearing aids and an incredible ability to read lips.

6. The **Homework Calmeac Program** is a program organized by the Teatro de los Pobres serving primarily the Hispanic community in San Jose. It provides after school homework assistance and tutoring to children in grades three through six. Participants help Homework Calmeac students on a one-to-one basis and, though knowledge of Spanish is not required, it is an asset in communication. Parental involvement in the program is mandatory. Parents attend monthly meetings where they receive general information about school and an update on their child’s progress. If a child acquires three unexcused absences he or she will be dismissed from the homework program.

7. **MACSA Latchkey Children’s Project** is an after school program geared to serve children from low income households. It is run by the Mexican American Community Service Agency (MACSA) and located in the Olinder Community Center. Children from ages 5 to 13 are enrolled in the enrichment program. Among other activities, the children receive homework assistance, computer training and language and cultural awareness classes. Santa Clara University students participate in activities, act as role models and help in the enrichment of the children by bringing their own special talents to the placement.

8. The **Zero Drop-Out Initiative** is an after school program for junior high school students at risk of dropping out of school. It is run by MACSA and is currently based at Lee Mathson Middle School in San Jose. Students receive help with their homework or tutoring for an hour, then participate for the remainder of the time in an enrichment program designed to broaden interests and horizons. Santa Clara participants help the middle school students with homework and are encouraged to share hobbies, talents, and special interests during the enrichment portion. Most importantly, University students are there as needed role models, encouraging the Zero Dropout participants to stay in school.

9. **Mount Pleasant High School** is a public High School in San Jose’s Eastside Union High School District. Approximately two thousand students representing a wide spectrum of social, cultural and economic backgrounds attend Mount Pleasant. The school provides E.S.L. classes to students who have recently immigrated to the United States. SCU students provide the much needed one-to-one attention these students require to successfully learn English. Participants also help in making these students feel comfortable in what is
potentially a strange and frightening environment.

10. **Pegasus High School** is a public continuation high school on the campus on Independence High School in San Jose. It is designed to help 10th, 11th and 12th grade students address and solve problems of attendance and achievement. This is done by providing students with basic educational skills, social skills and social consciousness. The school also attempts to build self-esteem, self-motivation and self-determination through accomplishments. Participants tutor the Pegasus students during their independent study class time and help them to complete their assignments.

11. **Project New Chance** began as a national demonstration program examining how to help young mothers successfully enter the work force. The program serves mothers from 17 to 22 years old who have dropped out of high school and are receiving AFDC. The goal of the first phase is to provide educational training so that the women complete their G.E.D., to inform these women about career options and the skills necessary to get and keep a job, to provide them with personal and social development and finally, child care while they attend class. Participants work with New Chance students as tutors during the time that they are attending their G.E.D. class.

12. **San Jose Day Nursery** provides child care for the children of working parents. The philosophy of the nursery is that all children deserve access to quality educational programs and care. Services are provided on a sliding fee schedule for low to moderate income families. Eastside Project Participants are asked to help with tasks such as putting on shoes and cleaning up after a snack. For the most part, however, the students are there to be an adult friend to the children giving them extra time and attention.

13. **Seven Trees Elementary School** is a public school in the Franklin McKinley School District in San Jose. Eighty percent of the student body is Hispanic, yet the school serves such a diverse community that eight to nine different languages are spoken there. Eastside Project students sign up to work with a particular teacher as a classroom assistant. These participants help to provide individualized instruction to the children which will boost learning levels. Participants help with assignments as well as act as role models for the students.

14. **The Family Place** is a day center for low income mothers and their children. Approximately half of the families in this program are homeless, the rest are at risk of becoming homeless. The goal of the program is to strengthen family units through education and parent-child interaction. Parents also attend E.S.L., nutrition, parenting and pre-employment training classes. Children are arranged into pre-school, toddler and infant programs. Students at the Family Place choose to work with any of the three children’s programs assisting in the
activities and acting as an adult friend to the children.

15. Alzheimer's Activities Center is an adult day care program for Alzheimer's patients who are advanced enough in the disease to need constant care. Alzheimer's Disease is characterized by progressive memory failure, intellectual deterioration and personality change. The Activities Center provides therapeutic activity and socialization for its clients. Services include meals and activities such as calisthenics, word games, bingo, singing and dancing. Student participants assist patients at mealtime and in the Activities Center's scheduled activities, such as ballroom dancing.

16. Casa De Clara is a Catholic Worker House where single women and mothers with children can come for temporary shelter. Casa de Clara is located in a home in downtown San Jose and can house six to ten individuals. Because of its limited size, the house provides a warm family-like atmosphere for the women. Guests can stay for up to two weeks with extensions. Casa de Clara is run entirely from contributions and time donated by volunteers. Students from Santa Clara University help prepare the evening meal and are invited to have dinner during their visit to get to know the residents and staff. They are also asked to help with clean-up and chores.

17. The Cecil White Center is a day program that provides various services to men and women. The day program is paired with the Montgomery Street Inn evening program at the same location. Clients at Cecil White are provided with remedial reading classes, medical services, housing referrals, substance abuse counseling and health education. If clients are not taking advantage of one of the services offered they may not stay at the center. Student participants help with various aspects at the center such as front desk sign-ins, taking phone messages for guests, helping in the pantry or in the clothes closet.

18. Commercial Street Shelter is a 55 bed homeless shelter for single women and mothers with children. It is one of the few shelters in Santa Clara County specifically designed for women. Because of this, it is stipulated that only women participants are allowed to assist at the shelter. Guests at Commercial Street register to stay on a week by week basis. It is an overnight shelter designed to provide a safe environment for residents until they can get back on their feet. Participants assist with chores, meal set-up (not cooking), and interact with the shelter's guests and their children.

19. Eastside Adult Education is also known as E.S.L. This program is coordinated by Eastside Project and the Santa Clara Community Action Program (SCCAP) in a team effort to help adult students of English. Most of these E.S.L. students are recent immigrants to the United States and are working toward legalization as well as improved English skills. Participating collegiates act as classroom assistants, working with the E.S.L. students usually in a one to
one or small group situation. These classes are located at several locations within San Jose.

20. **Eastside Neighborhood Center** is a day center located in East San Jose serving mostly Hispanic seniors ages sixty and older. It is a program run by Catholic Charities of Santa Clara County. The mission of the Eastside Neighborhood center is to enhance the quality of life for these members of the community. It is open five days a week. The majority of those who attend come for the daily lunch which provides both nutrition and socialization opportunities. Classes and activities such as line dancing and drawing are also offered. Participants from the Eastside Project get to know the visitors to the Center and participate with them in their activities.

21. **Heart of Santa Clara** is a skilled nursing facility located in Santa Clara. It houses patients who require 24 hour care. The ages of the residents range from twenty to one hundred and the reasons for requiring care cover a wide variety of physical ailments and mental disorders. Students from Santa Clara University arrange visiting time with residents who may be lonely and always appreciate the opportunity to socialize with and recieve attention from, college students.

22. **John XXIII Neighborhood Center** is an agency located in downtown San Jose which provides a wide range of services to Asian elderly. Many of their clients live at the senior housing adjacent to the Center. Others live at home and commute to the center. One of the popular services offered at John 23 is the English as a Second Language (E.S.L.) class. Participants from Eastside Project work with seniors enrolled in the E.S.L. classes as conversation partners. The seniors appreciate the opportunity to practice their English while socializing with a new friend.

23. **Julian Street Inn** is the only shelter for the mentally ill homeless in San Jose. It houses 49 men and 20 women. Guests at Julian Street Inn are diagnosed with diseases such as paranoid schizophrenia, manic depression and post traumatic stress disorder. In addition to lodging and meals, the center provides linkage with community mental health facilities, crisis intervention and case management. Students help at the front desk, in the dining room, with the orientation of new guests, and with any planned activities. Participants are encouraged to share particular talents or skills with the residents of Julian Street.

24. **MACSA Adult Day Health Center** is a service which makes it possible for frail or impaired older adults to stay out of institutions by providing them with the professional care that they may need, while enabling them to continue to live with families. The Center provides health education, therapy, monitor medication and vital signs and gives emergency care if needed. Also provided is a wide variety of services designed to address the social, nutritional, and emotional needs of the seniors. Participating students join in
activities and interact with the seniors.

25. Manor Care is a skilled nursing facility for seniors who can no longer care for themselves. Rehabilitation and respite care are furnished as well as a special Alzheimer's unit for patients. Often suggestions are made by employees of the facility who can observe which patients need a visitor. After a few visits, students usually have a routine schedule with three or four of the residents. The residents appreciate the socialization, especially since they often have no one else coming to be with them.

26. Metropolitan Adult Education is an English as a Second Language program located at the Sacred Heart Church in San Jose. The purpose of the program is to help non-English and limited English speaking persons to learn the language up to the eighth grade level. Santa Clara University students assist the students in the Adult Education classes to develop and practice their English communication skills by working as classroom aides. These participants can provide individualized attention to the E.S.L. students.

27. Montgomery Street Inn is the overnight shelter program which corresponds to the Cecil White day program at the same site in San Jose. Montgomery Street opens at 6 p.m. and is available to homeless men who are seeking employment. These men are eligible for a stay of 15 days, however, if the guest is working full-time extensions of up to 30 days may be obtained. Basic services such as an evening meal, shower facilities, a clothes closet and a telephone are available. Students who spend time at Montgomery Street Inn help with guest check-in, the evening meal or the clothes closet among other activities.

28. San Jose Family Shelter is one of only two family oriented shelters for the homeless in Santa Clara County. The goal of the shelter is to keep families together while they get them back on their feet. Programs include childcare for residents, a clothes closet, a case manager to counsel residents, volunteer health care, tutoring, and classes provided by the Mother's Club of the YWCA. All of the families are guaranteed a three month stay in a private room. The San Jose Family Shelter can house up to 143 people at a time, but it is sometimes necessary to turn families away. Participants at the shelter help with setting up for the evening meal, after meal chores, and generally interact with the residents.

29. Winchester Living Center is a skilled 24 hour care nursing facility. It houses 163 patients who require a wide variety of physical or mental health disorders. Many residents are there only for a short time while they recover from physical ailments such as a fall or a stroke. About half of the residents suffer from dementia or Alzheimer's disease and all receive care from the nursing staff. Students meet residents and schedule regular visiting times with them to keep them actively interacting with others. Residents are provided with a variety of
opportunities for social services, therapy programs, and activities.

30. Yu-Al Kai Senior Day Services is a program for Japanese senior citizens located in San Jose's Japan Town. The program's goal is to keep seniors active and independent. Some of the services provided are cultural and educational classes, health services, and social services. Santa Clara University students assist in the various daily activities including arts and crafts and exercise. The program is run bi-lingually. Though it is not required, a basic knowledge of Japanese is helpful.

SOME STATISTICS

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SPRING 1995 CLASSES USING THE EASTSIDE PROJECT

ANTHROPOLOGY
003 Introduction to Social and Cultural Anthropology
116 Anthropological Methods
157 Family and Kinship

BIOLOGY
187 Biology of Aging

COMMUNICATION
001 Intro to Comm Processes
020 Public Speaking
027 Intercultural Communication
136 Television Production Planning
141 News Gathering and Writing II

ENGLISH
104 Introduction to Teaching ESL
140 Chicano Literature II

SPANISH
003 Elementary Spanish III
023 Intermediate Spanish III

PHILOSOPHY
005 Ethics in Society

POLITICAL SCIENCE
001 Introduction to American Politics

PSYCHOLOGY
011 Psychology as a Social Science
115 Abnormal Psychology
118 Advanced Topics in Clinical/Abnormal Psychology
120 Perception
130 Psychology of Learning
186 Developmental Psych II

RELIGIOUS STUDIES
005 Introduction to Catholic Theology
060 Christian Ethics
063 Biblical Drama
190 Resurrection of Jesus

SOCIOLOGY
001 Principles of Sociology
033 Social Probs in America
157 Family and Kinship

EDUCATION
198A Elementary School Teaching Practicum
198B Secondary School Teaching Practicum
163 Teaching Multi-cultural Society

ETHNIC STUDIES
095 Intro to Ethnic Studies
122 Chicano Community