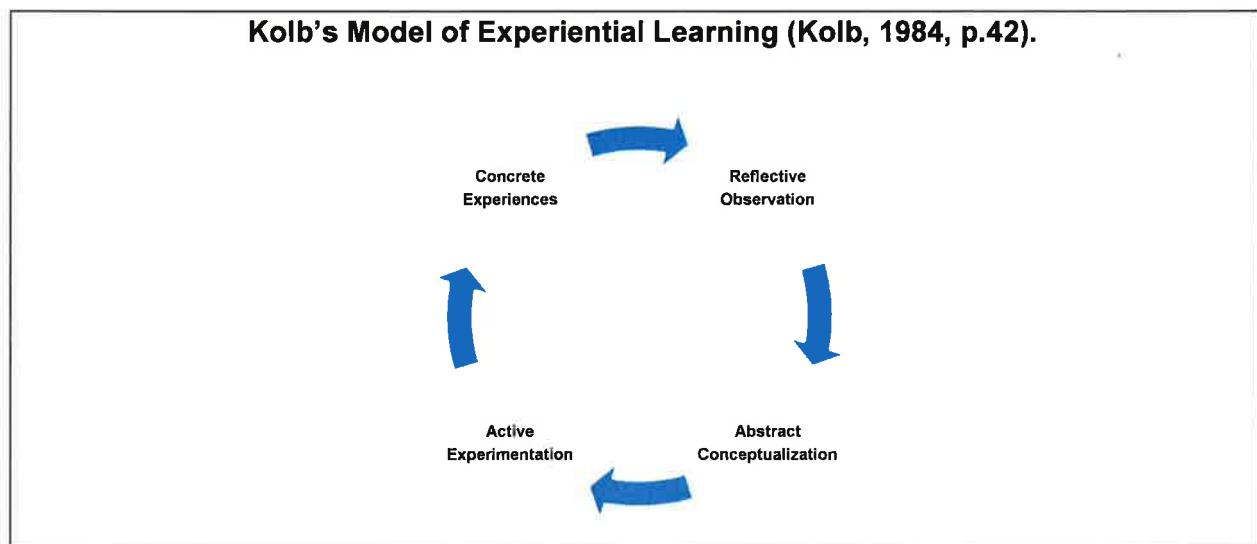
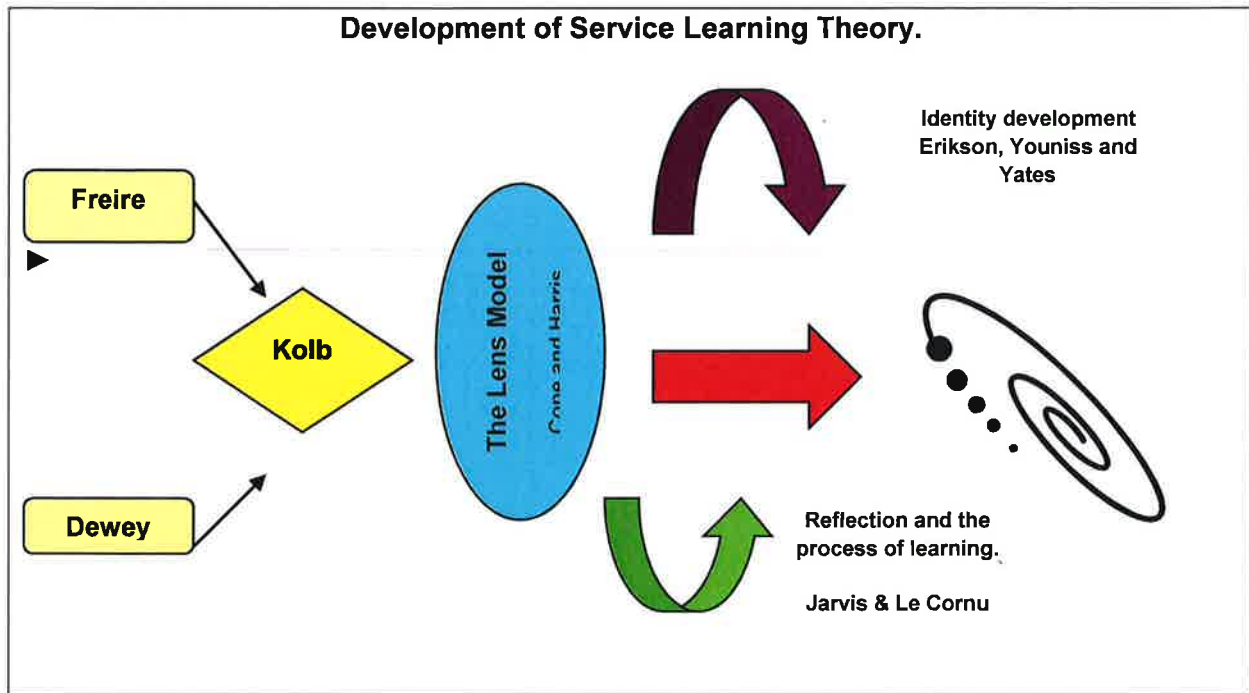
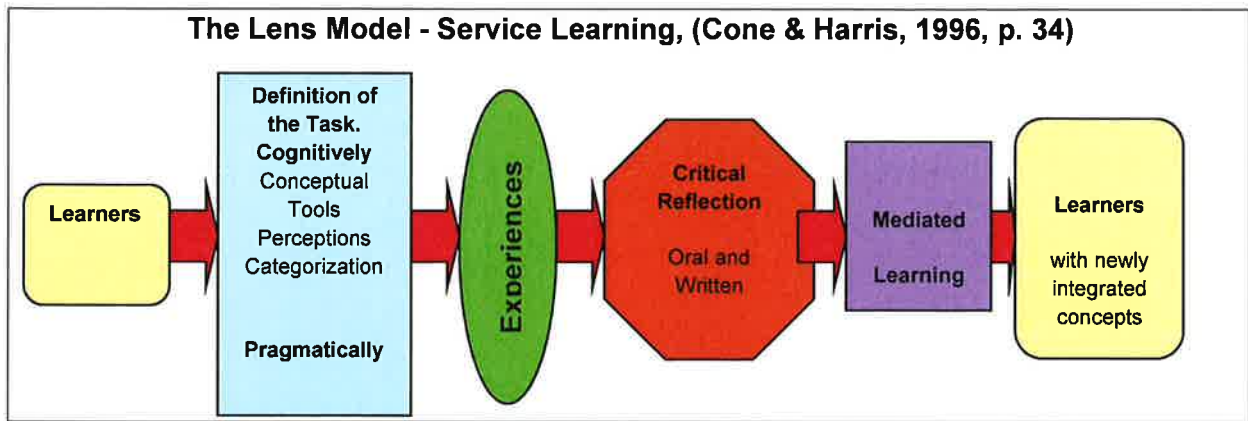


# More harm than good?

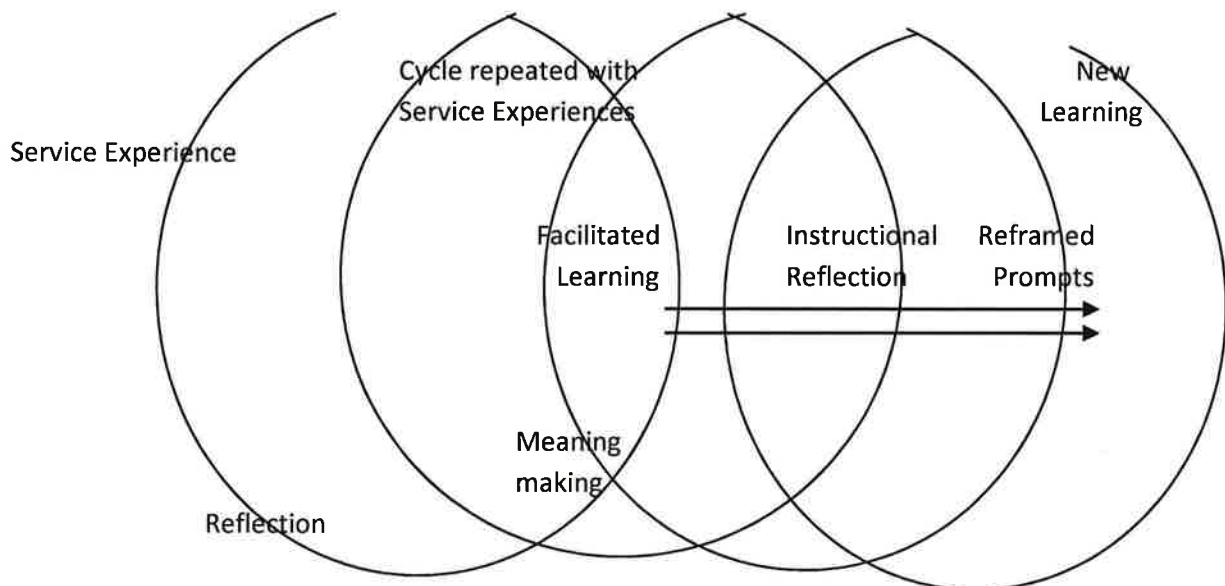
## *Reflection and debrief in Service Learning.*

What is actually happening in Service Learning?





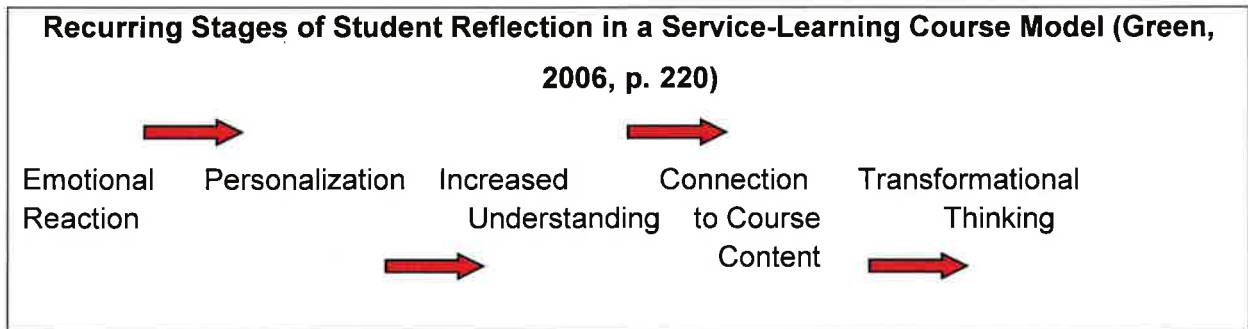
**Service-Reflection-Learning Framework (Green, 2006, p. 68.)**



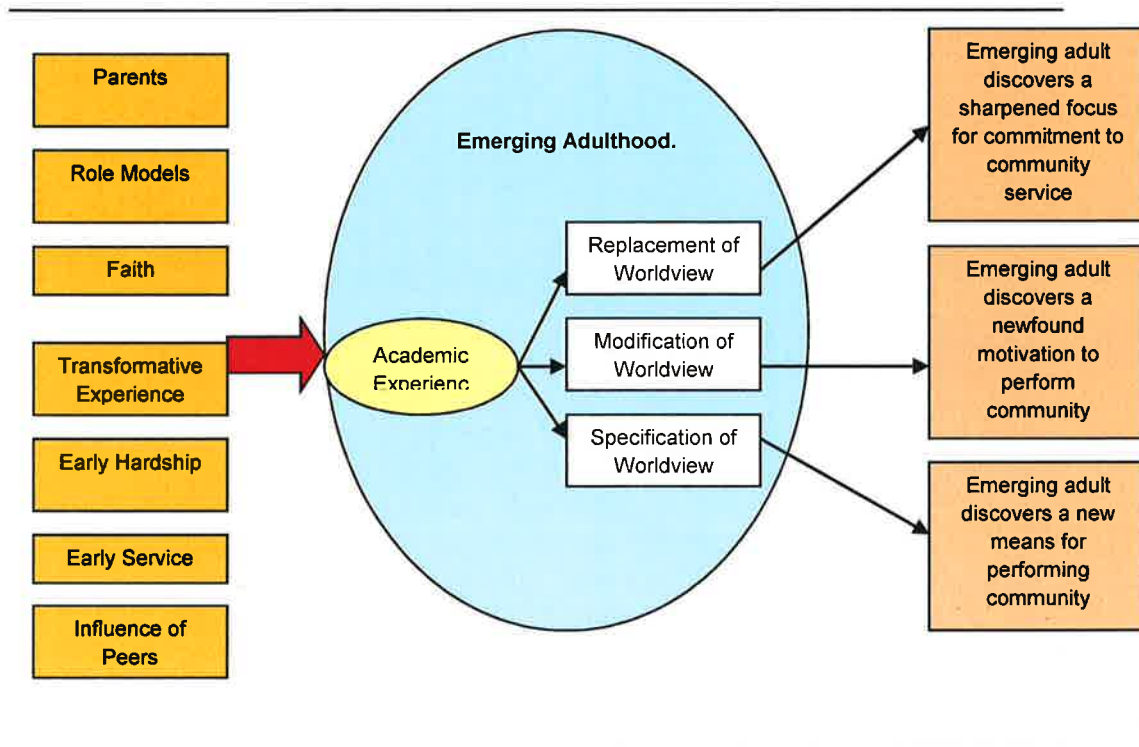
Service-Reflection-Learning framework is a developmental process that follows several steps:

- a. Reflection upon service experience
- b. Identification and creation of the experience's meaning through reflection
- c. Connections made between service experiences and course content [curriculum] by way of guided reflection/questions/discussion lead by the instructor
- d. Reflection by program instructors on student reflection responses leading to pedagogical strategy change
- e. The reframing of prompts to better enhance the connection between student experience and course content
- f. New Learning, new understanding and new concepts - resulting from the repetition of the above steps (Green, 2006, p. 69).

As students reflect upon experience, certain stages were identified within that reflection. These stages, like the framework itself, are cyclic. It is within these stages of reflection in a Service Learning course that students experience the meaning-making process.

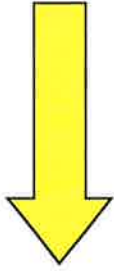


**Framework Experiences: Impact of Academic Experiences that led to replacement, modification and specification of Worldview, (Seider, 2007, p. 629).**



### **A Schema of Progressive Internalization (Le Cornu, 2006, p. 14)**

#### Progressive Internalization



- \* Conscious awareness of an experience
- \* Perception of different facets of that experience
- \* Establishment of a relationship between individuals and the object of their attention
- \* Reflection
  - ^ Surface approach [information]
  - ^ Deep approach [meaning and significance]
  - ^ Tacit knowing [external knowledge has been so absorbed that it is now part of them]
- \* Existential Change

### **Some practical ideas:**

#### **User friendly reflection.**

- One word from today – why?
- Feeling sheet – write around.
- One image from today?
- What did you value about today? Why?
- What did you find difficult about today? Why?
- Photo language?
- Scripture – who were you in the story today – why?
- A name you have learnt – write it down – write something about them.
- Feeling continuums ....why?
- Write a letter to a friend about what you experienced today.
- A3 words on the floor – go and stand next to a feeling word that you experienced today – share that story.
- Simple rituals – candles, shells, flowers .....
- Pick up a quote that speaks to your experience of today ....
- Your ideas .....

#### **Credible Ideology.**

- a. Guest and Presence
- b. Henri Nouwen, Rohr, Dorothy Day, Jean Vanier, Desmond Tutu, Mandela, Gandhi, Luther King, Romero etc.
- c. Copies of the Gospel of Luke – or small booklet of key Scripture [Prodigal Son, Emmaus Journey, Good Samaritan, Woman at the well, Man born blind etc]

#### **Mentors and mentoring.**

^ Touch base one on one – follow up a week later – ‘staff buddy’ – old boys – fellow participant ‘buddies’ etc.

## Processes in Experiential Learning.

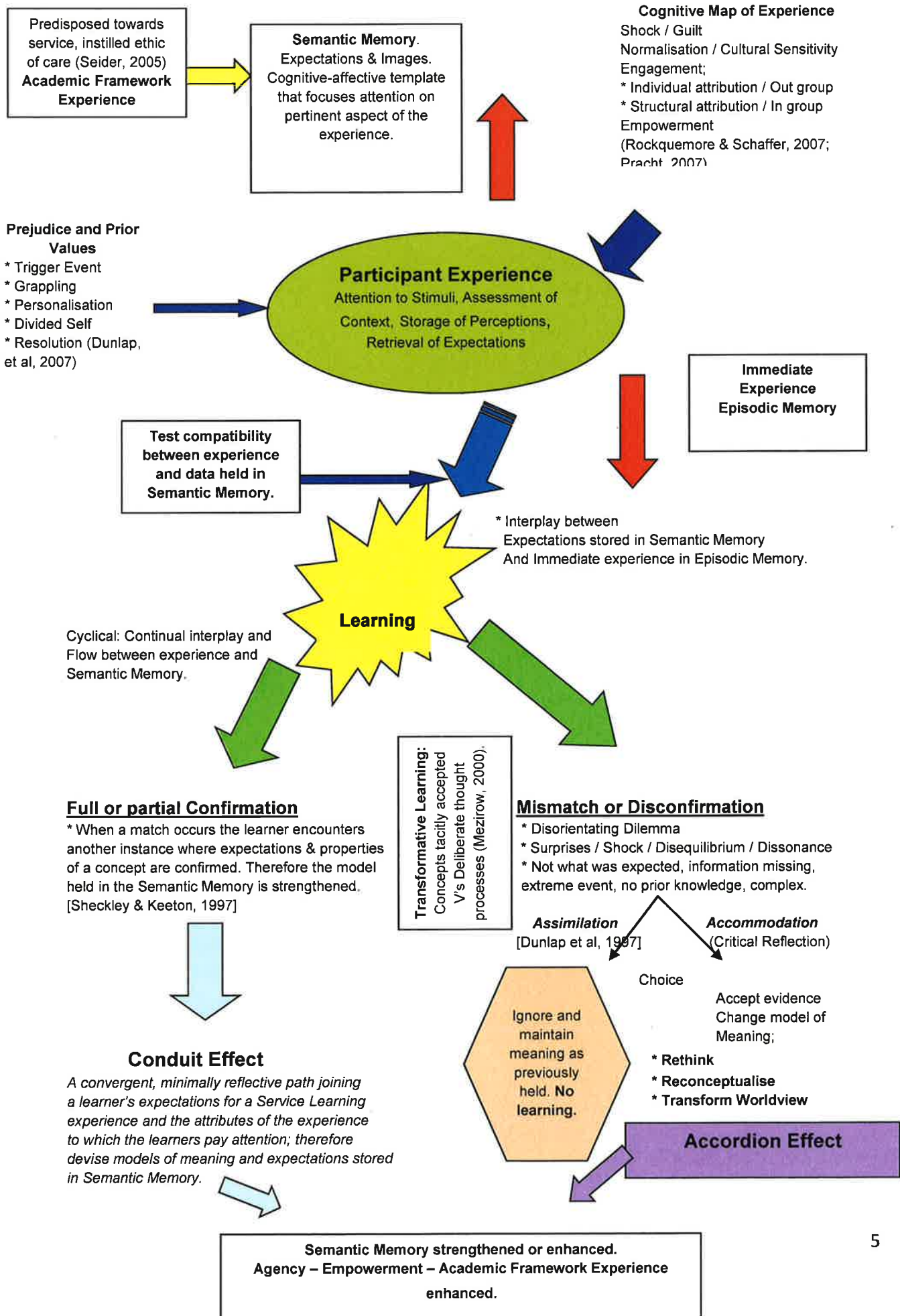
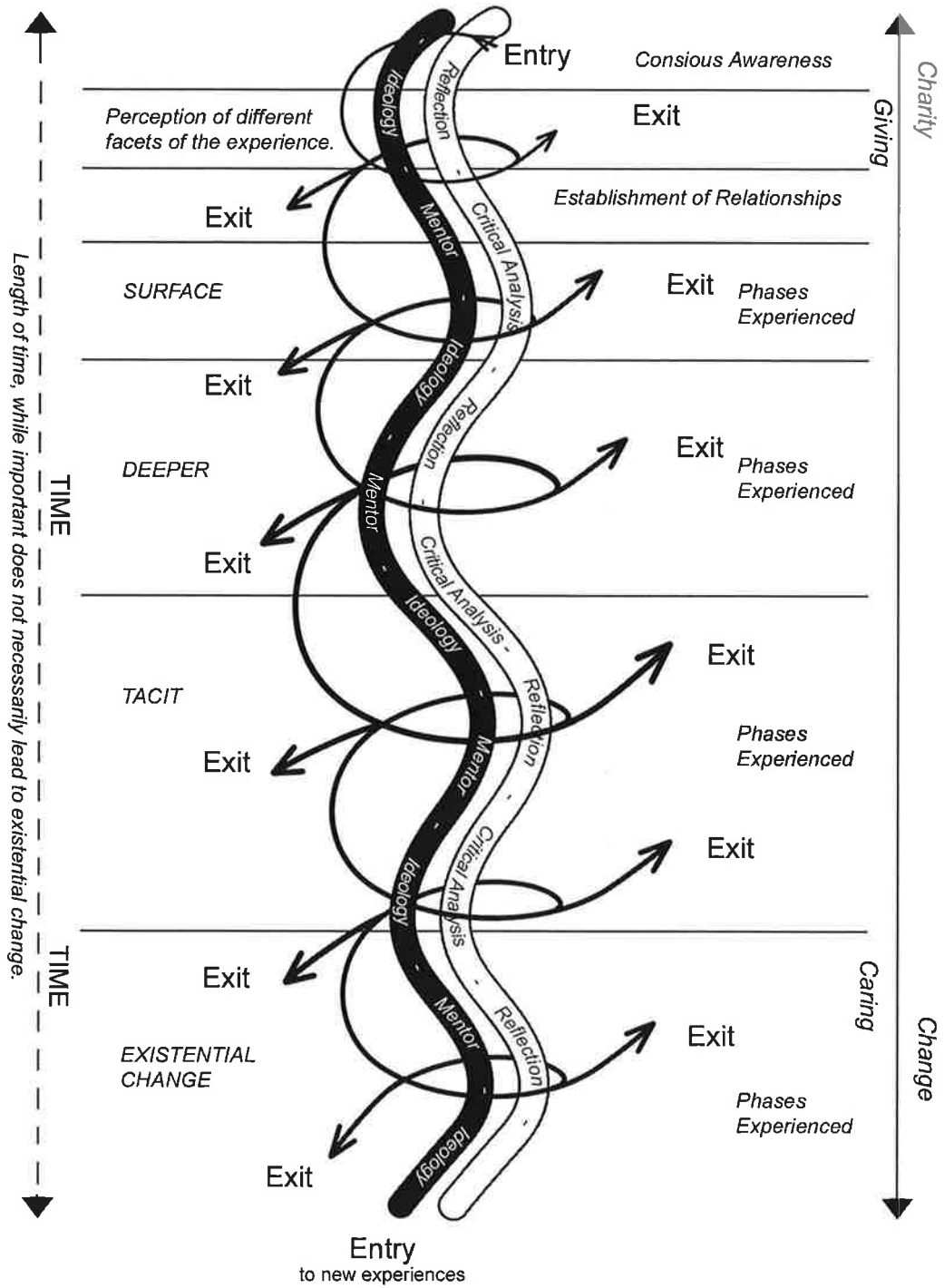


Figure 3.8

### Spiral Model of Service Learning



### What do? How, when, where .....

- i. Portfolio approach re staffing
- ii. Key elements; Ideology, reflection [mentors, analysis, direct relationship].
- iii. Piggy back on another organisation / community at first to gain the experience, the wisdom and then to OWN YOUR approach.  
**KISS = keep it simple and doable**
- iv. Hospital visits [children's wards]
- v. Hospital visits [spinal injuries etc – older students]
- vi. Visits to Nursing homes
- vii. Visits to Disabled children's homes
- viii. Working with St. Vincent de Paul
- ix. Night patrol
- x. Working with Salvation Army
- xi. Visits to soup kitchens / centres eg. South Brisbane / Pindari
- xii. School tutoring – disadvantaged children [homework club]
- xiii. After school programs for disadvantaged children [Darra / Inala etc]
- xiv. Milpera High School
- xv. Street Night Vans
- xvi. Breakfast Vans
- xvii. Holiday camps for disadvantaged children [Edmund Rice camps, or Marist Camps for disabled children – Ashgrove]
- xviii. YOUR own camps – weekend camps for disadvantaged children in our area – piggy back on local organisations – they provide the children etc.
- xix. BBQ / sausage sizzle – see St. Patrick's / see Ashgrove models
- xx. Immersions; Murgon / East Timor etc BUT ....more work into the after Immersion experience .....
- xxi. Homework Clubs [Inala Indigenous School] – don't set up for failure – even if three children and three of our lads.
- xxii. Sporting Coaching / other coaching at your school
- xxiii. Leaders on Camps / on Retreats
- xxiv. Big Brother scheme within the school [internal] or with a local poor primary school [external] or in general.

**Pilot – trial – one on one invite to staff.**

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## How does learning occur in Service Learning?

### How does transformational learning occur in Service Learning?

- i. Each participant has a Semantic Memory; expectations and images – a cognitive-affective template of what it will be like.
- ii. We deliberately introduce the participant to experiences that will cause reactions – these are stored in the Episodic Memory.
- iii. We deliberately ‘inform’, work with and engage the Semantic Memory with new concepts / values and more.
- iv. Learning occurs in the interplay between expectations stored in the Semantic Memory and immediate experience in the Episodic Memory.
- v. This interplay just does not happen; the role of the ‘mentor’, the ‘facilitator’ of the experience is vital.
- vi. At times there is a ‘match’ or confirmation where the learner encounters another instance where expectations and properties of the concept are confirmed – hence – the model held in the Semantic Memory is strengthened. ### Therefore the importance of length of time and over time, of pre-brief and debrief, of critical analysis and development of the ideology.
- vii. At other times there is a mismatch or disconfirmation. At these times assimilation can occur where the participant ignores the data and maintains meaning previously held; no learning occurs OR accommodation can occur where the participant rethinks, reconceptualises and transforms their worldview. Accommodation can lead to the Accordion Effect where the participant’s worldview is stretched and transformed.
- viii. Core to all the models outlined in most Service Learning processes are;
  - ✓ Concepts / ideology / worldview
  - ✓ Reflection upon experience
  - ✓ Active mentors
  - ✓ Critical Analysis
  - ✓ Processes over time

**“The unreflected life is not worth living.”**

Socrates



## **The Spiral Model of Service Learning.**

While the Spiral Model was devised to more clearly articulate the possible process being undertaken by participants in a Service Learning program it has significant implications for the learning process in general. Central to the Spiral Model is the desire for Existential Change, deep values change, in the participant. The model identifies that in response to stimuli and experience that is aimed at values change participants will engage with the learning process at either a surface, deeper, tacit or existential change level. Surface responses mean that the learner takes little of the values / meaning context of the curriculum context into themselves; in terms of personal world view there is little change and at times even a hardening of prior beliefs and stereotypes. Some learners respond to the value laden experience at a deeper level finding levels of meaning beyond what they had previously experienced. If the learning experience is extended over a period of time and there is reflection upon experience some learners will take 'as read' the initial deeper insights thus freeing up learning energy for even deeper insight at the 'tacit' level. Finally some learners will move to a point of total embrace of the value and meaning system, the ideology, that the experience is aimed at achieving.

The Spiral Model identifies several key elements that lead to a greater possibility of the learner moving closer to existential change. While the family of origin and its associated value system does play a role in preparing the learner to embrace new insight or keeping them bound in prior belief patterns the learner is not totally locked into the influence of family. Length of time is important in allowing the maturation of the learner's responses to both the stimuli in the learning context and their sifted through reflection upon experience. During this process of reflection upon experience the learner is engaged in a constant interplay between their expectations stored in the Semantic Memory and the data from their immediate experience kept in the Episodic Memory. As they grapple with this tension the learner will work through a series of processes including personalisation, normalisation, individual and structural attribution (Rockquemore & Schaffer, 2007) leading to either an assimilation of the experience leading to 'no learning' or to an accommodation process resulting in a changed world view (Dunlap et al, 1997).

The Spiral Model presents learning – when linked to an experiential setting – as being spiral in nature with the learner slowly spiralling down towards existential change. Learners exit the spiral at varying levels of 'insight' and ownership of the value / meaning system that sponsors the learning context. Each learner, regardless of their level of insight will go through the same phases of experience; expectations, exposure, reframing, disillusionment, awareness and agency. However, the nature of the 'insight' they will arrive at will vary. The journey towards existential change would appear to be linked to the following key elements; reflection upon experience, critical analysis, the active presence of mentors and a strong ideology. If the learner is continually invited to reflect upon their experience aided by the skills of social analysis and the active intervention of mentors and if the learning context is rich in an ideology that assists the learner in finding meaning then it is more likely that the learner will progress down the spiral towards deep values change.

Br. Damien Price cfc Ph D

The following are some small 'extracts' from student journals and discussions of working with homeless people.

**More harm than good:**

What I still have trouble with understanding is why some of these people are on the street. The council has a myriad of programs available to help these people get off the streets into low cost accommodation. So why are there still perfectly sane healthy people out on the street? (RO, EX, 6)

What still confuses me is when some of them buy alcohol and drugs, why don't they be stricter on themselves so they can try to break the cycle of homelessness. (MD, EX, 6)

The things that confuse me are the reasons that some of the people are on the streets and how come they can't just reconnect with their loved ones and leave the streets? (TK, EX, 6)

As much as Brother Price would say that these people are on the streets and it is beyond their control, I still believe that even though a person could be born into an abusive Aboriginal family – apparently they have no chance to getting out of that. I still believe that that is not true, that the fundamentals of our society mean there is a chance. (AR, FG, 2.3)

**Insights from ideology and reflection:**

It sort of surprised me because a lot of them had sort of mobile phones and stuff, walkmans and stuff and I did not think they would have anything like that at all. Yeh – some of them were really nice – none of them were actually really rude at all. There were a couple that were mumbling and stuff but I'm sure they had their reasons – and I think there was only one guy there who was either hallucinating or talking to himself and that was the only really stereotype type person I saw – apart from that they are basically just normal people – except they are 'on the street'. (DC, FG, 16.2)

Another difficulty I found was my ability to deal with the fact that although these guys seem normal they have underlying mental conditions. At first I could only think of this while I spoke to the guys but after time I realised that their mental condition should have no bearing over my relationship with them. I feel a much deeper understanding of homelessness now that I have spent my time on Big Brekky. (AMcK, EX, 6)

I sometimes don't understand why some homeless are on the streets but I have developed my own philosophy on what to view them by. Every person is shaped by the experiences in life that they have, these experiences have an impact on their lives and changed them into the person they are today. (MQ, EX, 6)

I've worn my uniform the last two mornings that I have been out and they have not cared at all. They treat me exactly the same. I do it because I'm lazy too but you just go out in uniform and they don't even seem to notice, it is more 'Wow, that looks nice'. (JG, FG, 8.6)

I think they think of us as friends, people they can joke around with and like with the guy that always taps people on the shoulder; Trevor. He is always tapping you on the shoulder and you always know that it is him and he always points to someone – and you always play along with it – and it is just good fun and other times you will just go up to someone and you will have a very light hearted chat and it really gives a sense of friendship, kind of getting along with them, friendly, a bit of fun. (JB, FG, 23.5)

As Jack was saying about them seeing us as mates – I've met this bloke called Bruce on the Tuesday morning van and when I went on the Eddie's Night Van at night it was good to talk to him again and catch up with him again – and as mates do you greet them with a handshake – with a firm handshake and that is how I've always greeted people that I've met on the van. It is like – it shows that you're there and you're their friend. (TK, FG, 23.5)

JB: I don't know that they judge us on our school cause we don't go around talking about it or saying that "We go to Holy Family". Some find out from the old boys but I don't think that they think we are doing it to make the school look good.

WB: A lot of them don't know that we are from a wealthy school. A lot of them would not know whether we are from a rich school or state school – I don't think it matters to them. (FG, 30.5)

**My reflection on homelessness in Australia after experiencing this program has completely changed from what I thought 6 months ago. I now know more of the reasons why people become homeless, and I have come to realise that, despite many of the homeless making errors that have led to their situation, it is mainly something they could never have avoided and most definitely don't deserve to live how they are. Homelessness is a state when someone is without a stable, safe, reliable place to call a 'home'. Stereotypes as homeless people as 'bums' degrades them as they don't deserve to be, I now know that these people are not how society labels them. Assumptions of the homeless people as being lazy and victims of themselves prevent most Australians from really seeing what the problems are and blind them to the human element of the people on the street. My ability to do social analysis has grown because I now understand the concept and can think about the issues I see through another perspective. (JM, EX, 6)**

## Debrief and Analysis

### Gone Fishing – April 2011.

#### Setting the Scene:

- ☛ I am not the expert – Q me – trust your gut wisdom. YOU are YOUR expert.
- ☛ Feelings cards
- ☛ Core Principles
- ☛ Cards 9, 10 and 11 [Shoes, holy ground, guest]
- ☛ Card 12 Use this card invitation to share 'homework'
- ☛ Robben Island day – share their three facts.
- 8 Spades – Gone fishing aims ...
- 10 Spades – Not about guilt
- Mandela
- Queen Diamonds – Mandela quote
- 7 Spades – Principles
- Tutu – Truth and Reconciliation Commission
- Ace Spades – Guest
- 2 Spades – Guest
- 3 Spades – Guest
- 5 Spades – Guest
- 9 Spades – Feelings – doorway.
- **Film: Charlie + Katrina**

#### Middle Phase – after some experience.

- Card 5 [Millennium Dev Goals and World Bank]
- Card 3 Four men – Nobody, somebody, everybody and anybody.
- Card 4 Solar power
- Card 18 Men on seat – choice – what choices do we make?
- Card 15 Aboriginal Cartoon – don't judge SA too fast – our Q's back at home.
- Card 13 Columbus – how we come, why we come ....East Timor?
- Card 14 Inca – Spanish
- Card 12 Cartoon – rich and poor divide
- Card 2 – Beginning of Social Analysis + Card 8
- Card 7 - Get the facts – money to and from ...
- Mother Teresa – just present and compassionate
- Ace Clubs – Presence
- 2 Clubs – Presence
- 3 Clubs – Presence
- 4 Clubs – Presence
- Queen Clubs – Respect

- Jack of Hearts – Reciprocity
- King Spades – All have a story
- **Film: Julia + Nora**
  
- Rosa Parks – standing up for Justice
- King Diamonds – Dignity of all
- Ace Diamonds – Namaste
- 8 Clubs – Charity or Change?
- Jack Clubs – Shalom
- Ace Hearts – Ubuntu
  
- Interconnection section
- Chief Seattle
- 6 Clubs – Earth our mother
- 5 Clubs – Chief Seattle quote
- 6 Spades – Justice work is ...
- 10 Hearts – Kanyini
- King Hearts – Dualism
- 9 Clubs – Dadirri
- Queen Hearts – Ego
- Queen Spades – Whose needs?
- 8 Hearts – Interconnected
- 9 Hearts – Interdependent [Wool]
- **Film: Sean and Chris**

### Analysis Phase – ‘why?’

- ❖ How to ask ‘why’
- ❖ Card 17 Wave – reef model
- ❖ Cards 16 and 6 The Pastoral Cycle
- ❖ Other Voices and Bolt article
- ❖ Homelessness in Australia sheet
  
- King Clubs – Choice
- Jack Spades – Fish – empowers
- 5 Diamonds – Social Analysis
- 6 Diamonds – Social Analysis
- 7 Diamonds – Social Analysis
- 8 Diamonds – Social Analysis
- 9 Diamonds – Punishment works [Bolt]
- 10 Diamonds – Critical Reflection

- Joker – Teach a man to fish
- Jack Diamonds – Signposts – Catholic Social Justice teaching
- 3 Hearts – Action + Dorothy Day
- 4 Hearts – Awareness + Gandhi
- 5 Hearts – Advocacy + Martin Luther King
- 6 Hearts – Solidarity + Aung Sung Suu Kyi
- 7 Hearts – Karibu
- **Film: Georgia and Liam**

**Others to use:**

- 2 Diamonds – Wave – Reef Model
- Cause and Effect
- Centring Prayer
- Jesus + Dalai Lama
- Scripture

**Final Debrief and Commissioning Phase:**

- ✓ “Never doubt ....”
- ✓ Big five cards and master card
- ✓ People in the Corporate world
- ✓ Song: God of day and God of Darkness
- ✓ Nelson Mandela sheet of words and returning volunteer reflections
- ✓ Tony Tarasenko – back home?
- ✓ Fleming

## Key Questions + 'why?'

Who is voiceless?

Who's needs are ignored?

Who makes decisions?

At what level are decisions made?

Who is unseen?

Who is 'out of sight' and 'out of mind'?

Who has the power?

Who influences the media?

Is there a gap between the truth and what the media portrays?

Where is the individual in all of this?

Whose voice counts?

Who is impacted directly by this decision?

Who pays?

Who really pays?

Who sets the agenda?

Who wins?

Who loses?

If it does not work – why do we do it?

"Anyone 'convinced' against his will – is not convinced!"

Does 'punitive' punishment work?

Rehabilitation or punishment?

Who is excluded?

Who is included?

Who has a seat at the table?

Power or empowerment?

Economic rationalism?

User pays?

Survival of the fittest!

I win – you lose!

"It takes a whole village to raise a child!"

The power of perception.

Add your questions: