Service-Learning Handbook

First edition prepared by Dr. Lauri Fahlberg

Second edition prepared by Dr. Christopher Fuller (2014)

Contents

Acknowledgements

Introduction

What is Service-Learning?

Service-learning has its origins in the work of John Dewey who wrote about the relationship between experience and education (Dewey 1938). It has developed into a widely used pedagogy since then. A useful working definition is that it "is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development" (Jacoby 1996). Students apply academic coursework in real life experiences to enhance learning, build community relations, gain personal insights, and develop leadership skills.

Service-learning provides faculty members with innovative resources to demonstrate the relevance of their courses and invigorate their teaching. Through service-learning the college community and the community-at-large work together to address current community needs and social issues. Service-learning is an integrated strategy because faculty members are simultaneously engaging in service roles, teaching roles and, potentially, research roles.

There are six attributes to service learning: (1) vision and motivation; (2) community voice; (3) education, orientation, and training; (4) meaningful action; (5) reflection; and (6) assessment. These attributes are outlined throughout this manual. Four criteria serve as the litmus test for whether or not a course may be considered as a service-learning course at Carroll College. First, there must be a service provided in the community that is both relevant and meaningful to all stakeholders. Second, this service must not only serve the community, but it must also enhance student academic learning in the course. Third, this experience must directly and intentionally prepare students for active civic participation in a diverse democratic society through intentional, guided reflection on the experience. Finally, this experience must provide a process by which students research and evaluate the structures that contribute to social injustice.

What Service-Learning is Not

Service-learning differs from other forms of service in important ways. [The following table](#) from Marquette University's service-learning center illustrates these differences well (Marquette University Service Learning Program). Service-learning is *not* the same as volunteerism. You are not assigning your students to do volunteer work. Rather, you are assigning them to service in the local community which informs their understanding of the course content in a meaningful way. Thus, it is important that neither you nor your community partners (i.e., service agencies) refer to your students as "volunteers." Referring to them in this manner risks imparting the impression that students are being forced to volunteer and, it may, in fact, undermine your learning outcomes for them.

	Community Service **service**	Service-Learning **service *and* learning**	Internship **Learning**
primary intended beneficiary	recipient	recipient and provider	provider
primary focus	service	service and learning	learning
intended educational purposes	civic and ethical development	academic and civic development	career and academic development
integration with curriculum	peripheral	integrated	co-curricular / supplemental
nature of service activity	based on social cause	based on academic discipline	based on industry or career

The Goals of Service-Learning

The main goal of service-learning is to link community and campus assets to build strong, reciprocal, learning partnerships that meet social needs and advance academic goals in a way that results in learning for students. At the same time, service-learning promotes service delivery for community partners, and it improves teaching for faculty. Service-learning requires students to recognize the relevance of an academic subject by applying classroom theories, perspectives, and ideas in

community settings. Students develop the ability to think critically and analyze complex social issues when they apply their coursework to a tangible community project. Through direct experience, students personalize their relationship to social responsibility and civic engagement in a democratic society. Within the framework of Carroll College's goal "to guarantee to individuals, to groups, and especially to minorities the right to life, to personal and social dignity, and to equality of opportunity in all aspects of human activity," service learning also provides the opportunity for students to encounter the many ways that social structures contribute to or undermine the common good.

Service-Learning and Catholic Social Teaching

One of the ways that Carroll College expresses its Catholic identity is by encouraging its community members to participate in service activities and by providing a framework within which to understand the meaning of these activities. The reflection assignments in service-learning provide one such framework. The Catholic Church's 120+ years of teaching on social matters ranging from the economy to the environment also provides a framework that is useful for service-learning courses.

Catholic Social Teaching "is the Gospel in action, compassion on the pavement, and the deeply hallowed conviction that every person has inherent and transcendent worth, fashioned in the image and likeness of God." As such it is "is based upon a conviction that there are no throwaway people, no castoff or disposable souls" (Thomas 2013). The U.S. Catholic Bishops have summarized the main themes of Catholic Social Teaching as (1) the life and dignity of the human person; (2) the call to family, community, and participation; (3) the protection of rights and meeting responsibilities; (4) the option for the poor and vulnerable; (5) the dignity of work and the rights of workers; (6) solidarity; and (7) care for God's creation (Bishops). Once can fine more detailed explanations of each of these themes at the U.S. Bishops' web page on Catholic Social Teaching: http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm. One of the purposes of Catholic Social Teaching is to help people form their consciences in order to embrace more fully their responsibilities to shape the moral character of our society. As such, it offers useful objectives to guide the learning outcomes of a service-learning course, particularly its focus on the inherent dignity of all people.

Service-Learning and the Liberal Arts

The goal of a liberal arts education is to promote the social merits of civic engagement, active citizenship, and personal responsibility. As John Henry Newman writes in *The Idea of a University*, a liberal arts education "is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration; at giving enlargement and sobriety to the idea of the age, at facilitating the exercise of political power and refining the intercourse of private life" (Newman 1891). Service-learning within a liberal arts setting has the capacity to reinforce, in a powerful way, the role of service to the local community as a civic virtue.

The Benefits of Service Learning

Studies of civic engagement note that service-learning has been shown "to effect civic engagement at both the secondary and post-secondary levels" (Misa, Anderson and Yamamura 2005). As a form of civic engagement, service-learning offers benefits to all of the parties engaged in it.

The benefits for faculty include:
- an increased interest in course subject matter and engagement with classroom experience (Astin, et al. 2000)
- a positive impact on students' understanding of course concepts (McKenna and Rizzo 1999)
- improved writing skills for students (Astin, et al. 2000)
- an increased awareness of the world (Astin, et al. 2000)
- research data for possible publication (in this case it is important to apply for review by Carroll College's Institutional Review Board as you develop the course, see http://www.carroll.edu/academics/research/irb/)
- evidence of teaching effectiveness, professional development, and community service for the purposes of promotion and tenure (see *The Faculty Handbook of Carroll College*, Article VII, sections 2 & 3).

Benefits for students include:
- a heightened sense of civic responsibility (Astin, et al. 2000)
- a positive contribution to moral formation (Astin, et al. 2000)
- positive impacts on GPA, writing skills, and critical thinking skills (Astin, et al. 2000)
- improved engagement with peers and others at the college (Eyler and Giles 1999)
- leadership development (Astin, et al. 2000)
- valuing a career helping people (Eyler, Giles and Braxton 1997)

- an increased belief in the effectiveness of contributing to one's community (Eyler, Giles and Braxton 1997)
- increased commitment to the political policy process (Eyler, Giles and Braxton 1997)
- more likely to recognize the relationship between social structures and injustice and to believe that improving social justice should be a social priority (Eyler, Giles and Braxton 1997)
- increased ability to view issues from other perspectives (Eyler, Giles and Braxton 1997)
- a greater ability to get along with people from different cultural backgrounds (Astin and Sax 1998)

The benefits to Carroll College include:
- support for the College's mission "to guarantee to individuals, to groups, and especially to minorities the right to life, to personal and social dignity, and to equality of opportunity in all aspects of human activity"
- support for Bishop Thomas' challenge that Catholic Social Teaching serve as the "true mark of mission effectiveness" (Thomas 2013)
- positive contribution to retention rates (Gallini and Moely 2003)
- participation by alumni in service after college (Fenzel and Peyrot 2005)

The benefits to Helena community partners include:
- assistance to achieve their organizational goals including unmet needs
- contributing to students' learning
- opportunity to increase their volunteer pools
- increased awareness by the public about the issues they address and the constituencies that they serve
- access to college resources and knowledge

Service-learning opportunities help to break down the barriers between the academic community and the working community *if* they are properly planned and implemented. There are six steps involved in planning and implementing a service-learning project: (1) vision and motivation; (2) community voice; (3) education, orientation, and training; (4) meaningful action; (6) reflection; and (6) assessment.

If the service-learning is not adequately planned and organized from the beginning, the learning experiences and academic benefits available to students cannot be fully realized. The following pages of this manual provide a guideline for steps to developing a service-learning project.

Steps to Incorporating Service-Learning into Your Course(s)

Designing a service-learning course requires additional preparation and an attention to process. However, do not let this necessary work dismay you from the task. One of the functions of the Hunthausen Center for Peace and Justice is to work with faculty to aid them in the design of their courses and in the placement of their students with local service agencies. Three things are crucial to implementing a service-learning course: preparation, preparation, and preparation!

Deciding to Implement Service-Learning

Answering the following questions will help you determine whether or not service-learning is an appropriate dimension for your class.

1. What are the goals and objectives for your class?
2. Can service contribute to students' understanding of the subject?
3. In what manner will students' service contribute to course goals and objectives? In what ways will it enrich students' understanding of the subject?

Principles of Good Practice in Service-Learning

After consulting with over seventy organizations interested in service-learning, an advisory group of National Society for Internships and Experiential Education devised the following ten principles to guide best practices in service learning (Honnet and Poulsen 1996).

1. It engages students in responsible and challenging actions for the common good.
2. It provides structured opportunities for students to reflect critically on their service experience.
3. It articulates clear service and learning goals for everyone involved.
4. It allows for those with needs to define those needs.
5. It clarifies the responsibilities of each person and organization involved.
6. It matches service providers and service needs through a process that

recognizes changing circumstances.

7. It expects genuine, active, and sustained organizational commitment.

8. It includes training, supervision, monitoring, support, recognition, and evaluation to meet service and learning goals.

9. It insures that the time commitment for service and learning is flexible, appropriate, and in the best interests of all involved.

10. It is committed to program participation by and with diverse populations.

The Five Critical Elements of Thoughtful Community Service

The Campus Outreach Opportunity League (COOL) developed the following critical elements to inform a thoughtful service-learning course. They do not necessarily follow in a linear manner. Rather, they mutually inform one another. Lorrie Brown and Caroline Huck-Watson have adapted them as follows (2006).

1. **Community Voice**

   Community voice is essential if we are to build bridges, make change, and solve problems. It is vital that the community partners' needs and assets are central to any service experience. It is also important to remember the needs and goals of the participants. This allows for a more meaningful experience, the development of reciprocal relationships, and the likelihood that the project will "do no harm."

2. **Education, Orientation, and Training**

   Education (information about the social issue), orientation (overview of the community partner), and training (skills needed to complete tasks) are important aspects for any community service experience. When community service is grounded in social issue education, the participants' learning is deepened and their development as active citizen leaders is positively influenced. Orientation to a community partner's mission/work lays the groundwork for participants to connect to the organization and

perhaps become returning volunteers. Proper training supports risk management efforts and expands the participants' skill sets.

3. **Meaningful Action**

   In order for service to be meaningful, community voice must be incorporated so that the work being done is valued and necessary. Participants should feel involved and useful, and the community partner must have the proper amount of resources to support the work. By engaging in meaningful action, participants experience situations which challenge their ways of knowing and allow them to expand their perspectives. Participants are educated, oriented, and trained, and they have a sense of both the "big picture" regarding social issues as well as the skills and details to successfully accomplish the tasks set before them. Essential to meaningful action is thoughtfully processing the experience and learning from past endeavors.

4. **Reflection**

   Reflection involves the intentional processing of participants' experience and the incorporation of lessons learned into future actions. It is a key element of service-learning because it links the service and the learning. Reflection may occur in the classroom, on-site, and during the student's own time. Students must be able to link the on-site activities to the course concepts. Instructor-directed reflection activities can be as simple as asking reflective questions about the project and relating it to the course orally during class, or reflection can be more detailed requiring students to articulate their ideas in writing. Reflection helps the students realize what they have learned through the project, how what they have learned relates to their course, and what the experience has meant to them.
   The following guidelines provide a set of criteria to guide your design of reflection activities. There are also models for effective reflection in appendix H of this handbook.

- Effective reflection activities link experience to learning

- Effective reflection activities are guided.

- Effective reflection activities occur regularly.

- Effective reflection activities allow feedback and assessment.

- Effective reflection activities foster the exploration and clarification of values. (Bringle and Hatcher 1997)

5. **Assessment**

Assessment measures the impact of the students' learning experience and the effectiveness of the service to the community. Students should evaluate their learning experience and agencies should evaluate the effectiveness of the students' service. Assessment gives direction for improvement, growth, and change. There are sample assessment tools in appendices D, E, and F of this handbook.

Principles of Good Practice in Service-Learning Pedagogy

In *A Faculty Casebook on Community Service Learning* (in the Carroll library) Jeffrey Howard offers the following advice for faculty members as they plan their service-learning courses (1993).

1. **The academic credit is for learning, not for service.**

Assign course credit for both the customary academic learning as well as for the utilization of the service-learning in the service to the course learning goals. Hold students accountable for completing the minimum number of service hours, but this should be a small percentage of their final grade.

2. **Do no compromise on academic rigor.**

Academic standards in a course are based on the challenge that readings, presentations, and assignments present to students. These standards ought to be sustained when adding a service-learning component. Do not compromise your expectations of your students. The service-learning assignment is an

assignment like others (readings, etc.) and is for course learning. You will need to reflect critically on the balance of the service-learning with other assignments.

3. **Set learning goals for your students.**

   How the service will best contribute to the learning outcomes for your class requires deliberate planning.

4. **Establish criteria for the selection of service-learning placements.**

   In order that students gain the most from their service placements in support of your learning goals, this step requires more than instructing students to find service placements. Determine clear criteria for selecting service-learning placements. The Hunthausen Center for Peace and Justice can work with you to help you contact community partners. Here are some criteria that you may find useful:

   - The content of the course should dictate the range of service placements.
   - The length of the service must be sufficient to enable the fulfillment of learning goals. With enough structure and clear expectations, 20-30 hours is a reasonable requirement, even for students who think that they do not have the time (e.g., double-majors, athletes, etc.).
   - The specific service activities and service contexts must have the potential to stimulate course-relevant learning.

5. **Provide educationally-sound mechanisms to encourage the students' service-learning experience.**

   Course assignments and learning formats must be carefully developed to facilitate the students' learning from their service experiences as well as enable its use on behalf of course learning. Critical reflection in some format (e.g., presentations, journals, written reflections, papers) can provoke analysis of service experiences in the context of course learning.

6. **Provide supports for students to learn how to get the most from their service-learning experience.**
   Faculty can do this through teaching students the observation skills necessary to make connections to course content or providing examples of past outstanding student reflections.

7. **Minimize the distinction between the student's service-learning role and the classroom learning role.**
   Through service-learning students can alternate between a learning context that is primarily learning-follower (the traditional lecture-based college classroom) and learning-leader (service-learning placement). To minimize the conflict between these two roles there will need to be a mechanism in place at the service placement that matches the student's learning-follower experience in the classroom (e.g., an on-site supervisor) or the faculty member will need to craft the classroom experience that allows for the students' learning-leader experience to inform the class experience. The more we can make consistent the students' learning roles in the classroom with their learning roles in the community, the better the chances that the learning potential within each context will be realized.

8. **Re-think the faculty instructional role.**
   A faculty member cannot determine the quality of a student's service-learning experience. This experience can challenge students in new and unexpected ways, and they will bring these new experiences back to the classroom. This dynamic requires faculty instructors to reflect on and reconsider their instructional roles in the classroom. A shift in instructor role that would be most compatible with these new learning experiences would move away from information dissemination and move toward learning facilitation and guidance.

9. **Be prepared for uncertainty and variation in student learning outcomes.**
   Whereas, all students are exposed to the same learning stimuli (e.g., reading assignments) in the traditional classroom setting, in service-learning the variability in service placements necessarily leads to less certainty and homogeneity in student learning outcomes.

10. **Maximize the community responsibility orientation of the course.**
    If one of the objectives of a service-learning course is to cultivate students' sense of community and social responsibility, then designing course learning formats and assignments that encourage a communal rather than an individual learning orientation will contribute to this objective.

Service-Learning and Mission

In its mission statement Carroll College states that it "rededicates its spiritual, academic, and social resources to the service of the citizens of Montana, its home, and to the worldwide human family through continuing efforts to guarantee to individuals, to groups, and especially to minorities the right to life, to personal and social dignity, and to equality of opportunity in all aspects of human activity." Service-learning can provide an important opportunity to link students' learning experiences to the College's mission. This form of service-learning is what Tania Mitchell identifies as "critical" service learning. She writes that critical service-learning courses "encourage students to see themselves as agents of social change, and use the experience of service to address and respond to injustice in communities" (Mitchell 2008). The connection of service-learning to mission is particularly important with regard to challenging our students to understand the relationship between charity and justice. Furthermore, studies suggest that service-learning courses with a social justice emphasis result in improved cognitive development by the students (Wang and Rodgers 2006).

The sociological data indicate that this is a searching generation (the "Millennial Generation") that deeply desires to make an impact on the world for the better. It is a generation well-acquainted with volunteering as many come to college

already having completed thousands of hours of volunteer service in high school. This volunteer work has familiarized them with the value of charity: tending to immediate needs. However, it has not equipped them to reflect on and investigate the underlying social structures that require charity. It is not able to connect charity to social justice. As Helen Fox notes, this is a generation noted for both its determined energy to make an immediate difference in the world and an intellectual timidity to examine the complexities of social problems and potential unintended consequences of quick fixes. Based on the sociological data and her own work with Millennial students, she concludes, "Milliennial students ... need help distinguishing between their charity work--which legitimately helps people meet immediate needs-- and solidarity, which involves a deeper and more intimate understanding of the lives of the people they want to help" (Fox 2012). As Pope Benedict XVI writes, "I cannot 'give' what is mine to the other, without first giving him what pertains to him in justice. If we love others with charity, then first of all we are just towards them. Not only is justice not extraneous to charity, not only is it not an alternative or parallel path to charity: justice is inseparable from charity, and intrinsic to it" (*Caritas in veritate* 2009).

Catholic Social Teaching provides an outline for evaluating social structures and proposing solutions to unjust social systems. In his encyclical *Mater et magistra* (1961), Pope John XXIII proposes a process by which one can bring CST to bear on concrete situations. He writes:

> There are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: see, judge, act.

> It is important for our young people to grasp this method and to practice it. Knowledge acquired in this way does not remain merely abstract, but is

seen as something that must be translated into action. (*Mater et magistra* 1961)

Erin M. Brigham has adapted the Pope's three principles of see-judge-act as a structure for service learning.

See: Social Analysis

This step goes beyond first impressions which can result in incomplete understandings. "An observer's first impressions are often influenced by his or her expectations and assumptions and based on limited information." Rather, social analysis is "the effort to obtain a more complete picture of a social situation by exploring its historical and structural relationships." This type of analysis takes into consideration the historical, political, economic, social, and cultural norms that contribute to our social structures as well as the values that underlie them. This step "can help people see a situation more accurately than they could based on impressions, and this analytical seeing can lead to more effective judgments and actions." Thus, while a student's service at a community partner like God's Love is important, we can help them link their charitable work to justice by creating an environment that also challenges them to research and reflect on the conditions that require the work of agencies like God's Love.

Judge: Ethical Reflection

This step "involves evaluating a situation in light of guiding principles that define what is good and right, which can be drawn from any number of sources--religious doctrine, scriptures, cultural mores, philosophical perspectives, the teachings of inspirational figures. The goal of this step is to formulate a response to a problematic social situation." Through this step students reflect on their service in a manner that brings to light how their values, commitments, and beliefs have shaped how they understand and relate to the issue related to their service. With the deeper

understanding that comes with social analysis, this step can highlight for students how they evaluate and judge the world around them. The principles of Catholic Social Teaching provide helpful guides for this step.

Act: Charity and Justice

This step helps students understand and distinguish the concepts of charity and justice and their relationship to one another. The goal is to help them see that they require one another. "Justice without charity can downplay the importance of meeting people's immediate needs. Charity without justice can ignore structural inequalities that set up the need for charity in the first place." The goal of this step is to encourage students to think critically about what steps are necessary to address unjust social structures.

Brigham helpfully summarizes this process in the following way, "Effective service learning is related to the process of seeing, judging, and acting. First, students engaged in service learning carry out social analysis to adequately see a situation and to uncover assumptions and stereotypes that bias their observations. Second, students learn to judge situations and to draw meaning from service experiences through critical thinking and reflecting. Third, students consider how their seeing and judging leads to action" (Brigham 2013). These three principles can be adapted as a variation of the What?-So What?-Now What? reflection exercise outlined in Appendix H.

O.P.E.R.A.

Dr. Marshall Welch, director of the Catholic Institute of Lasallian Social Action (CILSA) at Saint Mary's College, has developed the acronym O.P.E.R.A. to define the steps and components for designing a service-learning program. The letters stand for **O**bjectives, **P**artnerships, **E**ngagement, **R**eflection, and **A**ssessment. What follows comes from CILSA's service-learning workbook. For a more detailed discussion of O.P.E.R.A., see appendix I.

Objectives

Instructional objectives of the course are generated and then considered to determine if service experiences will facilitate meeting those goals. Service is a pedagogy; a way of teaching & learning. It is not "volunteering." Service is a required learning activity like other assignments. Key guiding principles are ensuring _intellectual rigor_ combined with promoting the _common good_. A unique aspect of service-learning is that the course *also* attempts to meet objectives of a community agency partner.

Partnerships

Community agencies are colleagues in service-learning who assist the instructor and students in co-creating new knowledge while addressing critical issues in the community. Beyond merely "placing" students in a setting, a partnership is a relationship between faculty, students, and the community. Instructors meet with agency representatives prior to the course to explore a possible partnership by sharing the syllabus and discussing the agency's needs. Instructors select partnership sites to meet learning goals just as they select a textbook. A partnership embodies _collaboration and reciprocity_ to _articulate roles, responsibilities, and communication plans_ between the instructor and the community partner to ensure _rigor and accountability_. A formal written agreement articulating the service activities and roles/responsibilities of students, instructor, and community is signed and each party keeps a copy. See appendix B of this handbook for a sample service-learning partnership covenant. The Hunthausen Center for Peace and Justice can provide assistance on selecting, establishing & maintaining partnerships.

Engagement

Conversations before & throughout the course with a community partner will determine how students will be actively engaged in a learning experience through service to meet mutual objectives. This is meaningful *ACTION* designed to meet instructional goals and promote social action. Students receive an *orientation* about the agency and their activities to gain an understanding how their service is integral to the agency's mission.

Reflection

This is the intentional consideration of an experience in light of instructional objectives. *Reflection* is always connected to the instructional goals as well as the implications of the action for achieving the common good. Reflection happens before, during, and after experiences both in and out of the classroom. As mentioned earlier, it can be a powerful teaching, learning, and assessment tool that can take many formats and methods ranging from dialogue, threaded discussion, journal entries, and activities in various settings. This handbook contains examples of effective reflection methods in appendix H.

Assessment

Assessment brings the course full circle to determine if the experience accomplished the original objectives for the instructor and community partner, thereby promoting *accountability*. When done correctly, assessment is an on-going process and not limited to evaluation at the end of a learning experience. Assessment can be accomplished through: products, test scores, pre/post measures, agency evaluations, student evaluations. Assessment should also include a celebration of what has been accomplished! There are some examples in the appendices for how you might employee this important element.

Objectives

Assessment   Service learning   Partnerships

Reflection   Engagement
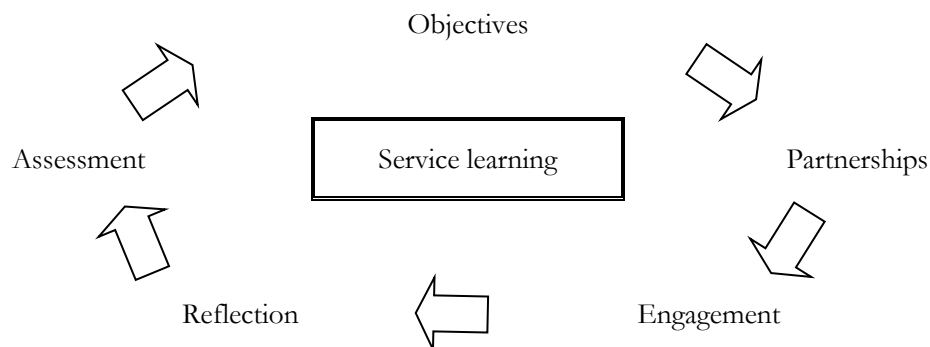
Please note that there is no one way to incorporate service-learning into your classes. Some courses commit the entire class to a single project with a community partner, some courses places the students individually or in teams with a number of community partners, and some courses offer service-learning as one option among several for students to choose. The following worksheet is designed to guide you through the process.

Service Learning Worksheet

Objectives

1. Why are you incorporating service-learning into your course? Analyze your learning objectives and their role in the course. It is important that the project meets these course learning objectives in order to have meaning for the students.

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2. What is your vision for the service-learning in this course?

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Partnerships

The Hunthausen Center for Peace and Justice can provide assistance for you with this step from identifying an effective community partner to coordinating arrangements with that partner.

1. What community needs can the students' service meet, how do those needs connect to course content, and which agencies serve those needs?

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2. Is there a community partner that has a project that aligns with your course goals? Does it have a project it would like to accomplish but lacks the time or resources to organize and complete? Does it have the capacity to accommodate your entire class? If so, determine a timeline that accommodates the students' schedule and simultaneously benefits the community partner. Be sure to explain your timeline to you community partner(s). Determine also if the project timelines will work within the students' timeline. Most semesters are approximately 15 weeks long, and you can anticipate that students will begin their service by week 3. It is reasonable to expect students to complete 20-30 hours of service.

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3. What service will students provide to the community partner? For example, students can plan events, develop promotional materials, design websites, or conduct surveys. They can also provide direct service or gather data.

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4. How much support can the community partner offer the students? Consider whether or not the agency will be able to offer realistic support. Lack of adequate support

can undermine your learning outcomes. Be sure to provide your syllabus to your community partner contact(s) to familiarize them with your instructional objectives.

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5. How often will you communicate with the community partners? Regular communication can generate a shared understanding of the course goals and the agency's needs. Clarify who will serve as the primary project contact, and how and when to best communicate with this individual.

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Engagement

1. What type of service will help the students best understand the subject: a class service project or each student committed to a different community partner?

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2. How much service will I require of the students? With enough structure and clear expectations, 20-30 hours is a reasonable requirement, even for students who think that they do not have the time (e.g., double-majors, athletes, etc.).

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3. What are the scheduled start and end dates for the students' service? Consider whether or not this project can be initiated and concluded within the academic

semester. If not, identify a clearly defined portion of it that can be completed within this timeframe.

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5. How will you orient your students to the use and purpose of service-learning in your course? Discuss the course learning objectives with them. Check for understanding to make sure the students understand how service-learning contributes to these objectives. For useful suggestions about how to orient your class see Jack D. Harris, "Service-Learning: Process and Participation" in *Service Learning and the Liberal Arts*, pp. 24-31 (LC 220.5.S4554 2009 in the Corette Library).

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6. How will the students be oriented to the community partner and its work? An on-site orientation is important because it sets the groundwork between the students and the agency. The orientation provides important information, instructions, and motivation to the students.

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7. Have the students and community partner read and sign the community service-learning partnership covenant. The partnership covenant is a contract between the community partner and the students. It outlines student and agency responsibilities and serves as a guideline of mutual understanding of the project and the tasks associated with it. A sample partnership covenant form is included in the appendices.

8. What type of service will the students be providing to the community partners? It is important that it is not "busy work" (e.g., filing) but that it contributes to the agency's and the course's goals. If you are working with multiple agencies, it can be helpful to invite them to a class period to introduce themselves and the work that students will be doing with them.

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9. How does your service-learning align with the College's mission? How will it help students to see, judge, and act? What principles of Catholic Social Teaching align with your course goals?

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Reflection

1. What mode of reflection will you employ that encourages the students to connect their service with course content? How often will you require student reflections (e.g., weekly, a number of times during the semester)? This video (https://www.youtube.com/watch?v=4Zz0_8q2ukw) provides a useful overview of the role of the reflection in service-learning. Appendix H also contains some examples of effective reflection assignments.

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   _____

2. At mid-semester ask students to report on how their service is progressing. Ask them also to connect their service to the course learning objectives and how their relationship with the community partner is developing. A sample student mid-term evaluation form is included in the appendix D.

Assessment

1. Have students complete a disposition inventory at the beginning of the semester. A disposition inventory can be an effective way for students to articulate their assumptions, prejudices, and beliefs at the beginning of the course. Students retake the assessment at the end of the course and evaluate any changes in their responses.   See the appendices for a sample disposition inventory. You can also use more open-ended questions like: What do you think you are going to learn? What do you want to learn? What are you excited about? What are you nervous about?

2. Have students complete a final evaluation of the service-learning experience. In this evaluation, ask students to comment on different aspects of their experience with service-learning, such as whether or not they were able to see the connection between the service and the course objectives. You might also ask them to identify the most rewarding and most challenging aspects of the project. A sample student final evaluation form and a sample community service-learning partner final evaluation form is included in the appendices. You can also reissue the disposition inventory and have the students compare their answers to the inventory that they completed at the beginning of the semester.

3. Celebrate! Invite representatives from the community partners with whom your students served to attend class during the final week of semester. It is an opportunity for the students to share their coursework with their agency supervisors and a time to celebrate the partnerships that has resulted in good work for the community.

The following example uses O.P.E.R.A. as a rubric for a Health Sciences Class which you may find useful. It also illustrates how you can also partner with offices on campus.

OBJECTIVES	PARTNERS	ENGAGEMENT	REFLECTION	ASSESSMENT
What students will accomplish.	**Institution's Health & Wellness Center (HWC)**	**Activities that meet the objectives.**	**When/how students will reflect on experiences related to objectives.**	**Ways students will be measured to determine if objectives have been achieved.**
Conduct research on an area of health promotion (HP) that corresponds with HWC programs.	Focus on college-aged adults on a college campus.	Utilize library, health organization websites and government agencies online.	The ABCs, "What, So What, Now What," Graffiti, and other reflection methods will be used throughout the semester.	Reflection activities and exam questions.
Develop a new element for a campus HP program.	Institution's Health & Wellness Center (HWC)	Review current HP programs and determine what would enhance that existing HP program.	Throughout the semester, group discussions as program materials are developed.	Students will create an activity that meaningfully addresses the health issue for this population.
Address issues	Institution's	Students will	The ABCs,	Reflection

of population diversity within your HP program element.	Health & Wellness Center (HWC)	utilize research and interviews with student groups to better understand diverse viewpoints related to health.	"What, So What, Now What," Graffiti, and other reflection methods will be used throughout the semester.	activities and oral presentation.

APPENDICES

APPENDIX A
Ideas for Service-Learning Projects

There are many useful resources for developing service-learning courses and projects. You can find sample service-learning syllabi by academic discipline at these two locations: http://www.compact.org/syllabi/ and http://evergreen.loyola.edu/rcrews/www/sl/syllabi.html. The Corette Library at Carroll College also has the following volumes available on service-learning in the academic disciplines.

Adler-Kassner, Linda, ed. *Writing the Community: Concepts and Models for Service Learning in Composition.* Sterling, VA: Stylus, 1997.

Battistoni, Richard, ed. *Experiencing Citizenship: Concepts and Models for Service Learning in Political Science.* Sterling, VA: Stylus, 1997.

Bringle, Robert, ed. *With Service In Mind: Concepts and Models for Service Learning in Psychology.* Sterling, VA: Stylus, 1998.

Brubaker, David, ed. *Life, Learning and Community: Concepts and Models for Service Learning in Biology.* Sterling, VA: Stylus, 2002.

Devine, Richard, ed. *From Cloister To Commons: Concepts and Models for Service Learning in Religious Studies.* Sterling, VA: Stylus, 2002.

Droge, David. *Voices of Strong Democracy: Concepts and Models for Service Learning in Communication Studies.* Sterling, VA: Stylus, 1999.

Erickson, Joseph. *Learning with the Community: Concepts and Models for Service Learning in Teacher Education.* Sterling, VA: Stylus, 1997.

Godfrey, Paul, ed. *Working for the Common Good: Concepts and Models for Service Learning in Management.* Sterling, VA: Stylus, 2000.

Hadlock, Charles. *Mathematics in Service to the Community: Concepts and Models for Service-learning in the Mathematical Sciences.* Washington, DC: Mathematical Association of America, 2005.

Harkavy, Ira, ed. *Connecting Past and Present: Concepts and Models for Service Learning in History.* Sterling, VA: Stylus, 2000.

Lisman, C. David, & Irene E. Harvey, ed. Beyond the Tower: *Concepts and Models for Service Learning in Philosophy*. Sterling, VA: Stylus, 2000.

Norbeck, Jane. *Caring and Community: Concepts and Models for Service Learning in Nursing*. Sterling, VA: Stylus, 1998.

Ostrow, James, ed. *Cultivating the Sociological Imagination: Concepts and Models for Service Learning in Sociology*. Sterling, VA: Stylus, 1999.

Rama, D.V. *Learning By Doing: Concepts and Models for Service Learning in Accounting*. Sterling, VA: Stylus, 1998.

Seifer, Sarena, ed. *Creating Community-Responsive Physicians: Concepts and Models for Service Learning in Medical Education*. Sterling, VA: Stylus, 2000.

Tessner, Carmen. *Construyendo Puentes (Building Bridges): Concepts and Models for Service Learning in Spanish*. Sterling, VA: Stylus, 1999.

Tsang, Edmund, ed. *Projects that Matter: Concepts and Models for Service Learning in Engineering*. Sterling, VA: Stylus, 2000.`

Ward, Harold, ed. *Acting Locally: Concepts and Models for Service Learning in Environmental Studies*. Sterling, VA: Stylus, 1999.

Weigert, Kathleen Maa, ed. *Teaching For Justice: Concepts and Models for Service Learning in Peace Studies.* Sterling, VA: Stylus, 1999.

APPENDIX B
Service-Learning Partnership Covenant

The faculty member of _____, Carroll College students, and the community partner agree to the following standards, guidelines, and procedures:

1. Maintain professional behavior and demeanor at all times.
2. Maintain confidentiality of agency clients at all times.
3. Maintain _____ hours of service per week beginning the week of _____, and ending no later than the week of _____.
4. Maintain regular contact with the instructor and agency supervisor.
5. Students will arrange alternatives with the agency supervisor in case of schedule conflicts.
6. Agency partners and students will immediately contact the instructor with any concerns, problems, or incidents that transpire during the partnership.
7. Agency partners agree to provide feedback to students and the instructor regarding student performance and outcome/impact of the service activity during the semester and at the end of the semester that can/will be used to determine a grade for the student.
8. Agency partners identify a "contact" person to serve as a liaison to the instructor if it is someone other than the director.

The agency supervisor will provide service opportunities for Carroll College students that meet instructional objectives of the course for a minimum of _____ weeks during the _____ semester beginning the week of _____, at the earliest.

The students will provide service that meets the needs of the agency.

Failure to meet any of these standards, guidelines, and procedures can result in immediate termination from the service-learning project and *a grade of F* for the course.

Student Signature _____

Print Student Name _____ Contact Phone _____

E-mail _____ (please print clearly the address you *use*)

Agency Director Signature _____

Print Director Name _____ Contact Phone _____

E-mail _____ (please print clearly)

Instructor Signature _____

Print Instructor Name _____ Contact Phone _____

E-mail _____

Service start date _____ Projected Service End Date _____

Weekly schedule _____

Service-Learning Code of Conduct

This code of conduct comes from High Point University. It provides a helpful set of expectations for students (Service Learning).

1. Adhering to the Carroll College Code of Conduct.

2. Maintaining regular attendance, being punctual and when engaged in service work, staying for the time scheduled. Only illness or true emergencies excuse an absence or tardy. Students are expected to notify the community partner and the Service Learning Community Liaison immediately if the schedule cannot be met.

3. Never engaging in any inappropriate social interaction (including, but not limited to, profane or lewd remarks, dating, etc.) with members of the community partner organization.

4. Never misrepresenting one's professional qualifications.

5. Conforming to the community partner's policies regarding standards of behavior.

6. Safeguarding all personal and confidential information concerning community partners. *This includes refraining from texting and discussions on social networking websites and e-mails.* Sharing inappropriate information can do much damage to the community partner.

7. Acknowledging the diverse views of community partners. Students should be open to being challenged to look at all sides of controversial issues and refrain from simply exerting their own personal beliefs on others.

8. Following the rules of basic courtesy toward members of the community. It is especially important to refrain from making unfavorable remarks about community members.

9. Dressing appropriately. Personal hygiene and grooming should be of the highest order. Provocative or sloppy dress is always unacceptable.

10. Maintaining good professional relationships. Always deal with community partner personnel in an open, honest, and fair way.

11. Refraining from using personal cellphones, computers and other personal devices in the community partner setting unless approved by the site supervisor.

12. Refraining from using social networking sites, such as Facebook and Twitter, in the community partner setting other than for instructional purposes. Texting and friending community partners, unless approved, are not permitted.

13. Protecting the community partner's assets and ensuring their efficient use.

14. Placing the community partner's duties and responsibility as a first priority and willingly accepting all reasonable duties assigned.

15. Reporting to your professor any criminal prosecutions or pending criminal charges you have at the beginning of the course and any that you incur during the semester in which you are enrolled. You should report this information as soon as they occur.

16. Adhering to any additional instructions by your instructor.

APPENDIX C
Sample Service-learning Hours Report Form

Service-Learning Hours Report

Student Name: _____

Agency Name: _____

Agency Supervisor: _____

	Date	Hours	Supervisor Signature
Week 1	_____	_____	_____
Week 2	_____	_____	_____
Week 3	_____	_____	_____
Week 4	_____	_____	_____
Week 5	_____	_____	_____
Week 6	_____	_____	_____
Week 7	_____	_____	_____
Week 8	_____	_____	_____
Week 9	_____	_____	_____
Week 10	_____	_____	_____
Week 11	_____	_____	_____

APPENDIX D
Sample Student Midterm Evaluation Form

Class: _____

1. I see a connection between my service-learning project and course learning objectives. **Strongly Disagree – Disagree – Agree – Strongly Agree**

2. I have gained skills and knowledge from my service-learning placement that directly relate to the course learning objectives. **Strongly Disagree – Disagree – Agree – Strongly Agree**

3. My community agency supervisor has clearly defined her or his expectations of my work for the agency. **Strongly Disagree – Disagree – Agree – Strongly Agree**

4. The professor integrated service learning throughout the course and clearly related the SL to course learning objectives. **Strongly Disagree – Disagree – Agree – Strongly Agree**

5. I have gained a clear understanding of the purpose of service-learning. **Strongly Disagree – Disagree – Agree – Strongly Agree**

6. Service-learning has had a positive impact on my college education. **Strongly Disagree – Disagree – Agree – Strongly Agree**

7. I have a clear understanding of the community agency's purpose. **Strongly Disagree – Disagree – Agree – Strongly Agree**

8. I feel committed to the community agency's purpose. **Strongly Disagree – Disagree – Agree – Strongly Agree**

9. I feel supported by the community agency. **Strongly Disagree – Disagree – Agree – Strongly Agree**

10. Communication between the community agency representatives and myself is clear. **Strongly Disagree – Disagree – Agree – Strongly Agree**

11. I am building a productive partnership between (he community agency and myself. **Strongly Disagree – Disagree – Agree – Strongly Agree**

12. I feel that the skills I am learning through my service-learning project will benefit my future career. **Strongly Disagree – Disagree – Agree – Strongly Agree**

13. I feel that my service-learning project enhances what I learned in the classroom. **Strongly Disagree – Disagree – Agree – Strongly Agree**

Rate your service-learning project overall:
❑ Excellent   ❑ Very Good   ❑ Fair   ❑ Poor   ❑ Other _____

What have you gained from doing this service-learning project? (circle all that apply) ❑ Personal Satisfaction   ❑ Increased Knowledge   ❑ Increased Skills

APPENDIX E
Sample Student Final Evaluation Form

Name: _____   Course: _____

Community Partner: _____   Date: _____

What is your class level? ❑ Freshman ❑ Sophomore ❑ Junior ❑ Senior

I have a job that requires me to work... ❑ 1-10 hrs/wk ❑ 11-20 hrs/wk ❑ 21-30 hrs/wk ❑ 31-40 hrs/wk ❑ 41+

hrs/week ❑ I do not have a job

Total service hours completed: _____

	Strongly Agree	Agree	Disagree	Strongly Disagree
I see a connection between my service-learning project and course learning objectives.				
The community work I did helped me better understand the lectures and readings in this course.				
The idea of combining work in the community with college course work should be practiced in more courses.				
The professor integrated service-leaning throughout the course.				
The other students in the class played an important role in my learning.				
I had an opportunity to discuss my community work and its relation to the class.				
I have gained a clear understanding of the purpose of service-learning.				
Service-learning has had a positive impact on my college education.				
I felt supported by the community partner.				
Communication between the community agency representatives and me was clear.				
I built a productive partnership between the community partner and myself.				
I feel that the service work I did through this course benefited the community.				
I was already involved with a community-based agency before taking this course.				
I probably will not volunteer or participate in the community after this course.				

I feel that the skills I learned through service-learning will benefit my future career.				
My work in the community has assisted me in clarifying my career plans.				
The community work involved in this class made me more aware of my own bias and prejudices.				
Working with the community has helped me become aware of my personal strengths and weaknesses.				

Rate your service-learning experience overall:
❑ Excellent   ❑ Very Good   ❑ Fair   ❑ Poor   ❑ Other _____

What was the most rewarding aspect of your service-learning project?

What was the most challenging?

If you had the opportunity, would you do service-learning again? ❑ Yes ❑ No   Why or why not?

APPENDIX F
Sample Community Service-learning Partner Final Evaluation Form

Instructor: _____

Semester /Year: _____

We appreciate you taking the time to complete this evaluation. The information is very valuable to us, and at times we like to share evaluation comments with faculty, students, staff, and community members. However, we would like to respect your confidentiality. Please mark the appropriate box below to let us know if we can use the information that you give us.

❑ Please do not use this information.
❑ I give my permission to use the information contained on this form.

Signature: _____ Date: _____

PLEASE RETURN THIS FORM IN THE ENCLOSED ENVELOPE BY _____

Agency Name: _____

Contact Person: _____

	Strongly Agree	Agree	Disagree	Strongly Disagree
The student(s) understood the community partner's purpose.				
The students were committed to the purpose of the community partner.				
Communication between the students and the community partner was clear.				
The students expressed an eagerness to learn.				
The students showed a high level of responsibility.				
The students met all of the predetermined objectives for the specific project.				
A productive partnership between the community partner and the students was established.				

How would you rate your overall experience with the student(s) this quarter? ❑ Excellent Good   ❑ Fair   ❑ Poor

How much additional work was required on your part to supervise or train the student(s)?
❑ Too much   ❑ A reasonable amount   ❑ None
Do you think this additional time was well spent? ❑ Yes ❑ No   Why or why not?

Do you have any expectations that were not met with this project?

Do you have any suggestions for us as to how we can improve projects like this one in the future?

Do you see any limitations to working with students in your agency?

If given the opportunity, would you be willing to work with Carroll students in the future?

Thank you for your time and your support for students involved in service-learning!

APPENDIX G
Sample Disposition Inventory

A disposition inventory can be an effective way for students to articulate their assumptions, prejudices, and beliefs at the beginning of this section. Students retake the assessment at the end of the section and evaluate any changes in their responses. Here is a sample disposition inventory that you might use.

	Agree				Disagree
No one goes hungry in America	1	2	3	4	5
Children are the only ones who go hungry	1	2	3	4	5
Droughts and other natural disasters are to blame for hunger	1	2	3	4	5
All of the world's hungry live in Africa.	1	2	3	4	5
Too many people go hungry in my own country for me to worry about hunger abroad	1	2	3	4	5
People are only hungry during emergencies or disasters	1	2	3	4	5
There is nothing we can do to help hungry people	1	2	3	4	5
People go hungry because they do not work	1	2	3	4	5
Global climate change impacts hunger	1	2	3	4	5
Minorities Form the Majority of Food Stamp Recipients	1	2	3	4	5
Most People on Food Stamps Are Abusing the System	1	2	3	4	5
People on Food Stamps Are Doing Just Fine	1	2	3	4	5

APPENDIX H
Reflection Examples

Mirror, Mirror On the Wall:
Confessions of a Reflective Practitioner
By, Marshall Welch

We use mirrors in our lives each and every day. In fact, our day typically begins by staring into the mirror as part of our grooming routine. We observe something - namely our self and our appearance. We quite literally make an observation that impacts us over the next few minutes in a number of ways. We may or may not like what we see – either at a superficial level of appearance or at a deeper level of identity. We may make assumptions about what we see – we might see someone with confidence, wisdom, and experience, or someone who is merely getting old and wrinkled. The inspection process may reveal things that need attention – hair out of place, a blemish on the skin, stubble on the chin. We have an image and then we use our imagination to respond. We have some knowledge on how to attend to those things we notice staring back at us. Sometimes we make an informed, strategic decision on what to do and what to use while other times we act automatically with little or no thought to the act. We might be reminded of a new product or lifestyle activity that could be of use so we make a conscious decision to obtain those things as a response to what has been seen in the mirror. This entire meta-analysis essentially consists of 4 steps: looking, knowing, feeling, and behaving. In this context, the reflection is centered on our own identity. And, the general process is not limited to the morning routine in our bathroom.

After grooming, we get into our car and propel ourselves to a destination. We are, quite literally, on a journey.   The journey is not, however, restricted to merely looking ahead through the windshield to see where we're going. Included in our travels is glancing up to the rear-view mirror to see what's behind us. We look to the side mirrors to see what is moving along beside us and to perhaps reveal a blind spot that was not visible from the rearview mirror on the windshield or the peripheral vision as we turn our heads, giving us a new perspective. We take what we perceive and what is revealed to us to make informed decisions as how to proceed down the road. This information ensures our safety. We may even see something and have no idea of what it is. We make look up and see red lights flashing, evoking a rush of emotions that dictate our behavior to pull over. In this context, the reflection process quite literally helps make meaning of our place in the environment.

Most of us would never think of starting the day or driving a car without looking into the mirror. Clearly, looking into the mirror influences us in a myriad of ways as the physics and process of reflection provides information, evokes feelings that in turn, shape how we behave and use information to make those decisions. Yet, much of the existing paradigm of shallow educational experiences rarely includes this process. It is like walking down the sidewalk downtown in a rush to arrive at a destination and catching a fleeting glimpse of our selves reflected in store window. We see it, but know, feel, and do little about what we have observed. These same dynamics are often found on the educational journeys that take place in the classroom. Why then, do we barrel down the educational journey with little or no attention paid to "looking in the mirror" to get a sense of where we are and what surrounds us? It is because the educational experience of teaching and learning has been reduced to the act of disseminating and accumulating discrete facts. Reflection is an overt and intentional process in deeper

education and service-learning. We create the opportunity and provide methods to look and see what bounces back to us.

That said, I have to be honest. When I stumbled into service-learning, I was reluctant about this reflection business. I had my own preconceived notions of what reflection was. Today, I jokingly confess that reflection sounded a lot like group hugs, balloon bouquets, and rounds of singing Kumbaya. And like many of my colleagues, I also thought that "wasting" time on reflection would take away important class time. That is really just another way of saying it would cut into my lecture time and role as "sage on the stage." My initial misgivings revealed many things, including my own misunderstandings and insecurities.

Once I saw the pedagogical potential of service-learning, I was eager to try it. And based on my very cursory understanding of it, I knew it meant incorporating reflection. I entered into my initial experimentation with great trepidation and little skill. After all, how difficult could "leading a discussion" or assigning a journal passage be?

I dutifully set aside class time and then asked my students to "reflect" on their experiences. The silence was deafening. They knew no more on how to begin than I did. After what seemed an eternity, one brave student would inquire, "What do you mean? About what?"

It gets worse. I also tried using reflection journals in my first service-learning class. As in the case of class discussions, the students were as confused and generally clueless about what they were to write as I was. I was naively optimistic that changing from an oral format to a written format would be more effective. In hindsight, I now realize the exercise was essentially attempting reflection for the sake of reflection, resulting in two types of journal entries. One, and the most common, is what I refer to as the "Dear Diary" approach. Students' journal entries were nothing more than shallow reports of their experience, much like recording a day's events in their personal diaries. Typically, their entries were limited to one or two sentences reporting, "Today I tutored a kid in the after school program – it was really neat" with subsequent entries like, "I'm still tutoring the same kid and it's still really neat." Clearly, my students did not know what they were to reflect on let alone why they were reflecting. This is not their fault as it became evident that I had done a poor job in articulating the topic and purpose of the exercise. However, some students attempted to "psych out" the professor to at least provide what they thought I wanted. That led to the second most common journal entry style I have come to characterize as "warbling." Students assumed I wanted to read what a life-changing experience their service-learning had been. Unlike the one to two perfunctory "Dear Diary" sentences, the warbling would often cover pages and pages of sentimental testimonials of how they would "never be the same" after this amazing experience. Uh, huh. But what did they learn?

I realized I didn't really know what reflection was nor did I know how to go about using it. Luckily, I had the campus service-learning center as a resource and I quickly sought technical support. I was given and referred to several articles or books on the subject. I quickly realized that much of the literature came from the "hard sciences" which contradicted my assumptions that reflection was a "touchy feely" activity. I read the work of Donald Schoen from M.I.T. describing the reflective practitioner (1983) and of Kolb and Fry (1975). Both characterized reflection as a deliberate process to analyze both process and outcome of scientific inquiry. In perusing the other materials provided by the center, the most useful and succinct definition of reflection came from two scholars who would eventually become colleagues of mine, Bob Bringle and Julie Hatcher from IUPUI. They simply defined this complex process as, the intentional consideration of an experience in light of instructional objectives (Hatcher & Bringle,

1997). Two key concepts stood out of their useful definition: intentional consideration and instructional objectives. The former made me realize I had approached the act of reflecting in a very "loosy goosy" manner. The latter was a critical revelation as I discovered reflecting for the sake of reflecting was not very productive or meaningful. Instead, the act of intentional consideration had to be linked to something I wanted students to learn. While reviewing the literature I had been provided, I soon realized that reflection was not the "fluff" I presumed it was. Instead, it was theoretically grounded, which resonated with me as a scholar.

Theoretical Frameworks

Schoen (1995) talked of reflection-in-action using the simple and familiar example of an athlete viewing video recordings of a game to analyze their actions to determine why it was or wasn't effective. Schoen (1983) likened reflection to having students moving up and down a series of ladder rungs with a scholar or research acting as a coach, guiding the student along the way. The first "step" was taken in research and before taking the next, one would reflect on what did or didn't transpire at that step before moving on to the next step. The student would verbalize what they observed and thought with guidance from the instructor. The process was repeated over and over as the student and scholar moved up each subsequent rung on the ladder while they co-created new scientific and empirical knowledge.

Likewise, Kolb (1984) articulated the importance and integration of reflection within various steps of learning. A learner takes a concrete experience and considers what was observed during that experience. Based on that reflection, the individual thinks about the meaning of the experience and creates an abstract conceptualization of what has occurred. This, in turn, allows the learner to actively apply what has been learned.
It is easy to see why and how this type of thought appealed to social scientists and educators like John Dewey. He recognized the value of contemplating experience as it relates to an individual's growth, not only cognitively, but in their development as citizens in a democratic society.

Reflection can also be used to help us grow spiritually, emotionally, and cognitively. In his book entitled, *What Thoreau Said: Walden and the Unsayable*, William Johnson suggested that Walden Pond was a literary vehicle (if not solely a metaphor) for personal reflection. Walden Pond essentially became a mirror for Thoreau to peer into. Ultimately I came to realize how reflection is conducted or how it looks is not nearly as important as WHY it is used. Reflection helps us see something we might not otherwise have seen.

Over time and with study, it became apparent that reflection can be a very effective learning and teaching tool whether in a service-learning course or traditional class. Reflection can also be used with groups to promote unity and a sense of community. It can be a written exercise or part of a dialogue. Reflection can be a formal process or an informal, almost spontaneous process.   I essentially discovered there is no single or "right" way to conduct reflection. With some experimentation, I've developed and modified various reflection methods. I have even conducted research on reflection. The remainder of this chapter is a description and account of where, when, and how I've used these reflection techniques.

Objectives and Formats

I have come to realize there are various objectives to reflection. For most academics, the most familiar purpose for reflection is to facilitate students' cognitive understanding of course content. This addresses the "What?" or "head" component of the triadic structure of deeper education. Reflection can also promote students' personal growth in other areas such as their identity and role in society. This can often be a deep and profound revelation to students which encompasses the "heart" or "So what?" dimension of deeper learning. Lastly, reflection can facilitate students' application of new ideas and skills as they ponder their actions throughout the learning experience to incorporate the "hands" or "Now what?" aspect of deeper education. Therefore, the objectives of reflection can be multi-faceted creating a bridge between the cognitive aspects of learning and the application of new knowledge or skills through action.

The formats and methods to conduct reflection are varied. Most instructors I have interacted with conceptualize reflection as written responses in journals. This is certainly a traditional approach, but it can be overwhelming in a class with a large enrollment. There are other written formats that can be incorporate in class as well as out of class. Written reflection can be highly structured and deliberate or a brief and spontaneous stream of consciousness. Conversely, reflection can take place through discussion and dialogue. This can sometimes be a challenge with large groups, but there are efficient and engaging methods that can be used. Oral reflection can take place in dyads or small groups.

Eyler (2000) provided a useful "map" to help faculty members plan and conduct reflection. She noted that reflection can occur before, during, and after an experience. Reflection can be conducted on an individual basis as well as with and by classmates and even community partners. Mixing reflection formats and objectives accommodates a range of students' learning styles. One method allows a quiet, introverted student an opportunity to be meaningfully engaged during an in-class discussion. Another method affords analytic students to carefully and deliberately contemplate their experience in writing. The following are my personal favorite reflection strategies, but they certainly are not an exhaustive or complete list. They have been shared with colleagues through workshops. The methods presented here are tried and true as well as "user-friendly" for both the student and instructor. They can be mixed and matched with each other. Some of these are my own creation; others are modifications or hybrid approaches adapted from a very useful workbook by Eyler, Giles, and Schmiede (1996). Many colleagues have "tweaked" these methods to make them uniquely their own, while others have flatly and outright rejected them for one reason or another. Instructors can make informed decisions based on instructional objectives when and how to use or combine various reflection methods. The important key here is to use reflection as a learning and teaching tool for intentional consideration of an experience in light of instructional objectives. Reflection is not done for the sake of reflection. The process is a deliberate, contemplative exploration of cognitive content from the class, whether it employs service-learning or not.

Pre-flection

This technique is both remarkably simple and useful. I use pre-flection as a preface to all of my courses and workshops. By having students ponder or consider a topic or statement prior to the discussion, they are activating their own prior knowledge, which is a fundamental

theoretical precept of constructivism (Vygotsky, 1978; 1986). Pre-flection statements can be written down on index cards or slips of scratch paper so they can be circulated. In this way, participants see other perceptions and conceptualizations of the topic that might validate, challenge, or enhance their own initial understanding. Students quickly and efficiently see there is more than one way to view the topic. This initial thought also serves as a baseline that can be revisited at the end of a discussion or even an entire course to determine to what extent new insight or knowledge has been gained. The process is straightforward.

For example, when conducting professional development workshops on service-learning with faculty, I will often begin by asking them to write down their initial understanding of what service-learning is. They read the circulated written descriptions prior to the discussion. At the end, participants are asked to revisit or reconsider their initial thoughts to ascertain if they have a more comprehensive understanding of the concept. Invariably, nearly 100% of the participants acknowledge growth in their conceptual frameworks. In this way, the pre-flection activity is a reflection technique that is incorporated before and after an experience, whether it is a service-learning assignment or a traditional didactic teaching format. Pre-flection can be used during the first class session of an entire course and revisited at the end of the course. I collect those initial thoughts, save them, and then redistribute them to the students so they can reflect on and respond to what has transpired over time. It can also be used at the beginning of each class session to activate the reflection process for that topic and reviewed when the session concludes. Application in both contexts serves as a useful and simple way to return to the learning objectives of the course or class session to assess to what extent they goals have been met.

What? So What? Now What?

This method was an integral part of students' reflection in the Campus Outreach Opportunity League (COOL). Its elegant simplicity has influenced not only my teaching but much of my scholarship. This is attested by the fact this simple rubric is the fundamental core of the triadic framework of deeper education presented throughout this book. This method has also found its way into my workshops such as one on academic culture of higher education hosted by Campus Compact for new directors of service centers. Key concepts such as the retention/promotion/tenure review (RPT) process is the "what" followed by a reflective discussion on the ramifications for faculty engaged in service-learning as the "so what" and how this will influence the way center directors convey service-learning and support faculty during the "now what" process. Using these 3 questions can be overt. A key concept or definition from a class can be presented on a worksheet, white board, or Powerpoint presentation in a box or column to be introduced and discussed. The importance or significance of this is then explored in a variety of contexts. This could simply be in hypothetical application and practice, or as viewed during the service-learning experience. Finally, students and instructor can consider future application based on this new insight and understanding.

One colleague of mine in Social Work began using this method in a very overt manner by drawing 3 columns on the board with each component at the top of each column. The "what?" might be poverty and the "so what?" examined how poverty impacted the family in various ways such as health. The "now what?" was consideration of the role of social workers in direct service as well as influencing policy. The first two steps of this method could easily be the focus of in-class discussions with the "now what?" used in out-of-class assignments. I have even combined

this technique with others such as a method known as Graffiti. (*Editor's note*: one can adapt this form of reflection to align with the principles of Catholic Social Teaching and the College's mission by substituting the See-Judge-Act sequence outlined on pages 18-21 for What?-So What?-Now What?).

Graffiti

Graffiti involves students writing a brief response to a reflection topic or term on a piece of poster paper(s) posted on the walls of the classroom. Multiple and related topics, situations, or terms can be posted. Students can be asked to respond individually or in dyads or small groups. As they rotate around the paper posted throughout the room, students often read others' responses that were recorded prior to their written response which may include a reaction or comments to what they have read. Graffiti is both public and somewhat anonymous reflection responses. After an allotted period of time to read and respond to each poster paper, the class can be reconvened to discuss what has been recorded. This method can also be used in on-line threaded discussions.

Graffiti lends itself well to having students compare and contrast a topic or experiences. One sheet might have students consider and record advantages to a given topic or approach while another sheet of paper is for disadvantages. In this way, students can see the various arguments and complexities to an issue. For example, students may be asked to reflect on the pros and cons of NAFTA in an economics course, strengths and weaknesses of hydrogen power in an environmental science class, or the merits and drawbacks of a given policy in a political science class.

This method can also be used to generate provocative reflection and discussion by having students respond from various contexts or positions. For example, students may be assigned a given role such as an executive to an oil company to respond to various forms of alternative energy. In a sociology class, students might be asked to take the identity of a given group such as having white males respond to topics, terms, or policies as if they were a single mother of color. In this way, graffiti creates a cognitive dissonance that moves students to another context to foster a sense of empathy or "other-ness." As alluded to above, I have combined the "What? So What? Now What?" with Graffiti by listing each of those questions on a single sheet of poster paper. Students can individually or in groups respond in writing to be discussed later in class.

Take A Stand / Get Off the Fence

This method can be modified into two formats. Take a Stand is easier to conduct as students merely stand up when asked to respond to a question. Get Off the Fence requires more space as all the participants stand and then step forward in response. Regardless of the format, participants are actively engaged in dialogue in which the instructor essentially asks the question and then steps back to facilitate participants teaching each other. The wonder of this approach is facilitating a discussion in which participants must literally take a stand and support their position. The instructor or facilitator asks one of the individuals standing to explain his or her position. Then, the instructor calls on one of the sitting participants to respond to what they heard. Inevitably, each "side" hears and agrees with some merit of the other argument. As a

result, there is civil discourse, often resulting in participants adjusting or even changing their position.   Not all responses are so "cut and dry" as there are often degrees of agreement and disagreement. This can be accommodated by creating a Likert-type continuum of responses by indicating one wall of the room represents "strongly agree" and the opposite wall is "strongly disagree." Students then "place" themselves along the continuum.

Listening to the discourse provides an immediate and effective assessment of participants' understanding of the topic. This serves as an effective assessment and teaching tool for the instructor. For example, when conducting workshops on service-learning, I will illustrate "Take a Stand" as a reflection method by stating, "Students should be required to do service-learning." Undoubtedly, the response is divided. Through the discourse, I can discern by comments if participants truly understand service-learning as a pedagogy as opposed to being "volunteering" and then clarify. Likewise, after posing two or three example statements in a workshop, I ask participants to describe what they are observing. It is clearly evident that the participants are teaching each other while the instructor is merely facilitating the dialogue.

The Target

This reflection method utilizes an integral approach to complex issue, borrowing salient concepts from the work of Ken Wilbur's book, Theory of Everything (2000) by integrating perspectives from various contexts such as culture, the environment, health, economics, or politics. Using such an approach promotes an interdisciplinary perspective in what otherwise is often a narrow view of phenomena from one given field or discipline. The name of this method merely describes a tool used to frame reflection. At the center of this framework is the student or any individual. From here, concentric rings represent ever expanding settings such as family, neighborhood, city, nation, to the world at-large. The rings are divided into at least four contexts that might include economics, health, environment, or politics. A topic for reflection can be framed in any given setting or context either by random or deliberate assignment. An instructor can use the target to intentionally select a frame of reference, let students choose for themselves, or employ the random selection process.   I have actually tossed a rolled up ball of masking tape toward a projected Powerpoint image of the target depicted below in figure 9.1 to randomly select the frame of reference. For example, I did this in a reflection workshop with faculty from a Department of Communication. The topic was "women's rights" and the context that was randomly selected by tossing the wad of masking tape was a culture at a global perspective. The dialogue that ensued explored the imposition of western cultural values on other cultures, specifically Islamic, and the moral complexities associated with the issue. Participants were able to explore the topic from a different context, and thus, create a broader understanding.

A colleague of mine is a professor of English who teaches a service-learning course on the "Literature of Poverty." She has used the target to generate topics and perspectives for written reflection journal topics. Another colleague in Chemical Engineering used this integral approach in planning his course in which students were constructing solar powered hydrogen cells. Prior to the course, the instructor asked for assistance in identifying faculty members from other disciplines to serve as guest speakers. We identified willing and interested colleagues from Communication, Economics, Political Science, and Environmental Studies to make a 90-minute presentation to the class. Pre-professional engineers gained insight into the cost/benefit of their efforts, how to communicate their work in a petroleum-based society, the impact of their

alternative energy on the environment, and how foreign policy is influenced by energy development and needs. The instructor used this information and contexts to have Chemical Engineering students reflect on their work. The result was a deeper understanding of the complex integral issues and inter-related factors that shape the work of engineers.

Politics

Culture

Global Community

Local Community

Profession

Student

Economics

Environment
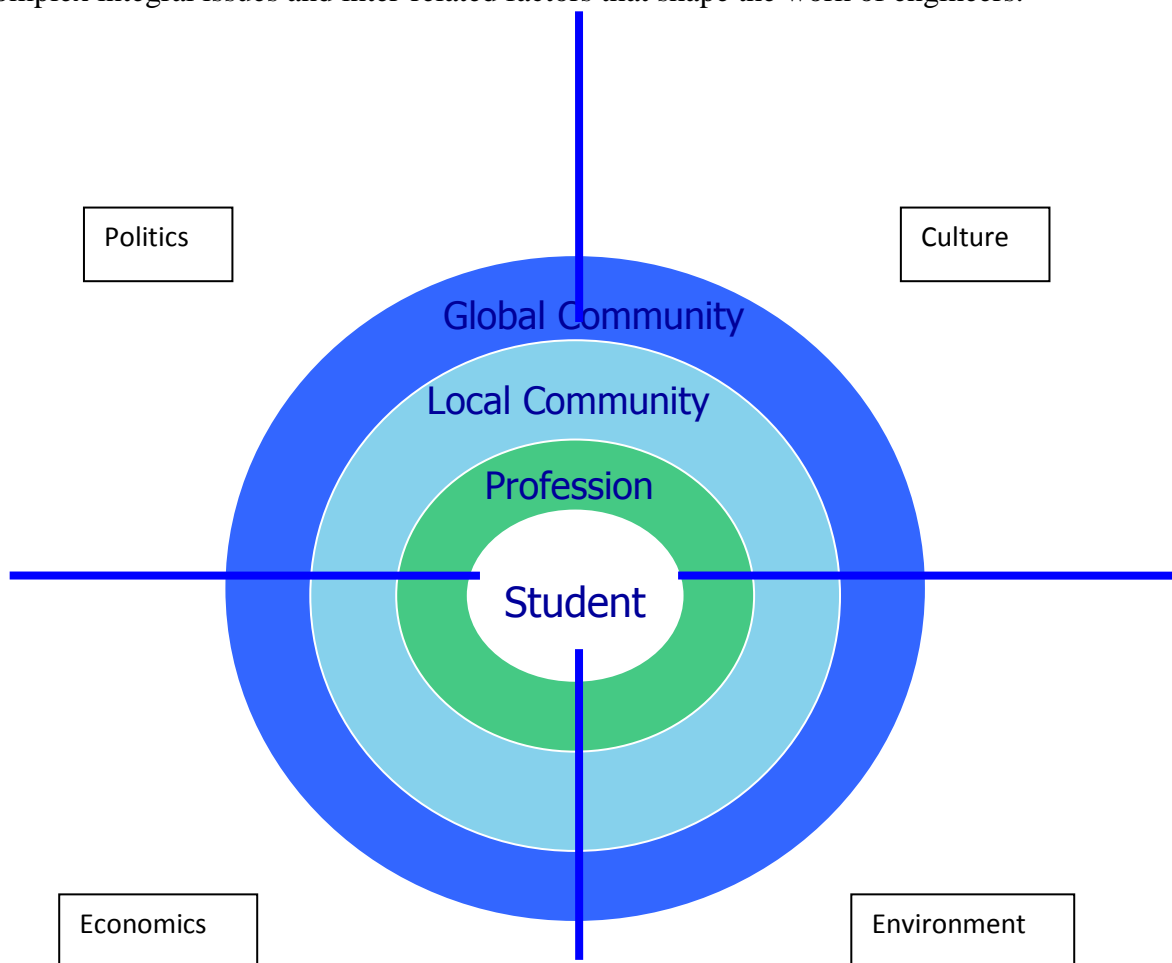
The ABCs of Reflection

This method was developed out of sheer desperation from the initial frustrating experiences confessed above. The fundamental components and premise came from a scholarly article that was provided to me by the staff of the service-learning Center. Hondagneu-Sotelo and Raskoff (1994) articulated a theoretical rubric of reflection that resonated with me as it provided an essential structure of WHAT students should reflect on. I took their basic principles and incorporated them into what I called the ABCs of reflection (Welch, 1999) and later evolved into the ABC123 hybrid approach of assessing the depth of students' reflection (Welch & James, 2007).

Students are instructed to include 3 distinct dimensions during their reflection. The letter "A" represents AFFECT, which allows students to consider how they feel before, during, or after their experience. Students reflect on their behaviors for the "B" portion of the rubric. This

includes reflecting on their previous behaviors and predicting how they might behave in the future. The third dimension is cognition, represented by the letter "C." Students are instructed to make a concrete connection between what they experienced in their service to classroom content. Student responses could be in oral during class discussions or written in journals or on-line. The response does not have to follow a linear sequence of ABC, but students are required to address all 3 dimensions. The following is actual reflection topic from my service-learning class focusing on factors that place children at risk in school settings.

> We have discussed cultural variables and differences in oral communication in class. Your readings include specific examples in chapter 4. Think back to your interactions with the child you are working with in the classroom or a child you have observed. Identify and describe specific examples of the cultural traits in oral communication you have seen [COGNITION]. Now that you have a better understanding and awareness of that communication behavior, how might you respond or engage in an oral communication exchange with someone of that cultural or ethnic group in the future? What was your behavior or interpretation of a similar situation in the past? [BEHAVIOR] How do you think an individual from a different cultural or ethnic group feels when they are orally communicating with a dominant group? How would you feel if the situation was reversed and you were the minority attempting to communicate with others? [AFFECT]

The following is an actual reflection response from a class of mine on civic engagement. Early on in the course, students had to collectively create the evaluation and grading rubric for oral presentations to be made later in the semester. The curricular content of the class happened to be on the process of democratic decision-making. Two approaches from the course text were examined: participatory democracy and the democratic theory of elitism (Rimmerman, 2001). These had been presented, read about, and briefly discussed in class. This student completed her reflection through an audio recording and her response clearly demonstrates an understanding of the two concepts, but at a much deeper and personal level. The transcript below (used with permission) clearly illustrates how she used the ABCs to reflect on and make meaning of her experience in the class deliberation. Her reflection was a stream of consciousness narrative and so she did not explicitly allocate sections to address each of the ABCs. Instead, each of the components of the ABC rubric is very apparent as indicated in parentheses.

> We were supposed to take some task that was really easy and define a very basic rubric. Well I was very frustrated with the whole process [AFFECT]. First we were sitting there discussing and we found what I thought was a good rubric. Right? And all of the sudden one person raises his hand and says I don't like this, it's too much like this or that and we spent at least half an hour trying to figure out something that was really easy. In the end, I think everyone just gave up and said, "You know what, I'm tired of talking about this, let's just do it." But as frustrated it made me feel, I actually understood much more about our government. [COGNITION] What we practiced in our exercise was what we could call an example of participatory democracy. The book says, [quoting from the textbook] it is the idea that embraces active participation by the citizens in the community and workplace decision-making at a local level – it is rooted in the notion that whatever touches all should be judged by all. It requires much more than just voting for competing

elitists. <u>Through a process of decision, debate, and compromise, they link their concerns with the needs of the community.</u> It all sounds great in theory but when you actually try to do it, it gets really frustrating. I don't even know if we had the best rubric that we could've had. <audible heavy sigh> I don't think anyone got what they wanted which could be bad or could be good. To contrast that with the democratic theory of elitism, I'm saying it is probably a whole lot easier if we just did what a couple of people thought was OK. [Quoting from the textbook] <u>The democratic theory of elitism theorizes that elites in power should make all the crucial decisions facing society and citizens should be rather passive in politics, generally participating for voting and competing elites, and periodic elections. Democratic elitists argue that the role expected of the citizen in a participatory setting is unrealistic and that too much participation will contribute to the instability of the political and economic system.</u> This theory is normally something we look down on. And after doing this exercise and going over this, it really surprised me that I was like, "Yeah, we should do something more like that." So it really helped me see where a lot of our law makers are coming from when they don't want to listen to all these people – especially a lot of people I know in our class have a lot of views that aren't the most popular – it isn't what mainstream society is talking about. We get really upset or get really frustrated when we go to talk to these politicians and we say, "Look, what about this?" and "Who cares about this little group of people over here?" We all get really frustrated when we feel the government is not addressing our needs. But when we did this exercise I could see how they view us. It's that one person who raises their hand and they think they have the perfect policy or the policy they think will please a lot of groups and then there's that one person who is the corner saying, "I don't like it because of this." [BEHAVIOR] I guess I'm normally that person – that one person who says, "No, no, you forgot about these people." It really surprised me that when it happened in a big group, it was so easy for me to say, "Forget the little person, let's just move on, let's just do what everyone likes." It really surprised me how quickly I switched. It helped me understand why politicians do what they do. I learned how frustrating it can be. As I go and try to do more things I hope to take that understanding with me. I hope to try and show politicians that it's not just one person bringing up a concern that only effects a minor part of the population, but try and show them the idea that theses decisions benefit everyone, that helping the poor will make the whole community stronger. In addition to that, this spring I'll be doing an internship at the Capitol and I'm sure I'm going to get to see a lot of people and I'll probably get frustrated with all these people who care about this or that. I'm sure I'm going to get frustrated with all of these interest groups. But I hope to keep this exercise in mind. I want to have it help me have patience when I'm listening to these people. It just really blew my mind. I definitely think I have to take this when I go before Congress or push any issue that this will be very important to keep in mind. Thanks.

The student articulated her feelings and makes a concrete connection between what she experienced in class and course content. She also shared her past behaviors as an activist. More importantly, she indicated how she planned on using her new insight in the future as an intern. The result is a rich reflection that also allows the instructor to assess her understanding of the information.

Scoring the ABCs

I have used a 10-point scoring mechanism with the ABCs using an approach commonly used to assess students' written expression. The affect and behavior components each have a maximum of 3 points. Reflection entries that are articulated and organized well earn 3 points where as marginal responses earn 2 points, and a very cursory or shallow discussion earns 1 point. It is important to note here and to the students that they are not graded for the "right" feeling. I allow them to articulate any and all emotions, including anger or frustration. However, they must articulate WHY they felt the way they did. The cognitive portion of the reflection response is worth 4 points. Like the 3 points in the affect and behavior components, the 4 points for cognition range on a continuum of quality.

Incorporating a point system such as this had two immediate results. First, many students were surprised and even hostile about having their reflections "graded." Their prior experience allowed them to "warble" through emotional testimonials without documenting any cognition or application. In essence, they were used to playing the game of generating what they thought the instructor wanted and assumed they would simply "earn" points. Second, once the rubric and point system was explained, students' reflections showed remarkable depth and richness. In turns out students are generally externally motivated.

On returning the first assignment, I clearly articulate what aspects of the ABCs were well done in written feedback to the student and awarded points accordingly. Likewise, I clearly indicate which segment was either lacking in detail or was missing entirely. Students are given the opportunity to resubmit their reflection entry after making revisions based on my feedback by a certain deadline to earn more points, or let the points stand. This was an important teaching and learning moment for students in a number of ways. First, they clearly saw that reflection was, in fact, an important part of the cognitive process that warranted a grade rather than a superfluous exercise. Likewise, they realized their reflection was more than just a "Dear diary" entry. Second, the feedback provided modeling so students had a better understanding of what the reflection process involved. This clarified the proverbial instructor's expectations that seem to always be a mystery to students.

Student Reactions and Use

While it was acknowledged above that students are often at a loss as to what and how to reflect, some students do not initially appreciate structured reflection such as the ABCs. This is generally due to a couple of reasons. First, many students assume reflection is unstructured "warbling" as described above. In this way, not a great deal of effort may be required and they can actually "fake it." Second, many students understandably like to incorporate a stream of consciousness that can reveal many deep and profound discoveries and they fear the rubric is too restrictive. The ABCs can, in fact, facilitate this type of reflection, but within a modicum of structure, as was evident in the transcript of one student's response presented above.

Once students become familiar with the generic structure, they often become comfortable with it and may even incorporate the ABCs on reflection topics of their own choosing. This became apparent in one of my own classes when one student candidly and tearfully shared her frustration and personal revelations when working with the homeless population. After my assigned reflection topic was written on the board, the class asked to reflect on their peer's honest and brave confession instead. The result was much deeper, personal, and insightful reflection entries because they students had a personal interest and voice in the instructional process. They still utilized the ABCs and the integrity of the 3 components was maintained. The

difference in this case was that they "owned" the topic. Since then, I have asked my students to create a menu of possible reflection topics that are relevant to the class discussions. Admittedly, many of the reflection topics generated by the students are much more interesting and provocative than mine.

The ABC123 Method

The ABCs rubric was combined with Yates and Youness'(1997) 3 levels of transcendence to create the ABC123 method. This hybrid approach was presented at a round table discussion at an international conference on the research of service-learning (Welch, 2002). Participants at the round table were given an overview of the method, followed by examples to practice their interpretation and application. They were then asked to use the method in their own classrooms and share their experiences through threaded, on-line discussions. One of these applications incorporated quasi-experimental design incorporating treatment and comparison groups. The results suggested that students' reflection responses were richer and deeper when explicitly taught how to use the ABCs (Welch & James, 2007).

Level 1 is ego or self-centered. This is not pejorative description, but rather, concrete depiction of students' narrative that typically included "I" statements such as, "I felt this," or "I did that." Responses that reflect empathy or a sense of other-ness are considered to be at Level 2. Students' statements at this level typically step out of there own experience and perspective of the world to ponder the circumstances of others. For example, a white male may reflect on his interactions with young, single Latina mother and gain new insight into her life experience. Level 3 represents a deeper awareness of social, cultural, and political factors associated with what was experienced during the service activity. Students working in post-Katrina New Orleans often realize how class-ism and racism played a role in policy decisions.

I have primarily used this method to assess the depth of students' reflection. However, both I and colleagues of mine have actually used it to explicitly guide students into other levels or contexts of reflection. Here is an example from an environmental ethics course:

> You have been working with a community partner to create an educational program designed to promote awareness of alternative energy. Based on our discussions in class on various factors and perspectives in a petroleum-based culture [cognition] choose to respond to the information that you have developed in your service-learning experience from one of two perspectives: a) from the perspective of a CEO of an oil company [Level 2] or b) consider the global political (military?) ramifications of creating alternative energy sources [Level 3]. Be sure to include how you would use [behavior] this information (e.g. in the media, report to board of directors or congressional committee) to support your position and also include emotional arguments with the hope of persuading your audience [affect].

Assessing Depth of Student Reflection

There are 3 steps to using the ABC123 method to assess the depth of students' reflections (Welch & James, 2007). It is important to note that this scoring process is NOT related to the scoring process of the ABCs described above.

Step 1 – Assessing the ABCs

Step 1 focuses on the ABC dimensions and is *accumulative* in nature as a student's reflection statement earns one point for each of the ABCs included. For example, if a student's

reflection addresses only one of the 3 dimensions of the ABC, a single point is given. But reflections that address two of the ABCs (e.g. A and B or B and C or A and C) earn 2 points as shown in abbreviated the example below. Only a reflection that addresses all 3 components is eligible to receive 3 points.

> Last week I learned [cognitive – 1 pt.] in class the method and importance of providing immediate corrective feedback when children read aloud. Initially, I was worried about this because I didn't know how my tutee would respond when I corrected him [affect – 1 pt] [2 out of 3 points were earned as there is no behavior described].

Step 2 – Identifying Levels of Reflection

Step 2 determines the level the student's reflection and is *delineative* in nature as only one level of awareness is identified and therefore delineated from the other two. Rather than accumulating up to 3 points as in scoring the ABCs, a numerical indicator is represents a particular level of awareness in the reflection statement. Therefore, a statement that depicts Level 1 earns an indicator of "1" and a statement reflecting Level 2 earns an indicator of "2" and finally, a statement at the third level earns an indicator of "3". The following abbreviated example illustrates a Level 3 response as the student addresses larger, systemic issues.

> I began to see this child I was tutoring as a victim of poor teacher training and our society at large the more I worked with him. I started wondering if his teachers had received any training in cultural awareness because I saw limited sensitivity when she worked with him. Likewise, I realized I came into this situation with my own negative stereotypes because of the way our society and media portray his ethnic group along with his disability.   It seems to me we need to address both teacher training and society's preconceived notions of race and ability. We should have classes for future teachers. Our media should start portraying individuals based on their ability and not on the disability, race, or culture.

Step 3 - Quantitative Rating

In Step 3 the accumulative score for the ABCs is multiplied by the delineative indicator of levels to create a 9-point scale to quantitatively determine a rating of richness and depth. For example, a student's reflective statement based solely at the egoistic level (Level 1) would only be eligible for earning anywhere from 1 to 3 points, depending on how many of the 3 ABC components it describes. If, however, the statement made a reference to global, systemic, cultural, or political issues, this would be characterized as being at Level 3 of awareness and thus earn an indicator score of 3. Multiplying the 3 points earned for addressing each of the ABCs by the indicator score of 3 representing Level 3 results in an overall rating of 9.

	3 x 1 = 3 pts.	3 x 2 = 6 pts.	3 x 3 = 9 pts.
	2 x 1 = 2 pts.	2 x 2 = 4 pts.	2 x 3 = 6 pts.
Affect +			
Behavior +	1 x 1 = 1 pt.	1 x 2 = 2 pts.	1 x 3 = 3 pts.
	Level 1	Level 2	Level 3
Cognition/Content	Self/Egoistic (or)	Other/Empathic (or)	Systemic/Global

Squirm and Learn

Many students encounter significant discomfort or cognitive dissonance through their service-learning experience. This revelation often takes place during reflection, especially as they attempt to articulate what they've learned or how they feel about an experience. This can be a scary process given their history of learning has typically been a passive or benign experience. Students growing up in a culture of "happy endings" are unfamiliar with realities encountered and may even question whether they "should" feel what they're feeling. They may wonder if it is "OK" to question, ponder, or be uncomfortable. It has also been my personal experience in which students resent the instructor when this type of profound discovery takes place. I have been accused of "not protecting" the student when they saw poverty for the first time and experienced compassion and discomfort. It is much easier to read about these challenging issues than experience it.

This is the important "squirm and learn" process discussed in more detail in another chapter. It is critical for BOTH the student AND instructor to know this is part of the process and to be expected. In fact, the most profound learning often takes place when students confront the smelly and dirty aspects of their experiences. Instructors should explicitly tell students this is bound to occur and prepare them. This assures the student that it is "OK" and part of the process. Keep in mind; this "messy" business is the exception rather than the rule for students. They are used to very "sanitized" and controlled environments in which their only responsibility is to take notes.

Faculty members need not concern themselves with taking the role of counselor or social worker. Instead, faculty members are there to reassure and support students in a safe environment that is conducive to exploring feelings and apparent contradictions. Service-learning can often create a cognitive dissonance on many levels. At times it is at an intellectual or academic level in which students are testing the theoretical constructs presented in class. Other times students are discovering aspects of their own personal beliefs, norms, or attitudes. This is and can be a scary enterprise. It is also an important aspect of critical thinking. Faculty members facilitate this process during reflection. When and if an instructor creates a safe learning space as discussed in other chapters, students are more likely to openly explore the messier part of learning.

Conclusion

These pages merely provide a brush-stroke of a handful of strategies and methods. They are, however, tried and true. There are many more approaches out there. Mix and match. The key here is to make sure whatever method is used to link it to instructional objectives at the beginning, during, and at the end of the course.

O.P.E.R.A.: A first letter mnemonic and rubric for conceptualizing and implementing service learning

Marshall Welch
Saint Mary's College of California, USA

This article presents a rubric to help instructors conceptualize, implement, and assess service-learning courses. Using a first-letter mnemonic of O.P.E.R.A., the rubric incorporates principles of best practice to provide a framework for enumerating objectives (O), exploring community partnerships (P), identifying the type of service-learning students will be engaged (E) in, facilitating reflection (R), and assessing (A) to what extent learning objectives were met.

A number of useful books and resources exist to assist faculty to conceptualise, develop, implement, and assess a service learning course (Campus Compact, 2003; Heffernan, 2001; Wilczenski & Coomey, 2007). As a director of a university service learning center, two of my colleagues worked with me to create a scholarly and detailed outline of developing, implementing, and assess service learning in a faculty manual (Stephenson, Wechsler, & Welch, 2002). As useful as that information proved to be, the volume and complexity can be somewhat overwhelming to faculty, especially as they initially explore service learning. Over time, it has become necessary to simplify introducing and framing that information and process. Consequently, Saint Mary's College of California has broken the process down into 5 fundamental components that can be easily recalled using a basic rubric that incorporates the first-letter mnemonic device: O.P.E.R.A. These letters represent: objectives, partnerships, engagement, reflection, and assessment (CILSA, 2009; Welch, 2009). The mnemonic is chronological and circular to an extent. However, the mnemonic is intended to serve as a rubric that is heuristic in the sense there is also a degree of moving back and forth between the steps. The rubric is used as the fundamental structure and format in faculty development workshops, allocating 60 to 90 minutes on each letter/component to assist instructors conceptualise, implement, and assess their service learning course. On-going one-on-one support to instructors on specific steps is continued after the initial introductory workshops as they work on their own to develop their course. During these workshops faculty are encouraged to incorporate the first-letter rubric directly into their course syllabus as headings to articulate the fundamental nature and structure of service learning to their students.

The components within this structural rubric incorporate and reflect principles of best practice as articulated in the professional literature (Billig, Root, & Jesse, 2005; Howard, 1993; RMC Research Corporation, 2008). These include: clear educational goals linked to the curriculum, direct communication with and involvement of community partners, student engagement in meaningful tasks that challenge students cognitively and developmentally, multiple methods of reflection are incorporated before, during, and after the service experience to promote critical thinking, and assessment of student learning as well as the service effort and its outcome.

The remainder of this article provides a basic introduction and description of each step and component of the first-letter mnemonic rubric. Space does not allow for a comprehensive narrative of specific procedures or strategies for complex components such as reflection or assessment. Readers are encouraged to refer to the extensive resources on these important topics that can be found in the professional literature.
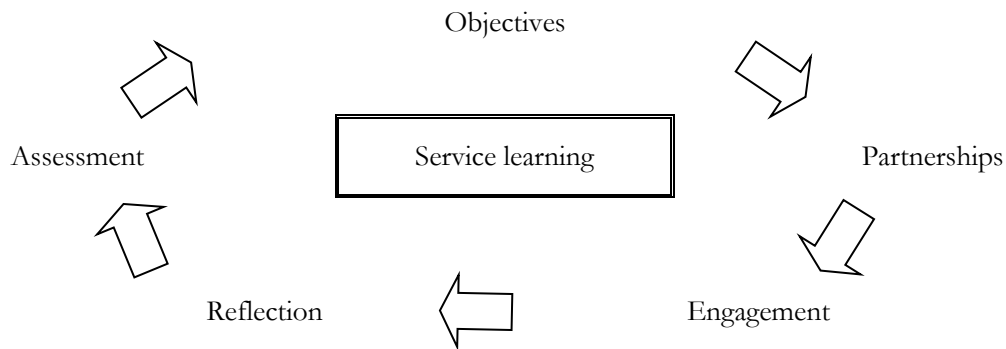
Figure 1: The O.P.E.R.A. rubric for developing service-learning course

Objectives

The first component in the first-letter mnemonic actually consists of a subset of two related types of objectives. The first is identifying what are the instructional objectives of the course. This is critically important as an instructor can make an informed decision as to whether or not service learning is an appropriate pedagogical tool to incorporate to meet those goals. Faculty are generally adept at articulating what they intend to teach. However, some instructors do not communicate the learning objectives they hope their students will meet. Focusing on instructional objectives turns the teaching paradigm upside down to emphasise a learning paradigm. Likewise, identifying instructional objectives assists faculty as they determine the most appropriate activities and assignments to incorporate into the course. Traditionally, instructors have academic goals that promote cognitive development of a given subject area or acquisition of professionals skills. With service learning, however, these instructional objectives can be expanded to include goals designed to promote students' civic, personal, and even spiritual development. Instructors essentially ask themselves, "What do I want my students to be able to do at the end of this course?" Service learning affords an opportunity for students to do much more than repeat information on papers or exams. At a concrete level, service learning lends itself nicely to providing opportunities for students to actually apply their new knowledge and skill in real-life settings on authentic tasks related to the course content. Thus, an instructional objective can include demonstrating mastery of a skill or knowledge through a product or project through service to a community partner. An instructor may also want students to gain insight into complex social issues as well as identify their role and place in the world with regard to those issues. Another objective may include students exploring their own perception of their values and skills.

The second objective, unlike traditional courses, must also be designed to meet the objectives or goals of a community partner. This reflects the reciprocal nature of service learning. The goals of the agency must be compatible with instructional objectives of this course. Without this mutually beneficial 'fit' the activities carried out by students can easily become a service 'project' that may not reinforce the academic content being taught in the classroom. Determining the community goals and their compatibility with the instructional objectives of the class can only occur through dialogue in partnership with a community agency.

Partnerships

The word partnership is intentionally used over the more traditional approach and practice of 'placements' which reflects a unilateral focus on students' skill acquisition by 'placing' students at a particular site with little or no regard to the agency's goals or needs. Partnership is a joint effort of sharing resources and expertise to meet mutually defined goals. It is as this juncture that a host of questions arise on the part of a first-time

service learning instructor: Who are potential partners? How do I find them? How many do I need? What is their role? How many students can they support? What are the goals and objectives of the agency? There are no straightforward answers to any of these important questions; it depends, but this can only be determined through dialogue with the community partner(s). The campus center for service learning places an important role as 'match-maker' in referring instructors to possible agencies.

To carry this metaphor a bit further, a 'courtship' of sorts then begins to determine if this partnership will work. This requires and involves a conversation with a representative from a community agency, ideally on-site, to determine what those mutual objectives are. A site visit not only serves as a gesture of good will on the part of the instructor, but also allows the faculty member an opportunity to see the site first-hand to determine if the location is appropriate. The instructor should bring a copy of the course syllabus or at least an outline of the class to articulate instructional objectives. The conversation moves to the exploration of the goals and needs of the agency and how the students might be useful in meeting those goals. The discussion includes exploration of how many students could be used and managed as well as when and how the students would be utilised. This last point is particularly critical as it minimises the potential of mis-use of students as 'volunteers' doing mundane tasks such as stuffing envelopes that may not interface with the instructional objectives of the course. Another powerful form of partnership worthy of exploration is to invite and include community partners to come to the classroom as guest speakers or conduct reflection discussions. Partners may also be asked to help evaluate student performance and learning.

Partnerships with students

Like the first component of the OPERA rubric, a partnership has a second related subset. In this pedagogy, students play the role of a partner rather than passive recipients of information. A service learning course is often a new concept and experience for students. They are expected to take active participation and responsibility in their own learning through the service experience. In traditional courses, the consequence of not completing a task merely results in a lower grade. This means the only ramification of not following through on an assignment is generally limited to the student. In contrast, failing to complete the service component can have a detrimental impact on the community agency and the constituencies it serves. There also is the expectation that students will teach and learn from each other through reflection activities. Failing to attend class will have an impact on the reflective process. Similarly, reflection discussions require a commitment to civil discourse and respect on topics that are often volatile or provocative. One way to establish a setting in which students are active partners in the entire learning experience is to use a covenant (Welch, 2009). This is not the same as a contract. The Cornell University Law School electronic encyclopedia, WEX, defines a contract as a legal document that includes commitments that are enforced by the law (Cornell University, 2006). A covenant, on the other hand, is an agreement or promise. Time can be allocated during the first class session to have a discussion on mutually agreed upon expectations. This agreement can be written and later signed or ratified by the class. In this way, students are actively involved in creating a safe environment for discussion as well as committing to be a responsible partner in the entire learning experience.

Engagement

Simply put, engagement refers to what the students will do during their service as well as when and where they will do and with whom. For example, in the case of direct service, students may be asked to tutor children in an elementary school two hours a week for 15 weeks. It is very important to articulate to students that the service is a part of the learning process, just like reading assignments, written papers or exams. For every credit hour of a course, there is an expectation of work outside of class. In addition to traditional homework, service is included in that out-of-class learning. Thus, students are not 'volunteering.'

Engagement depicts an active, rather than passive, process in which participants are actively involved and taking a degree of responsibility for what is learned. In this pedagogy, students go beyond interacting with the instructor in the classroom through traditional activities such as lectures. Instead, they must engage with each other, the community partner, sometimes the constituencies the community agency serves, and even with themselves through reflection. Engagement also means involving community partners in playing a role beyond merely providing a setting. Partners might be asked to participate in or conduct reflection activities with students.

Reflection

Reflection is an important element that defines and differentiates service learning from other methods of teaching and learning. Reflection can be a powerful learning and teaching tool that allows participants to purposefully consider their service experience in the context of the course content and objectives (Bringle & Hatcher, 1999). Schoen (1987) talked of reflection-in-action using the simple and familiar example of an athlete viewing video recordings of a game to analyse their actions to determine why it was or wasn't effective. Schoen (1987) likened reflection to having students moving up and down a series of ladder rungs with a scholar or researcher acting as a coach, guiding the student along the way. The first 'step' was taken in research and before taking the next, one would reflect on what did or didn't transpire at that step before moving on to the next step. The student would verbalise what they observed and thought with guidance from the instructor. The process was repeated over and over as the student and scholar moved up each subsequent rung on the ladder while they co-created new scientific and empirical knowledge.

Likewise, Kolb (1984) articulated the importance and integration of reflection within various steps of learning. A learner takes a concrete experience and considers what was observed during that experience. Based on that reflection, the individual thinks about the meaning of the experience and creates an abstract conceptualisation of what has occurred. This, in turn, allows the learner to actively apply what has been learned.

It is easy to see why and how this type of thought appealed to social scientists and educators like John Dewey who recognised the value of contemplating experience as it relates to an individual's growth, not only cognitively, but in their development as citizens in a democratic society.

Eyler (2002) provided a useful 'map' to help faculty members plan and conduct reflection. She noted that reflection can occur before, during, and after an experience. Reflection can be conducted on an individual basis as well as with and by classmates and even community partners. Mixing reflection formats and objectives accommodates a range of students' learning styles. One method allows a quiet, introverted student an opportunity to be meaningfully engaged during an in-class discussion. Another method affords analytic students to carefully and deliberately contemplate their experience in writing. Reflection can take many formats ranging from written journals to guided discussions. It is not merely a written log or 'dear diary' entry of what occurs during a service experience. A major and common issue is that reflection is not tied to instructional objectives. Instead, students are asked to 'reflect' often for the sake of reflection with little or no connection to course content. A simple way to conceptualise and conduct reflection for students is to frame the reflection topic around the ABCs of reflection (Welch, 1999). Students are asked to reflect in the context of affect; what they are feeling about or during the service and why. The reflection process includes students describing their behaviors before, during, and after the service experience. Finally, students are required to make an explicit connection to class content to assess cognitive growth.

Faculty members are often reluctant to conduct reflection for a host of reasons. Some instructors argue that spending time conducting reflection discussions during class time takes valuable time away from lecturing. Interspersing reflection within lecture can often enhance the content. Reflection need not always take place during class time. Other faculty members view reflection as emotional testimonials that have little or no

intellectual purpose. While it is always possible that students may share emotional experiences, reflection in and of itself can promote critical inquiry. Finally, many instructors simply do not know when or how to conduct reflection or assume it is limited to one format such as a journal. Others use the term as a synonym for technical written reports.

Assessment

Instructors come full circle through assessment by assessing to what extent learning objectives of the course were met. However, in the true sense of the word, assessment is an on-going process in observing one's performance to make informed decisions as how to adjust operations to meet a specific goal. Consequently, assessment is not merely a post-learning operation designed to evaluate what has taken place as it is often misunderstood to be. Assessment can take place before, during, and following any activity. Assessment results can provide important baseline information to guide or direct subsequent activities. One of the most obvious and useful approaches to assessing the impact of service learning is to determine to what extent students' applied knowledge and skills to meet the community partners' needs.

However, assessment has traditionally been relegated to rather limited operations and use. The most common is some kind of final examination to assess students' cognitive growth. The second most used form of assessment in classroom contexts is students' self report to evaluate the course. While both of these are effective measures, service learning can also be assessed through tangible products or outcomes of students' work with and for the community agency. This demonstrates mastery and application of students' knowledge and skill. Qualitative content analysis of reflection discussions and journal entries is another way to assess the impact of service learning. Students' affective, behavioral, and cognitive growth can be charted and noted (Welch & James, 2007). Finally, the use of pre and post course measures can help determine students' growth in cognitive, affective, and behaviour.

Conclusion

Service learning is an effective yet complex pedagogical process. Effectively designing, implementing, and assessing service learning courses requires considerable time and effort. The presentation and description of O.P.E.R.A. rubric here does not intend to minimise or trivialise the complexity of the process. However, this simple first-letter mnemonic serves as a helpful heuristic to help frame the essential components service learning for both faculty and students.

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Dr Marshall Welch is the Director of the Catholic Institute for Lasallian Social Action (CILSA) at Saint Mary's College of California which oversees the service-learning program. He has been active in the field at the national and international level, hosting the 3rd Annual International Research on the Advance of Service-learning in 2003. He is the co-editor of the book entitled, *New Perspectives in Service-learning: Research to Advance the Field* and has authored many chapters and articles.
Email: mjw6@stmarys-ca.edu

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Faculty Service-Learning Mentors

The following faculty members have agreed to serve as service-learning mentors to their colleagues. They can be a useful resource for you.

- Brian Matz
- Alan Hansen
- Kelly Parsley