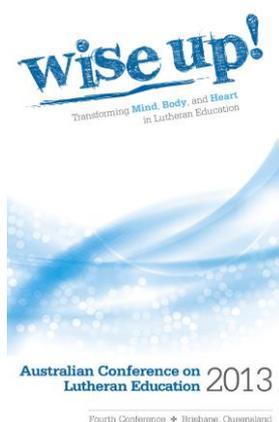


SERVICE LEARNING - Building a Culture

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Elective Session 4H
11am Wednesday 2 October

SERVICE LEARNING

Jodie Hoff and Meg Noack
ACLE 4, 2013

OUTLINE

During our session we seek to explore and expand our insights about service learning in four important ways:

1. Lutheran Vision and Values

The importance of:

- a) Understanding School Culture

2. Recognising the connections between Service AND Learning

- a) What is Christian Service?
- b) What might learning look like when it is connected to service?
- c) A world-wide movement

3. Building Links

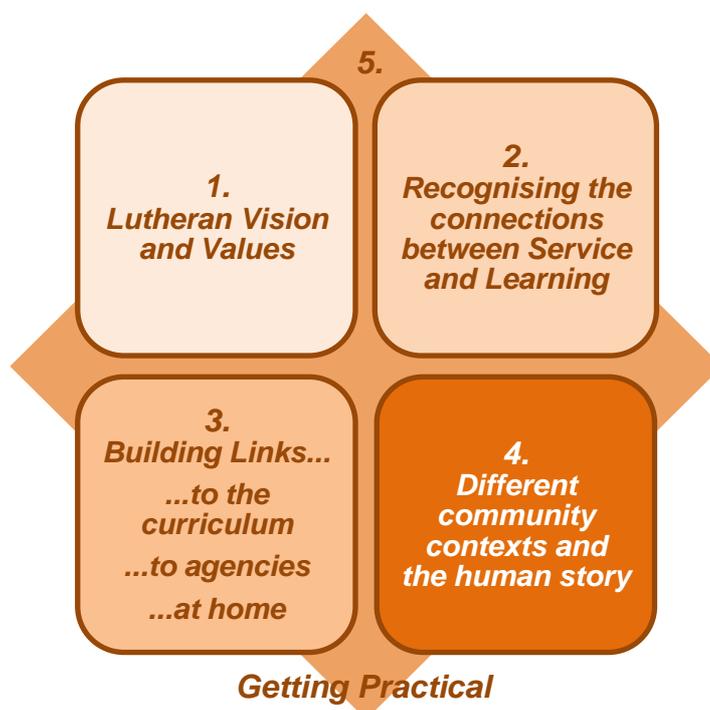
- a) To the curriculum
- b) To agencies and church
- c) At home
- d) LEA / Regions

4. Different Community Contexts and the Human Story

Getting Practical

Models of Service in a

- a) school setting
- b) Real-life exemplars



1.
*Lutheran
Vision and
Values*

a) UNDERSTANDING SCHOOL CULTURE

Service Learning and MUST grow from a Lutheran school's vision and values – otherwise it is always an 'add-on'.

Sharing one school's story - LORDS

Lutheran Education highlights service as a value. We encourage our students to contribute to communities by being:

- **Self directed, insightful investigators and learners**
- **Discerning, resourceful problem-solvers and implementers**
- **Adept, creative producers and contributors**
- **Open, responsive communicators and facilitators**
- **Principled, resilient leaders and collaborators**
- **Caring and steadfast supporters and advocates**

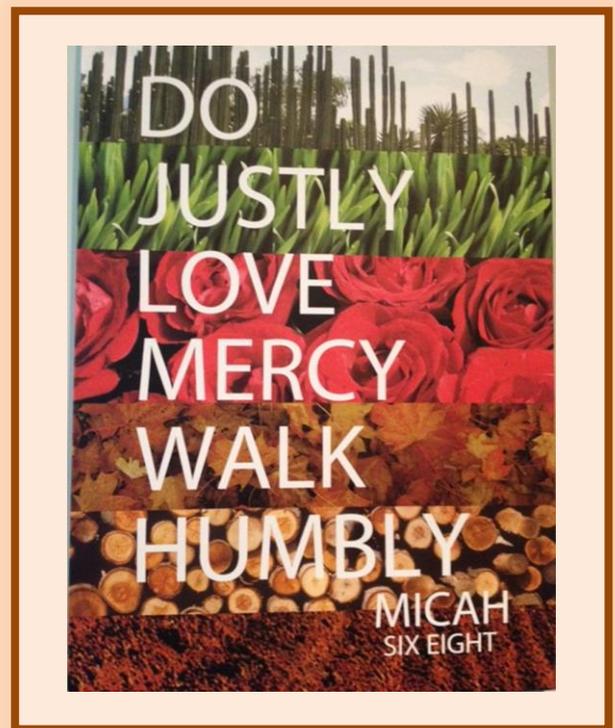
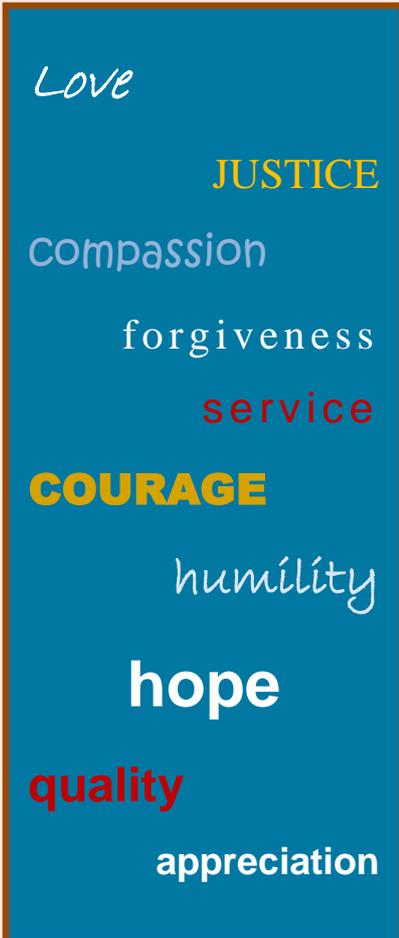
(A Vision for Learners and Learning, 2006)

In Summary

School Culture and service are linked. School leadership matters

"Lutheran schools seek to nurture individuals...while living in community and reflecting the characteristics of God through core values...(including)... service"

(A Vision for Learners and Learning, 2006)



2.
*Recognising the
connections
between Service
and Learning*

a) WHAT IS CHRISTIAN SERVICE?

What picture is in our head when I say the word 'service'?

"A metaphor for service is" ...

Act justly and ...
love mercy and...
walk humbly
with your God

Micah 6:8 NIV

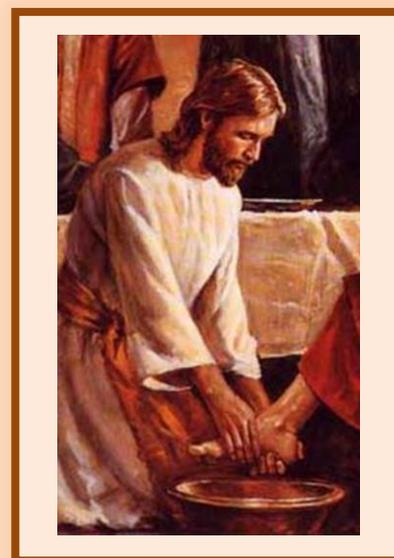
The origins of Service emerging from the Christian

A unique feature of God of the Old Testament...

- "Realise how significant it is that the Biblical writers introduce God as "A father to the fatherless, a defender of widows" (Psalm 68:4-5)
- God of the Bible stood out from other gods ... the God of the Old Testament was on the **side of the powerless**, and of **justice for the poor**... (Timothy Keller: "*Generous Justice*")
- Israel was charged to create a culture of social justice for the poor and vulnerable because **it was the way the nation could reveal God's glory and character** to the world. (Deuteronomy 4: 6 – 8)

Continuing this culture in the New Testament – THE GOSPELS

- Stories about **Jesus with people who were rejected by society at that time feature in the Gospels** (the unclean, the ill, culturally marginalised, rejected by scandal)
- Teaching about an **attitude of service is mentioned often** (e.g widow's mite) **and followed by actions** (e.g. washing of Disciples feet)



"He has sent me to proclaim liberty to the captives, sight for the blind and freedom for the oppressed"

Luke 4:18

***Jesus [in the story of the Good Samaritan] made his case...
your neighbour is anyone in need....***

On-going references in Letters to early Christian Communities

- **Support** the poor and needy features (Acts 10: 31; Acts 20:35);
- When specific **need** is mentioned, the Christian community responds (Paul: 2 Corinthians 8: 1 - 5)
- **Deacons** were appointed to attend to this (Acts 6: 1 – 6)
- The communities were called to live a life of **service** to their neighbours (Eph 2: 8-10)

In Summary

Christian Service is 'in response'...

"We can receive this 'ultimate, radical neighbour-love as a gift from God because of what God has done through Jesus. Our response is to 'start to be the neighbours that the Bible calls us to be'".

(Timothy Keller: "Generous Justice")

Service is linked to our understanding of vocation...

"The picture is of a vast complex network of human beings with different talents and abilities. Each serves the other. Each is served by others. A network of inter-dependence."

(Vieth: p. 71 – 77)

Service is about relationships

'Service' is broadly focused on our relationship to:

- the needy / the rejected / the marginalised (where ever they are located)
- Those with particular needs (within our family / school / community / global-village life)

We want you to know about the grace that God has given to the Macedonian churches... they urgently pleaded with us for the privilege of sharing in this service to the Lord's people

2 Corinthians 8:1-4 (NIV)



Your neighbour may be someone who is needy OR someone with a particular need...

Christian Service is... an attitude of the heart

It is my / our response to God who gives generously and who challenges us / me...

It becomes 'part and parcel' of my / our identity...



Where does ‘service’ fit in a Lutheran School?

Our sense of vocation (and servant-hood) shapes all learning

“Learning [shaped by the idea of vocation] will be closely connected to service. Theory must be critiqued by a doing that serves.”

(Christenson, T. The gift and task of Lutheran higher education (p. 129))

Service is not an option – it is a ‘given’

“Lutheran schools need to prepare all children, girls and boys, the rich and poor, the intellectually gifted and the intellectually challenged for that of service.”

(Bartsch, M. Why a Lutheran School? p. 124)

Service is the most enduring life-long quality – and counter-cultural

“Lutheran schools also have to deal with the challenge in a contemporary educational thinking which links education closely with the preparation for the work place but with emphasis strongly on individual benefit rather than service to society”

(Bartsch, M. Why a Lutheran School? p. 124)

“For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

2 Corinthians 4:15 (NIV)

In this life we cannot do great things. We can only do small things with great love.

(Mother Teresa)

Service learning is an educational strategy which intends to turn the community into a classroom and the classroom into a gateway to real life experiences.

(Ausyouth, 2003)

Not one of our graduates will save the world. Not even all of them together will save the world. Not even all Christian educators acting in concert could save the world. But every day, the school provides the environment for the spark of justice to be set afire in the young and for the passion for justice to take root as the single seed that bears a harvest. And who knows where or when that spark will light of when the seed will bear its fruit?

(Fr Frank Brennan: ACLE III Conference, 2008)

“We have a responsibility to equip students with the knowledge, skills and values to participate purposefully in a globalized world.”

(Lutheran Schools’ representatives at ISQ’s 2013 Internationalisation Forum)

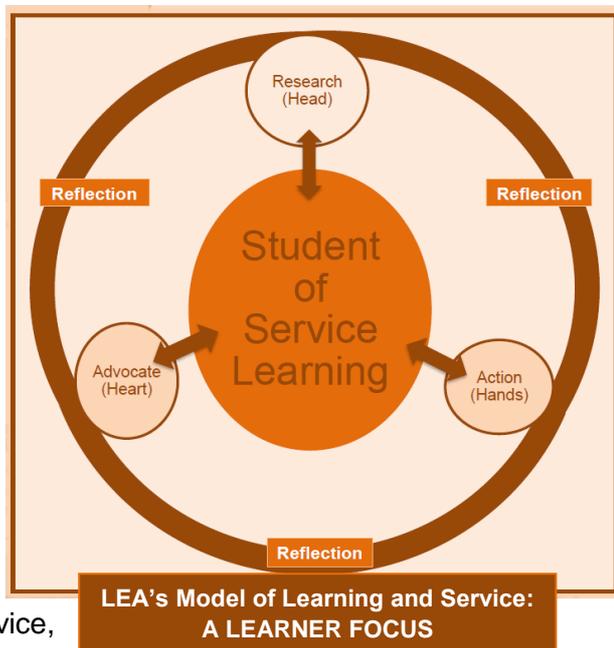
2.
Recognising the connections between Service and Learning

b) THE LEARNING COMPONENT

What might learning look like when it's connected to service?

The importance of intentional and planned learning

- Many initiatives can be implemented in school by ‘experimenting / trialing / exploring with students’ (e.g. ICT, ‘hands-on mathematics’)
- Research indicates that this change-mode is selected by a number of teachers. Change for these teachers is a mix of ‘doing and thinking’
- When implementing learning AND service, there **is a human implication**. We are **working with others and connecting with their lives...** there is potential for a **negative impact**. An ‘experimental’ change-mode is not appropriate for implementing a service learning program in schools.



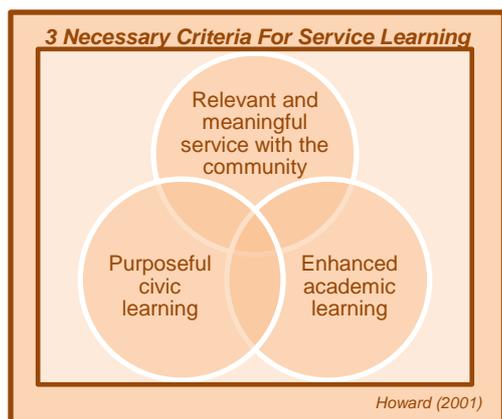
The importance of Service Learning within the curriculum

- The expectation is that **Service Learning is embedded in all curriculum areas**
 - **Each and every teacher** has a responsibility to ask “how can my learning area contribute to Service Learning in our school” and have a dedicated unit / learning focus e.g.
 - English – advocacy as persuasive writing
 - Literature Study – issues focus
 - Science – “How does this scientific endeavour impact on poor communities?”
 - Geography (<http://www.geogspace.edu.au>)
Use resources on geogspace such as using your computer to discover an unequal world
 - History – Who’s voice is heard, who’s voice is not? <http://www.achistoryunits.edu.au/year-8/unit-program/y9-angkor-overview.html> and <http://www.worldvision.com.au/resources/SchoolResources/indonesianlistings.aspx>



As we build Service Learning into key curriculum “we have to be careful that we don’t see *them* as ‘the problem’ and *us* coming in with ‘the solutions’. We must emphasise mutuality and relationships” Stephanie Maher – Grace Lutheran College

c) SERVICE-LEARNING: A WORLD-WIDE MOVEMENT



Service Learning is part of a world-wide movement aiming to promote civic-mindedness and empathy, as well as to enhance learning. It features in countries such as the United States that claims 1 million student participants.

Defining Service Learning

Service Learning:

- Is a pedagogy that combines academic objectives and service objectives through intellectual enquiry, action and reflection
- Enriches the learning experience and teaches civic responsibility
- Strengthens communities by focusing on real community problems
- Aims to equally transform the learner and the recipient of the service

Impact on student agency

Students see themselves as:

- Active, positive contributors to society
- Empowered with a voice (and hands and feet)
- People of value now (not just potentially in the future)



An alternative to deferred citizenship

“Learning about democracy and citizenship when I was at school, with a bit like reading holiday brochures in prison”

Derry Hannam, English school inspector and advisor for the Council of Europe on Education for Democratic Citizenship

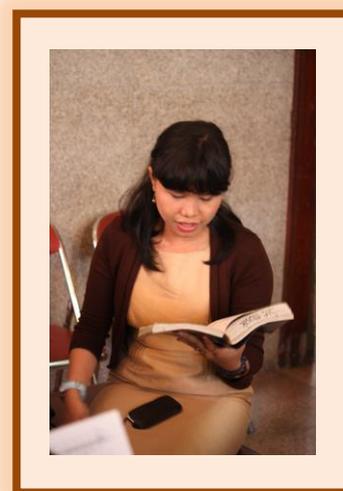
Much is made of the difference between community Service and Service Learning.

The National Service-Learning Clearinghouse describes the difference thus:

“Community Service participants volunteer for the primary or sole purpose of meeting the needs of others and bettering the community as a whole. Young people engaged in high quality service-learning meet the needs of their communities while increasing their academic achievement.

Service-learning students also take part in structured time to investigate community needs....,Overall, the most important feature of effective service-learning programs is that students engage equally with learning and service and reflect on their intersections.

www.servicelearning.org/faq



Service-Learning (the world-wide movement) assumes a local service focus and a very strong curriculum focus

3.
Building Links...
...to the
curriculum
...to agencies
...at home

3. BUILDING THE LINKS

There are three types of links to consider, to enhance Service Learning practices in the classroom - links to the Australian Curriculum, links to the Lutheran church and agencies and local links.

CHRISTIAN STUDIES: CL (Christian Living)

- **Key idea 1** Christians believe that God creates people to live in relationship with him and with each other
- **Key idea 2** Christians all called to love and serve all people
- **Key idea 3** Christians have a responsibility in and for the world

Links to the curriculum

There are exciting and innovative areas that the Australian Curriculum provides:

- **The Cross Curriculum Priorities:**
 - Aboriginal and Torres Strait Islander culture and histories
 - Australia's engagement with Asia
 - Sustainability
- **General Capabilities** – eg. Building Intercultural Understanding, Critical and Creative Thinking
- Connecting and inter-weaving service into **specific learning disciplines**

Links to Lutheran Church and Agency Partners

For Service Learning, experiences at home and abroad - think about church connections and think about local community connections.

- **LEA and the LEA web-site**
- **Lutheran Education REGIONAL activities (e.g. Soirees / Networking)**
- Mission International (formerly Board of Mission)
- ALWS (Australian Lutheran World Service)
- Finke River Mission / North Queensland Mission
- Lutheran Community Care (LCC)
- Regional Church Agencies (e.g. Lutheran Youth Queensland)
- Local or other District Lutheran Congregation
- Local Christian Community (e.g. Blue Care Service, 'rostered-on' at Breakfast Club with the local state school Chaplain)
- Other Lutheran Schools

Local links

- Is about responding to those 'in need'
- May connect to needy 'close to home'
- Ask 'what is our local Lutheran Congregation doing? What is our Christian community doing?'
- Local Councils and other agencies (e.g. connecting Home Economics and local community food preparation)

¹⁸For the needy shall not always be forgotten, and the hope of the poor shall not perish forever.

Psalms 9:18

Hold the tension of knowing 'what you want' and responsively listening to 'partner wisdom'. All teachers are responsible for Service Learning and discovering the possibilities for their learning area. Consider where external agencies can enrich by partnering with Lutheran Church agencies.

4. DIFFERENT COMMUNITY CONTEXTS AND THE HUMAN STORY

4. Different community contexts and the human story

(Different Community Contexts and issues) are tangled in social, cultural, economic, political, ethnic, geographic, and spiritual factors that challenge even the most skilled experts”.

(Christianity Today, July 2013)

There is a pressing need to grow our cross-cultural knowledge and understanding. It means moving beyond our comfort zones - both at home and abroad.

Partner agencies / groups have expertise but, as educators of the 21st century, the Australian Curriculum places increasing demands upon us to recognize and engage with diverse community contexts in our own country and neighbourhood. We need to be listening deeply to the human story ‘beyond stereotypes and labels’. We are likely to be confronted by:

- Linguistic complexities
- Diverse cultural rules: How do we navigate ‘new’ situations?
- Limitations of our own cultural world-view that also impacts upon our actions

Linguistic complexities complicate communication

- *How do we obtain a translator? How do we build effective and honest communication? How can we be sure we hear multiple voices ‘on the ground’?*

Cultural and ethnic rules: How do we navigate ‘new’ situations at home and abroad?

- *In which circumstance would I not offer to shake a man’s hand when being introduced? How would I signal I want someone to come to me? How do I dress when travelling in a predominantly Muslim culture? Why do I not pass anything with my left hand in Asia?*

In fact, our innocent bloopers may be humorous, embarrassing and even offensive.

Key educational documents outline our responsibilities

- **Delors (1996)** “Learning: the Treasure within: one of the four pillars of education “learn to live together”
- **MCEETYA (2008)** Melbourne Declaration: We need to develop an “Appreciation of / respect for social, cultural and religious diversity and a sense of global citizenship”. Included was the need to be ‘Asia literate’ (p.5)
- **ACARA (2012)** Intercultural Understanding focuses on “Sharing , creating and contesting different cultural perspectives and practices and support the development of critical awareness of processes of socialization and representation that share and maintain cultural differences” (p. 84 – 96) (from ISQ summary: Internationalisation Workshop 2013)

“There is no way a white person should feel powerful in a country like Timor. Our good intentions are not good enough.”

(Presenter from Radford College at DAN Conference 2013)

5.
Getting
Practical

a) PRINCIPLES GUIDE OUR THINKING

To establish a set of service learning principles for your school, you may be guided by LEA rationale documents on the LEA website (Service Learning: What is it?)

Principles should include conversations and reflection about:

- How to best understand the complexity culture brings...
- How to educate for a global world...
- How to plan ALL excursions and connections (locally and abroad) in a culturally sensitive manner

ALWS has written an excellent set of principles that appear / will appear on the LEA Service Learning website. A summary of key principles include:

- Ensure you have extensive knowledge of the organization you partner
- A key policy approach: nothing about us, without us
- Sustainability with an empowerment and advocacy approach
- Consider the impact and message that accompanies ongoing handouts and gifts of money

(A handout of these principles has been included in your Service Learning packs).

Consider the type of Service

- Formal or informal
- Formal may include direct service, indirect service, advocacy and research



In Summary

Cultural preparation is imperative

We need to consider options, weigh all of the consequences, explore all of the complexities of a situation before acting. “Calculated, strategic service is more astute (than naïve service)”. It examines the factors contributing to the dilemmas of human pain, considers long term effects and proceeds with strategic selectivity”... (and sensitivity)

Dissident Discipleship: David Augsburger (2006)

⁶Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to your faith; ⁷if service, in our serving; the one who teaches, in his teaching; ⁸the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

Romans 12:6-8

**5.
Getting
Practical**



***In this day and age,
teachers should be
seen as the lead-
learners”***

Nicole Gregory - Grace
Lutheran College.

***Life-wide learning is
as important as life-
long learning.***

John Trippet, Peace Lutheran
Primary School. Gatton

***Learning lives on
after the service is
completed***

Tracey Dalton. LEQ

b) GETTING PRACTICAL

Models of Service: (Margaret Richmond)

- Service Learning is embedded in a particular learning area in a specific year (e.g. LORDS: English and Geography)
- Service Learning ‘rich task’ (e.g. State School Exemplar: Year 3 / 7 Clean Up Australia Day)
- As a single, stand alone course – elective or compulsory (e.g. Independent School Exemplar: Cert Course “English as a Second Language”)
- A whole-of-school approach in which each year works on a component of a project / a particular ‘field of need’
- An inter-school approach
- Have a ‘service event’ that individual teachers then link to their curriculum (e.g. Victorian state high school exemplar)
- Other

Summarising thoughts

- **S**ustainability of relationships [and projects] with partners is vital
- **E**xplicitly map (and check) the learning. Take care to frame and re-frame what you do.
- **R**eturn to our Lutheran Ethos and our school culture
- **V**iew your work in this field as part of a ‘bigger-whole’
- **I**ntercultural Understanding and a Servant Heart are vital.
- **C**larity and precision around the language we use aids cultural sensitivity
- **E**xpert teachers are learning teachers

