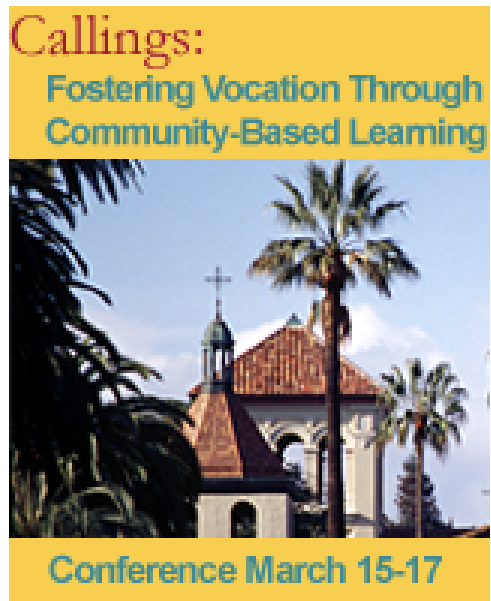


SANTA CLARA UNIVERSITY



**PARTICIPANT
RESOURCE
BOOKLET**

Callings:
Fostering Vocation Through
Community-Based Learning



This multi-page resource booklet was produced to bring together in one place the conference abstracts and roundtable discussions:

1) Abstracts for concurrent sessions: The Abstracts for the various workshops, panels, and papers to be presented at the concurrent sessions scheduled throughout the conference. They are sorted by date and time they are scheduled. These are presented in this manner to facilitate conference participants' decisions about which sessions they may want to attend.

2) Round table discussions: these are scheduled for Friday afternoon of the conference. This section of the resource booklet contains copies of the web-based essays, the formal response to the essay, and the original essay author's reply to the subsequent web-based conversation. These essays will be used to frame the question for discussion during these round table discussions.



Callings: Fostering Vocation Through Community-based Learning

March 15-17, 2007

Workshop: Students as Advocates for Community Engagement: Developing Vocation as Facilitators of Service-Learning, **Star Plaxton and Sean Rosas**, University of San Francisco and Project Open Hand, **Page 7**

Workshop: One Immersion at a Time: Steps Along a Developmental Journey, **MaryAnne Cappelleri, Marya Howell, Dennis McCunney and Jenna Umbriac**, Loyola College, **Page 8**

Panel: Disciplinary Perspectives on Community-based Learning and Vocational Discernment **Laura Nichols, Cristina Sanidad, Renee Billingslea, Ben Thompson, Keith Warner, O.F.M., and Luke Clause**, Santa Clara University, **Page 9**

Panel: Vocation, “Work Spirit” & Community-based Learning, **Sherrie Connelly**, The Strategy Foundation, **Barbara Kelley and Kate Hanson**, Santa Clara University, **Randy Reyes**, BUILD, **Page 9**

Papers:

The Impact of College Student Immersion Service Learning Trips on Coping with Stress, Vocational Identity, and Compassion, **Tom Plante, Brad A. Mills, Richard B. Bersamina, Katy Lackey, and Xavier Hwang, S.J.**, Santa Clara University **Page 12**

The Effects of Community-based Learning on College Student Moral Reasoning, **James M. Lies, C.S.C.**, University of Portland, **Tonia Bock**, St. Thomas University, and **Jay W. Brandenberger**, Notre Dame University **Page 12**

Business Education, Ethics and Community-based Learning: A Three-Year Longitudinal Study, **Jessica McManus Warnell, Annie Cahill Kelly, and Jay W. Brandenberger**, Notre Dame University **Page 13**

Workshop: C.L.A.S. Act: Reflecting and Discerning in an Interdisciplinary Context, **Joan Kerley, FMSJ and Kathleen Nash**, Le Moyne College, **Page 16**

Workshop: Awakening of Compassion and Indignation, Affective Dimensions of Vocational Self Discovery, **John Neafsey**, Loyola University Chicago, **Page 17**

Panel: The Story of Immigration told through the Arts, Media and Community-based Experiences, **Mark McGregor, S.J. and Winston Tellis**, Fairfield University, **Page 18**

Panel: Integrating Service Learning, Social Justice & Spirituality, **Kristen Collier, Rev. Rachel Sandum Tune, and Robert Welker**, Wittenberg University, **Page 19**

Panel: The Multiplier Effect: Going Beyond the Academic Service Learning Semesters, **Irene Hodgson, Anas Malik, and Ed Stockhausen**, Xavier University, **Page 21**

Paper Presentations:

a) Immersion, Empathy, and Perspective Transformation: *Semestre Dominicano*, 1998, **Roger Bergman**, Creighton University **Page 23**

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Panel: *Casa de la Solidaridad*, **Trena Yonkers-Talz**, Casa de la Solidaridad, **Kevin Yonkers-Talz**, Casa de la Solidaridad, **Otilia Guardado**, Praxis Site, **Julio Perez**, Oscar Romero Program, and **Griselda Reyes**, Oscar Romero Program - **Page 27**

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b) Writing in the Community: Working and Learning in a High School Classroom, **Jill Goodman Gould and Jennifer Higareda** **Page 32**

Paper Presentations:

a) Designing with a Social Conscience: How can creators of visual communication address social needs. **Jessica Stair**, Meredith College **Page 33**

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Callings:

Fostering Vocation Through
Community-Based Learning



Abstracts for Workshops, Panels, and Paper Presentations

**Sorted by the dates and times of
their appearance on the conference schedule**

Friday, March 16, 2007

9:00 am – 10:30 am Concurrent Sessions:

1) Workshop: Students as Advocates for Community Engagement: Developing Vocation as Facilitators of Service-Learning, **Star Plaxton, and Sean Rosas**, University of San Francisco and Project Open Hand, *Parlor D&E*

Star Plaxton, Assistant Director
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University of San Francisco
2130 Fulton Street, San Francisco, CA 94117

Melanie Raygoza, Advocate for Community Engagement, Project Open Hand
University of San Francisco
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St. Anthony Foundation
121 Golden Gate Ave, San Francisco, CA 94102

At the University of San Francisco, the Office of Service-Learning and Community Action (OSLCA) recognizes that facilitating service-learning can be a powerful experience for fostering vocation among student leaders. Specifically, it builds their awareness of community strengths and issues through exposure to local nonprofit organizations, empowers them to directly interact with the community through service at these organizations, and teaches them to be effective advocates for social justice by educating their peers about the relevance of community issues to one's personal values and lifestyle choices. Our student leaders, or Advocates for Community Engagement (ACEs), work on-site at nonprofit organizations and at USF as recruiters, liaisons, project managers, and reflection leaders to facilitate service-learning for other USF students and build relationships between faculty and community partners. Working with ACEs benefits all parties: community partners develop inroads into university culture, faculty members receive assistance in implementing effective service-learning, and students solicit guidance from peers who understand their perspectives.

Because the ACEs have substantial responsibilities and duties, serving in this position gives student leaders a sense of personal efficacy with regard to making a difference in the community, the school, and the lives of individuals, thus reinforcing their calling to dedicate themselves to the common good. In fact, ACEs are called upon to function as teaching assistants, nonprofit professionals, and peer mentors. To guide ACEs through this noble (and sometimes daunting) vocational path, university staff and faculty, as well as community leaders and nonprofit organization supervisors, must mentor and train them. To enhance the ACEs' practical experience, we implement a curriculum, co-facilitated by community and university

leaders, to enrich ACEs' professional skills, conceptual knowledge, critical thinking, and issues awareness. In addition to biweekly group meetings, ACEs attend one-on-one meetings with the OSLCA Assistant Director, during which they discuss their service-learning partnerships, personal goals, and self-selected articles on social issues relevant to their work. ACEs also meet regularly with their site supervisors and attend staff meetings and special events (i.e. trainings, speeches, rallies) at the organizations with which they work. The ACE service and training program provide an opportunity for student leaders to develop an understanding of their purpose as future college graduates, as global citizens, and as members of a local community.

Our program's holistic approach to vocational development provides ACEs with experience and guidance to move beyond the isolated tasks of volunteer recruitment and volunteering to become dedicated peer educators, community leaders and advocates for positive change. Facilitators for this workshop will include the OSLCA assistant director, a community partner/ACE supervisor, and an ACE. Participants will receive an overview of the ACE program, from recruitment to training of students and community supervisors, as well as relevant materials that can be adapted for their campuses. Through interactive activities, participants will explore strategies for replicating or adapting this model.

2) Workshop: One Immersion at a Time: Steps Along a Developmental Journey, **MaryAnne Cappelleri, Marya Howell, Dennis McCunney, Jenna Umbriac**, Loyola College, *Parlors D&E*

Submitted by:

MaryAnne Cappelleri, Assistant Director, Service-Faith & Poverty Concerns

Marya Howell, Associate Director

Dennis McCunney, Assistant Director, Student Staff Development

Jenna Umbriac, Class of 2006, Vincentian Service Corps West Volunteer

Center for Community Service and Justice

Loyola College in Maryland

Workshop Description

How do the individual immersion programs offered by a college or university relate to and build upon one another? How do immersion programs tap into students' ethical and spiritual development? Using the immersion programs coordinated by Loyola College's Center for Community Service and Justice as a model, this workshop will strive to help participants evaluate their campuses' immersion program offerings.

While many campus ministry, community service and service-learning departments plan programs that enable students to have extraordinarily transformative and life-changing experiences, these programs might have an even greater impact on students' lives if organizers reflect on and pay attention to how one program naturally leads into the next. That is, while some immersions might be best suited for first-year students with limited exposure, others might be designed as a next step for those students wishing to ask deeper questions. Still others might be considered a capstone experience for third and fourth year students hoping to find more clarity about their moral, civic or religious identity and how their gifts "meet the world's great need." In the end, one central goal (among many others) of all immersion programs should be to encourage students to continue to delve more deeply into the questions that emerge from their experience. Program planners should take those questions seriously and walk with students

along their vocational journey, providing opportunities that will continually nurture students' formation each step along the way.

This workshop will largely be a working session, and participants will be encouraged to engage in dialogue with fellow participants, share program ideas and best practices, and look at their immersion program offerings as a whole. The learning outcomes for Loyola's immersion programs, the "active citizenship continuum," and reflections from interviews with Loyola students and alumni will be used as a catalyst for discussion. After some opening comments and discussion, participants will work in small groups to answer guiding questions and then report back to the larger group.

3) Panel Disciplinary Perspectives on Community-Based Learning and Vocational Discernment
Laura Nichols, Sociology Department, Cristina Sanidad, Renee Billingslea, Art and Art History Department, Ben Thompson, Keith Warner, O.F.M., Environmental Studies and Director of Faith, Ethics and Vocation Project, Luke Clause, Santa Clara University, *Mission Room*

Disciplinary Perspectives on Community-Based Learning and Vocational Discernment

This panel will consist to three faculty-student co-presenters talking about the connection between disciplinary approaches and community-based learning and vocation. Faculty will talk about their approaches to using community based learning and students will talk about how they have intertwined their disciplinary majors with their community based learning experiences to discern their vocations. The disciplines represented will be Art/Photography, Environmental Studies, and Sociology.

4) Panel: Vocation, "Work Spirit" & Community-based Learning, **Sherrie Connelly**, The Strategy Foundation, **Barbara Kelley and Kate Hanson**, Santa Clara University, **Randy Reyes**, BUILD, *Room 21*

- a. Presentation format (Panel Session,
Title of the submission - Work Spirit:" Recapturing the Vitality of Work
- b. Name(s) of the author(s)
Sherrie Connelly, MMgt, DBA
[aka Sharon L. Connelly on the dissertation]
- c. Department(s) and affiliation(s)

The Strategy Foundation, President
Organization Development and Career Coaching
since 1971. Researching "Work Spirit."
Stillpoint Center for Reflective Education, Founder
Spiritual Workshops and Retreats, including
"Work Spirit," Vocation & Callings.
Member, Society for the Study of Christian Spirituality.
Teaching, "Trauma, Change, Hope, Resilience," at Starr King
School for the Ministry, Spring 2007.
Graduate Theological Union, graduate student at
Pacific School of Religion and Starr King
School for the Ministry, 2003-2007.
M.Div. Candidate at SKSM.

Former Graduate Academic Teaching & Practicum Supervision:
Assistant Professor of Public Administration,
University of Southern California.
Adjunct professor at Johns Hopkins University.
and American University.
Graduate teaching fellow at George Washington
University – two years, including students
Learning in small business community projects;
Women’s Studies Practicum Supervisor –
Involving students on community-based learning.
Other teaching at Vanderbilt University [original
course on Women in Management], and
George Peabody College [original course
on The Psychology of Careers].

Abstract for Panel Session

This panel session will explore “Work Spirit” and how it might enrich the Santa Clara University community’s understandings of vocation, calling, and community-based learning and service. The convener has researched “Work Spirit” and worked with individuals, groups and organizations to develop their capacities for vitality, purpose, and passion in their learning and work. Three panel members represent key participants in the SCU community – a promising student, a well-liked faculty member, and an honored alumnus or alumna, all committed to the value of community-based learning in development one’s purpose, vocation and sense of calling.

Panel Members will be identified with the help of the Conference Conveners

- A promising student or recent graduate who is vividly clear about his or her vocational path, identified through community-based learning opportunities during college or graduate work.
- A well-known and loved Santa Clara University professor, who inspires students to go for their passions, work they care about, and dreams, in order to be of service to others. This could be Prof. Andre Delbecq if he is willing, or another person chosen by the conference conveners.
- An honored SCU alumnus or alumna active in the Santa Clara community, involving students in highly-regarded community-based learning opportunities.

Process for developing Panel Session:

Dr. Connelly will work with the Conference Conveners to identify three good examples of “Work Spirit” [as described in the Paper Session], and who have been pivotal contributors in the SCU community. She will come to Santa Clara to meet with each panel member, to interview them about their personal experiences of vocation, calling, and “Work Spirit,” and particularly to identify how their involvement in community-based learning has enriched their vocational paths and involvement at SCU.

Panel Convener briefly summarizes the meaning of “Work Spirit,” and how it can be expressed in learning, community-based projects, work experiences, and one’s personal sense of purpose and meaning in community service. She will comment briefly on her own career path as a career

coach and consultant, and how theological study has deepened her understanding of “Work Spirit.” [10-15 minutes]

Three panel members are identified as good examples of “Work Spirit” in the Santa Clara University community. Each is asked to speak about (a) the role of education in their vocational formation, (b) the role of community-based projects in discovering their vocation and calling, (c) contributions job and work experiences have made to their chosen vocational path, and (d) how the idea of “Work Spirit” helps coalesce their skills, joys, and sense of personal purpose in vocation and service. [10-15 minutes each]

Panel Convener will ask each panel member to reflect on the Conference theme: Callings: Fostering Vocation Through Community-Based Learning, and to envision their desired best next steps for the SCU community’s involvements in this area. Panel members will have a chance to ask each other questions, and to engage in discussion of key topics identified. Panel audience members will have a chance to ask each panel member about their comments, and other topics of interest that the conference has raised. Each panel member and the panel convener will make a summary statement to close the session.

5) Paper Presentations:

**The following three papers will be presented together in the
*Williman Room***

a) The Impact of College Student Immersion Service Learning Trips on Coping with Stress, Vocational Identity, and Compassion, **Tom Plante, Brad A. Mills, Richard B. Bersamina, Katy Lackey, and Xavier Hwang, S.J.**, Santa Clara University

Presentation format: Paper Session

Title of the submission: The Impact of College Student Immersion Service Learning Trips on Coping with Stress, Vocational Identity, and Compassion

Name(s) of the author(s): Thomas G. Plante, Brad A. Mills, Richard B. Bersamina, Katy Lackey, and Xavier Hwang, SJ

Department(s) and affiliation(s): Psychology Department, Santa Clara University

Mailing address(es): c/o Psychology Department, Alumni Science Hall, Room 203, Santa Clara University, 500 El Camino Real, Santa Clara, CA 95053-0333

Abstract This presentation discusses two studies examining the impact of service learning immersion trips on vocational identity, coping with stress, and compassion among college students. In the first study, fifty-one students (15 males, 36 females) who participated in immersion trips and 76 students (25 males, 51 females) in a non-immersion control group completed a series of questionnaires directly before and immediately after both fall and spring break immersion trips, and during a four-month follow up during the 2005-06 academic year. Results suggest that, after returning from an immersion trip, students report a greater ability to cope with stress and a somewhat stronger sense of vocational identity relative to students who do not participate in immersion trips. In the second study, approximately thirty students who participated in immersion trips and approximately 70 students in a non-immersion control group completed a series of questionnaires focusing on compassion development directly before and immediately after winter break immersion trips, and during a three-month follow up during the 2006-07 academic year. Data collection is underway but results will be forthcoming and should be completed in time for the March 2007 conference.

b) The Effects of Community-based Learning on College Student Moral Reasoning, **James M. Lies, C.S.C.**, University of Portland, **Tonia Bock**, St. Thomas University, and **Jay W. Brandenberger**, Notre Dame University

The Effects of Community-Based Learning
On College Student Moral Reasoning
James M. Lies, C.S.C., Ph.D.
Department of Social and Behavioral Sciences
University of Portland
5000 N. Willamette Blvd., Portland, Oregon 97203

There is a chorus of voices in contemporary culture decrying humanity's moral decline. The emergence of terrorism in North America, and more recently in Europe, and the horrors perpetrated on both sides of the US-Iraq war seem only to support their darkest assessments.

Most major newspapers and news magazines, political pundits, and social analysts in the United States have heralded, in ever more ominous tones, our society's seemingly inevitable slide into moral relativism. Over a decade ago, a *Newsweek* poll indicated that 76% of adults believed that "the United States is in moral and spiritual decline" (*Newsweek*, June 13, 1994). While the pessimist might conclude that the intervening years have done little to ease such concern, there is reason for hope. As concerns about the nation's moral decline have increased over the past two decades, there has been a concurrent rise throughout every age group in participation in volunteer, service, and community-based learning activities throughout the United States.

According to Campus Compact (2001), service-learning, a particular variant of the spectrum of service related opportunities, has spread rapidly throughout communities, K-12 institutions, and colleges and universities (See Chapter 2 for a detailed discussion of service-learning). The growth is especially evident in secondary and post-secondary institutions (Billig & Waterman, 2003; Waterman, 1997). Whether prompted by a national increase in altruism, or a simple attempt to enhance one's college or employment application, it is clear that there has been a significant increase in participation in service-learning activity among these groups (Campus Compact). The National Center for Education Statistics (NCES) estimates that in 2000-2001, more than 13 million school students were involved in service and service-learning activities (Fiske, 2001). NCES also found that between 1984 and 1997, K-12 participation in service-learning grew from 900,000 to 12.6 million students, and the proportion of high school students involved in service-learning rose from 2% to 25% during this same time period (Fiske).

This study examined the effects of one such program, namely, the University of Notre Dame Summer Service Learning Program, an extended summer community-based learning program. For the study, the moral reasoning of the community-based learning group was compared to a group of students who did not partake of the SSLP (hereafter, intervention). A pre-post quasi-experimental design was employed with two groups of traditionally-aged college students from a large Midwestern religiously-affiliated university. The Community-based learning group participated in the 8-week community-based learning opportunity, which was coupled with a reflection/learning component that took place over the semester following the service component. The community-based learning group and the comparison group, which did not partake of the intervention, were administered the Defining Issues Test (DIT), which was the measure of moral judgment in this study. The DIT was again administered at the conclusion of the intervention. The findings revealed that there were statistically significant increases in the moral reasoning of the community-based learning group participants over that of the comparison group, participants who showed a negligible decline in moral reasoning from pre- to post-intervention.

c) <u>Business Education, Ethics and Community-based Learning: A Three-Year Longitudinal Study</u> , Jessica McManus Warnell, Annie Cahill Kelly, and Jay W. Brandenberger , Notre Dame University

Title:

Business Education, Ethics and Community-Based Learning: A Three-Year Longitudinal Study

Authors and Affiliations:

Jessica McManus Warnell, Program Manager and Instructor, Community-Based Learning Coordinator, Mendoza College of Business, University of Notre Dame

Annie Cahill Kelly, Director, Community Partnerships and Service Learning Center for Social Concerns, University of Notre Dame

Jay W. Brandenberger, Director, Experiential Learning and Developmental Research
Concurrent Associate Professor of Psychology , University of Notre Dame

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254 Mendoza College of Business
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Abstract:

Business Education, Ethics and Community-Based Learning: A Three-Year Longitudinal Study

The paper session will explore outcomes of a three-year study of undergraduate business students and outcomes reflecting learning and development. The study explores the development of business ethics, and the understanding of business as a prosocial enterprise. We examine those experiences during undergraduate business education which may predict these outcomes, particularly experiential learning.

The session will include an overview of methodology and selected findings. The presenters welcome the opportunity to engage session attendees to discuss audience feedback and insights. The research team illustrates the collaborative nature of the project: investigators include a faculty member of the Psychology department, the director of university-community partnerships and service-learning, and a management instructor who also serves as the community-based learning coordinator in the school of business.

The project provides empirical support for the hypothesis that curricular and other learning, specifically experiences in community engagement and business ethics, positively impact the learning experience, particularly in the areas of moral reasoning and ethical sensitivity. Outcomes were measured using two survey instruments: the Defining Issues Test (DIT2) of moral reasoning and a complementary instrument, the Business Education Survey, developed by the research team.

The project is rooted in the conception of ethics and community engagement as critical to formulation of long-term sensibilities and behavior. Community-based learning, while integral to the mission of many universities including Notre Dame since its inception, increasingly merits attention. As corporate ethics continues to be a salient current issue, business schools are at the forefront of the dialogue on vocation and the role and outcomes of business education. In this context, universities are increasingly charged with illustrating commitment to values and mission, increasingly making explicit their commitment to ethics and social responsibility, and increasingly charged with developing meaningful campus-community partnerships. Our findings provide support for the hypothesis that service-learning and other ethics experiences positively impact the learning experience and expressed proclivity toward ethical commitment.

There is significant support for the conception of business as a prosocial enterprise. Our study examines students' conceptions of business as a force for good as they explore their vocational aspirations. We examine the level of interest in ethical issues expressed by students at entry, and which factors predict higher levels of ethical interest. We explore the level of concern in ethics at graduation, and which educational factors predict ethical commitment. We examine

the outcome indicating significant increase in DIT2 scores over three years in the business college, despite national research results indicating that higher education predicts gain, although sometimes not for business students. We explore conceptions of service to the global community, and business's role in stewardship.

Friday March 16, 2007

10:45 am – 12:15 pm Concurrent Sessions:

- 1) Workshop: C.L.A.S. Act: Reflecting and Discerning in an Interdisciplinary Context, **Joan Kerley, FMSJ, Kathleen Nash**, Le Moyne College, *Room 21*

C.L.A.S. Act: Reflecting and Discerning in an Interdisciplinary Context
Sister Joan Kerley, FMSJ - Director, Office of Service Learning
Le Moyne College
1419 Salt Springs Road, Syracuse, NY 13214

Dr. Kathleen Nash - Associate Professor
Religious Studies Department
Le Moyne College
1419 Salt Springs Road, Syracuse, NY 13214

C.L.A.S. Act is a service-learning-based residential learning community (LC) for first year Le Moyne College students seeking to prepare for New York State teacher certification. C.L.A.S. Act students enroll in designated sections of EDU 105 (Education in a Diverse Society), the gateway course for the College's Education Certification Program, and REL 200 (Religious Perspectives on the Human Situation), a required core course and an introduction to the academic study of religion. To facilitate both the formation of community and integration into the wider first-year student population, C.L.A.S. Act students are paired as room mates and assigned to floors in the residence halls with other non-C.L.A.S. Act students.

Through praxis and reflection over the past four years, Sister Joan Kerley, FMSJ, Director of Service Learning, and Professor Kathleen Nash, associate professor in the religious studies department, have refined the interdisciplinary pedagogy that links C.L.A.S. Act to the Le Moyne College Mission Statement: education of the whole person within a diverse community for leadership and service to create a more just society. The LC courses emphasize both the richness of diversity and its challenge to social justice. REL 200 highlights religious diversity in its study of Hinduism, Buddhism, and Islam, in addition to Judaism and Christianity, and considers the relationships between the ethical systems of those traditions to issues of social justice. In EDU 105 students approach justice and diversity from several perspectives: individual learning styles; family and cultural systems and expectations; presuppositions and stereotypes underlying pedagogy, public education policies, and resource allocation on local, state, and national levels.

The service-learning experience provides both the location for praxis and the catalyst for reflection and synthesis. Most C.L.A.S. Act students spend two hours a week tutoring elementary and middle-school students in the People in Action after school program at Springfield Gardens, a low-income government-subsidized apartment complex near Le Moyne, with an ethnically diverse population. At a daylong workshop, professors from Le Moyne's education department encourage C.L.A.S. Act members to uncover and discuss stereotypes and concerns about students from other cultures and/or economic and educational backgrounds.

The heart of the C.L.A.S. Act service and learning experience is the academic journal. Each week students follow a structured prompt to describe their tutoring experience and make concrete connections between concepts introduced in both courses; they use those concepts as a lens through which to reflect on their interactions with students and/or staff in the after school program. The questions that make up the prompt invite students to move beyond superficial observations to thinking that opens them intellectually and emotionally to new understandings of themselves, the students with whom they are interacting, and the larger community. Central to this assignment is reflection on their vocation to be a teacher.

The workshop we propose focuses on the journal component of the C.L.A.S. Act experience. Through an analysis of student entries, we demonstrate the effectiveness of the journaling process in two areas: the development of higher intellectual skills such as application and synthesis and student exploration of teaching as an appropriate vocation using principles of Ignatian discernment. In groups workshop participants will respond to original student entries comment and questions to promote deeper reflection on the original prompt and will have the opportunity to revise and/or rewrite a journal entry based on a case study.

2) Workshop: <u>Awakening of Compassion and Indignation, Affective Dimensions of Vocational Self Discovery, John Neafsey, Loyola University Chicago, Parlors B&C</u>
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Title: The Awakening of Compassion and Indignation
Affective Dimensions of Vocational Self-Discovery:
Presenter: John Neafsey
Affiliation: Loyola University Chicago

*The Awakening of Compassion and Indignation:
Affective Dimensions of Vocational Self-Discovery*

In this workshop we will explore the affective dimensions of vocational self-discovery, particularly the energizing and transformative potential of the feelings of compassion and indignation that are evoked in our hearts through personal contact with the poor and the oppressed.

Socially responsible vocational discernment calls for a balance between inward listening *to* our hearts and outward, socially engaged listening *with* our hearts to the ways the needs and sufferings of our world are crying out for intelligent, compassionate attention. Jon Sobrino says we must learn to “hear the word of reality,” meaning especially the painful reality of those who are suffering in unjust poverty or because of unjust war.

One of the primary ways we hear the cry of the poor and the oppressed is through the response of our hearts to their pain and need. Feelings of compassion for the sufferers are often accompanied by a sense of indignation at the injustice of the social conditions or policies that are causing their hurt or deprivation in the first place. Callings to service and justice originate in such stirrings of the heart.

John Neafsey is the author of *A Sacred Voice is Calling: Personal Vocation and Social Conscience* (Orbis Books, 2006). John is a practicing clinical psychologist, an adjunct faculty member of the Department of Theology at Loyola University Chicago, and a clinical volunteer at the Marjorie Kovler Center for the Treatment of Survivors of Torture in Chicago.

3) Panel: The Story of Immigration told through the Arts, Media and Community-based Experiences, **Mark McGregor, S.J. and Winston Tellis**, Fairfield University, *Parlor B&C*

The Story of Immigration told through the
Arts, Media and Community-Based Experiences:

A panel session

by

Rev. Mark McGregor, S.J.

and

Dr. Winston Tellis

Fairfield University

Mark McGregor, S.J., Assistant Professor of Visual & Performing Arts:
Program of New Media: Film, Television & Radio
College of Arts & Sciences

Winston Tellis, Professor of Information Systems,
Dolan School of Business

Fairfield University
1073 N. Benson Rd.
Fairfield, CT 06824

**The Story of Immigration told through the Arts, Media, and
through Community-Based Experiences**

Migrants occupy a special place in Jesuit institutions. Using community-based learning (CBL) practices to help migrants and those who serve in immigration, students grow in solidarity. These profound experiences reveal persons of hard work, solidarity, and witness to love of God and neighbor. Migrant communities have varying reasons for their preference for anonymity, but telling the story of immigration helps migrants and calls students to name their own life stories.

CBL invites participants to cross borders of many kinds and to learn from the immigrants' stories. Given America's immigrant identity and the reality of its 12,000,000 undocumented immigrants, this panel will address how the arts, media and a variety of CBL practices help college students identify their vocation.

- Jesuit education opens up learners to a relationship with God. Young people need to name God's gifts to them and ask how to use those gifts.
- Jesuit education roots its solidarity in the life of God who is in those who are least among us. An encounter with the least can be an encounter with God.
- Using today's tools of communication makes students much more savvy to the media. Using media to tell the stories of the less fortunate produces questions that break the silence.
- Arts in Jesuit education invite students to express profound human experiences in media. In creation of art, a sense of power, beauty and dignity is allowed to unfold. This helps culture, history and identity be shared and passed on.
- The art of filmmaking requires collaborative work and can tell stories to larger numbers.
- In CBL immersion experiences amongst immigrants, students encounter the push factors behind the emigration. Students can reflect on the reality that people have the right not to

be forced to leave their homeland. In the U.S., students encounter the pull factors that draw people here. They are required to reflect on the risks involved in coming to a new land. In their encounter with resilient immigrants and inspiring examples of service students are called to respond. This leads them to action:

- Growth in Solidarity- They identify with pain, make choices to enhance the interests of the community and take the side of the disadvantaged.
- Accepting Responsibility – They actively engage on behalf of the disadvantaged community and acknowledge their accountability for the treatment of the disadvantaged.
- A sense of accompaniment – They see the current situation through the eyes of the immigrant and are part of a consistent supportive presence in the community. They seek appropriate and respectful ways to express the situation to others.

Examples in the Fairfield University Community

“Posada” documentary film

Arrupe volunteers in Nicaragua

University courses with trips

Internships in the Community

Post-CBL activity at Fairfield and beyond

Conclusions Attendant to one’s personal vocation, are three social questions for healthy citizenship: Who is America? Whose is America? Who is America called to be?

4) Panel: <u>Integrating Service Learning, Social Justice & Spirituality</u> , Kristen Collier, Rev. Rachel Sandum Tune, and Robert Welker , Wittenberg University, <i>Mission Room</i>
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Panel Session: Integrating Service-Learning, Social Justice and Spirituality: Lessons learned and questions to be answered

Authors:

Kristen Collier, Director of Community Service

Rev. Rachel Sandum Tune, Campus Pastor

Dr. Robert Welker, Professor of Education

Wittenberg University

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In January 2005, Wittenberg University received a grant from Thrivent Financial for Lutherans to fund a service-learning initiative entitled, “Sowing the Seeds of Servant Leadership: A Campus-Wide Integration, of Service-Learning, Social Justice, and Spirituality.” The grant supported initiatives across the campus that would strengthen community partnerships and improve service learning placements; provide education and support for well designed service learning opportunities; and emphasize the relationship between service, course objectives, social justice and spirituality.

Wittenberg already had in place a 30-hour community service graduation requirement, including three hours for reflection. Research completed on campus indicated positive results of the requirement (Wittenberg, 1998). Students reported they could make a difference in the community, could apply their knowledge and skills to real life situations, and had a better

understanding of people from diverse backgrounds. Yet only 22.8% of the students surveyed believed their community service experience enhanced their academic skills, and student self-evaluations indicated they needed help learning about the root causes of community needs. In addition, there was very little, if any, intentional opportunity to explore the relationship between spirituality and the service, despite the fact that there is an apparent link between spirituality and a long-term commitment to service with complex social issues (Koth, 2003).

In this panel session, we wish to engage in a conversation about how to develop service opportunities that provide the best environment to integrate service both with social justice concerns and students' spiritual growth. This topic raises abiding questions, challenges, and possibilities. Often, spirituality is understood as a private realm, the substance of faith commitments that are not appropriate for academic work; while service can be seen, simply as a matter of personal altruism. In our own initiative, we wrestled with the best way to nurture the course development of interested faculty, all of whom were already over-committed, and some of whom might be unused to considering service and especially spiritual growth as proper curricular or instructional vehicles. Meanwhile we sought to help students, typically already extensively involved in service or philanthropic acts, to understand those efforts more intentionally, considering underlying causes and developing more meaningful connections to the local community.

Certainly, within this panel discussion, we wish to offer the insights we have gathered from our own efforts as we sponsored service learning courses, provided faculty and student workshops, funded student organization projects, and developed service opportunities intentionally geared around servant leadership. We will share the criteria that courses and student projects needed to meet in order to receive funding—especially quality community placements, well-developed application of course learning outcomes (or organizational goals), significant reflection opportunities with emphasis given to social justice and spirituality, which have been established as strengthening student learning and personal and interpersonal growth. (Giles and Eyler). More critically, however, we wish the discussion to move us all towards some better understanding of how service helps us understand academic competence more holistically so that matters of intellect and matters of the spirit are not so exclusive each other.

References

Eyler, J & Giles, D.E. (1999) *Where's the Learning in Service Learning?* San Francisco, Jossey-Bass

Koth, K "Deepening the Commitment to Serve: Spiritual Reflection in Service-Learning" About Campus, January-February 2003

Sociology 307: Research Methods course, spring 1998 "How Do Students Experience Community Service at Wittenberg?"

Panelists

Kristen Collier is the co-writer and director of the Thrivent Financial for Lutherans Youth Leadership Initiative grant at Wittenberg University, where she has served as Director of Community Service since 2002. She mentors student service coordinators, maintains effective service partnerships with over 50 organizations in the local community, and understands the foundation of an effective service learning program to be reciprocity.

Rev. Rachel Sandum Tune, one of Wittenberg's campus pastors since 1999, is a co-writer of the grant and serves on the Thrivent Advisory groups. She has led fall break trips to Washington, D.C., which examine the role of the church in responding to social concerns through service, congregational ministries, and public advocacy,

Dr. Robert Welker, Professor of Education, serves on the Thrivent Advisory group for the faculty stipends, and is one of the faculty who created assessment tools and summary data regarding the grant projects. He teaches educational philosophy and sociology and his research includes how to develop capacities for compassion in schools.

5) Panel: The Multiplier Effect: Going Beyond the Academic Service Learning Semesters, **Irene Hodgson, Anas Malik, and Ed Stockhausen**, Xavier University, *Campus Ministry-Conference Room*

Title: The Multiplier Effect: Going Beyond the Academic Service Learning Semesters:

Presenters/Authors, Departments and affiliations:

Dr. Irene B. Hodgson, professor, Dept. of Modern Languages and Interim Director of the Academic Service Learning Semester programs, 5-time faculty trip leader for the Nicaragua Academic Service Learning Program, member of national steering committee for the 2006 conference on The Commitment to Justice in Jesuit Higher Education, Xavier University

Dr. Anas Malik, assistant professor, Dept. of Political Science and Sociology, member of the Academic Service Learning Semesters Advisory Co., Xavier University

Byron P. White, Director of the Community Building Institute, member of the Urban-semester subcommittee of the Academic Service Learning Semesters Advisory Co., Xavier University

Mailing addresses:

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The Multiplier Effect: Going Beyond the Academic Service Learning Semesters:

Administrations tend to count only the number of students who directly participate in the Academic Service Learning Semesters in assessing their impact and cost-effectiveness. This panel suggests that they should also take into account the multiplier effect of those students once they return to campus and discuss challenges and successes in trying to maximize that effect.

Abstract of each paper:

Title: It's more than the number who go

Presenter: Dr. Irene B. Hodgson

Abstract: University administrations tend to assess programs only based on the number of students who participate directly in the programs. This presentation will explore both faculty/staff- and student-led initiatives, both during and after the Academic Service Learning Semesters, which help students process and continue to apply the learning from the semesters in new ways to both their academic and later careers and their entire lives. Faculty- and staff-led

initiatives involve collaboration between different departments and areas of the university and include both in-class and extracurricular initiatives. These range from assignments across classes (Dr. Anas Malik will address one such initiative), additional classes designed just for the returning students to breath therapy sessions to the new Community Building initiative Byron White will discuss to a Social Justice living community in the university apartments and off-campus communities designed by and for ASLS alums. Discussion will include both successes and challenges and invite the audience to make suggestions and share additional initiatives.

Title: Everyone gains: peer-learning exchange between on-site service-learning students and on-campus students as a pedagogical tool

Presenter: Dr. Anas Malik

Abstract: Perhaps a critical element of social justice is answering the question: Whose justice? This requires understanding and articulating how the world looks through different eyes- what Raymond Cohen has termed “alterity”. Reading widely and classroom interactions can facilitate such understanding. Extended experience with different societies is an excellent way to build awareness of alterity. Yet that experience can be significantly enhanced by allowing participants to critically engage with their experience in a written and verbal form with their peers. This paper reviews experimental uses of peer-learning through written and verbal exchange between service-learning students at foreign sites and on-campus students enrolled in classes at Xavier University. The paper suggests that such exchanges add significantly to the educational value of service learning, both to service learners themselves, and also for other students who have not had the opportunity to participate in service learning.

Service learning usually involves travel, often to a foreign site, and work with a social service providing organization, such as an orphanage. Service learning exposes students to other societies and cultures in an intense and deeply immersive way that can often generate life-changing, mind-broadening results. Yet a minority of students benefit from service-learning opportunities. Other campus students may be substantially enriched by the experiences their peers in service-learning have had. In articulating and analyzing their experience, the service-learning students can increase the quality of their reflections as well as better connect elements in their experience to the wider university curriculum. Peer-exchange- the opportunity to interact with one’s peers in a learning institution on a question of common interest- provides a way to enhance the impact of service learning.

Xavier University service-learning students spent a semester in Nicaragua; a different group spent a semester in India. The Nicaragua service-learning group exchanged memos with students taking a course in International Political Economy. The India service-learning group exchanged two sets of memos with students in Middle East Politics. Both exchanges started with written memos based on group work from the service-learning students, and critical responses to those memos from the Xavier University-based students. These written exchanges were followed up at the end of the semester with an in-class meeting between students on different sides of the peer-exchange, and included break-out groups, role-play, and class discussion.

There are broad, widely-recognized benefits to peer-learning: students tend to increase in their engagement with the material, and increase their ability to articulate their assumptions and thought processes, resulting in sharpened critical thinking. It also forces students to address themselves to an audience very similar to them- other XU students- but one that has not had their on-site service learning experience. And there is a natural curiosity angle to this also- students take a deep interest in the experiences their peers have and are generally eager to share. All these

motivators and benefits are harnessed in the peer-exchange process. The Xavier University experience suggests methods to reap such benefits, as well as some pitfalls to avoid.

Title: Educating for positive social change in an urban context through community-building

Presenter: Byron White [Unable to attend the conference.]

Abstract: The Community Building Initiative at Xavier has grown out of a partnership between the Community Building Institute and the Academic Service Learning Semester programs as a result of our attempts to redesign our Urban Academic Service Learning Semester to make it more of an immersion experience and address parental concerns. It also responds to a desire to provide returning ASLS alums—and others who have had a significant academic service learning experience—with a different way of approaching communities and provide them with knowledge and skills which will make their efforts in the communities more fruitful and which will also make them invaluable to employers.

Our Urban semester program would continue to emphasize direct service but would also become one possible entry-point into a new initiative in Community Building. This initiative would help students move beyond the direct service and solidarity of Academic Service Learning to learning how to make more of a difference in the communities where they live and serve through community building and development. The first course would be part of the Urban semester but open to other students as well and would provide an introduction to urban history and development with special emphasis on communities in Cincinnati. There will be a one-credit pilot (POLI SCI 213) offered Spring 2007. Since Urban is the only ASLS program that has not had a prep seminar in the past, this will also serve as the prep seminar for Fall 2007 as well as a recruitment tool for the Urban semester. In the fall Urban semester, students will take Community Building and Urban Change I along with theology and courses in some combination of history, economics, social work, communication arts or literature relating to the context in which they are living, studying and working.

Students will live in community or with families in three different urban environments in Cincinnati. Students' placements and housing would be in different communities, but they would take classes and reflect together and prepare experiences in their communities for the other students.

In the spring semester 2008, interested students could opt to continue with Community Building and Urban Change II. There could be a second service learning or theology class associated with this class to ensure sufficient reflection on the experience.

In the summer after taking CB & UC II, students could apply for a paid internship with the Community Building Institute to continue to apply and deepen these new skills.

6) Paper Presentations:
The following two papers will be presented together in the
Williman Room

a) Immersion, Empathy, and Perspective Transformation: *Semestre Dominicano*, 1998,
Roger Bergman, Creighton University

Title: Immersion, Empathy, and Perspective Transformation: *Semestre Dominicano*, 1998

Author: Dr. Roger Bergman

Affiliation: Justice & Peace Studies Program, Creighton University

Mail: Dr. Roger Bergman

Dept. of Sociology & Anthropology

Creighton University

Omaha, NE 68178

Abstract: The author accompanied sixteen U.S. university students engaged in study and service over four-months in a developing country. Fourteen participated in a moral development and education research project. Data of three types were gathered: (1) focus groups were conducted at the beginning, midpoint, and conclusion of the semester; these interviews were taped and transcribed; (2) students wrote weekly reflections; (3) the author, who lived in community with the students, kept field notes of his observations. He will present preliminary analysis of the data and suggest that theories of empathy and perspective transformation may be fruitful for interpretation. An Ignatian perspective will also be offered, leading to observations on the vocational implications of such experiences.

Summary: Students who have participated in *Semestre Dominicano (SD)* -- a study abroad program in the Dominican Republic which includes cultural immersion, community living, service among the poor, personal and shared reflection, and study of Caribbean history and society as well as other academic subjects -- often describe it as their “best semester” but more significantly as “life-changing.” Although substantial literature on college student development exists, little qualitative research has been directed to the participants’ own perspective on their experience in university-sponsored immersion programs such as *SD*.

This instrumental case study poses the central question: *In what ways is the experience of the students in Semestre Dominicano (SD) an occasion for moral education, especially as regards issues of social justice?* Moral/justice education is defined in terms of “conscientization” (Freire), understood to include both consciousness-raising about the human condition and conscience-formation, understood as the fostering of personal responsibility around the theme of “solidarity with the poor.” Representative students’ experiences and self-understandings are presented in narrative form and analyzed for dominant themes. General assertions, drawn from cross-subject analysis, about *SD* as an occasion for moral education are presented. Key findings, such as the students’ experience of moral anguish (the unofficial motto of the group was “I didn’t say it would be easy; I said it would be worth the pain”), are discussed in the context of prominent theories of empathy development (Hoffman) and perspective transformation (Mezirow), as well as of moral pedagogies (e.g., Freire, Kohlberg, Noddings).

Finally, an Ignatian perspective (drawing on Brackley’s *The Call to Discernment in Troubled Times*) on the students’ experience of moral anguish will suggest that the affective core

of the program is something akin to the grace prayed for in the First Week of the Spiritual Exercises: “shame and confusion” over the sin of the world and one’s complicity in it. This has clear implications for the effectiveness of such immersion programs as stimuli to serious vocational discernment for young adults.

b) Transcending National Borders: International Service-learning Experience Examining the Social Issue of AIDS in the United States and Kenya, **Valentine Mukuria**, Ohio State University

Transcending national borders: International service-learning experience examining the social issue of AIDS in the United States and Kenya

c. Name(s) of the author(s):

Valentine Mukuria

d. Department(s) and affiliation(s):

School of Educational Policy and Leadership

College of Education and Human Ecology

The Ohio State University

CONFERENCE ABSTRACT

The following conference paper is aimed at proposing ideas for future research in regards to international service-learning curricula. This paper focuses on engaging students in service focused on an international social issue, HIV/AIDS considering that “for many students their first strong interest in service-learning projects develops when they get to know someone whose life differs dramatically from their own” (Eyler & Giles, 1999). Unlike other international programs culminating in a trip to a foreign country for tourism purposes, this program is designed “...to prepare students who are lifelong learners and participants in the world” (Eyler & Giles, 1999). This international service-learning course is based on comparative analysis of a social issue that transcends national borders.

The paper discusses desired student development outcomes such as:

Interpersonal Skills: Through engaging in international service-learning, students will develop interpersonal skills through contact not only with community agencies but with foreign peers considering that “the interpersonal skills developed during service are learning outcomes that will be integral to the learning they are likely to do in the future work and community setting” (Eyler & Giles, 1999).

Stereotype/Tolerance: Service-learning has an impact on “reducing stereotypes and increasing tolerance of and appreciation for other cultures” (Eyler & Giles, 1999) by providing students with opportunities for genuine interaction with others. Mentoring and reflection activities support students in reducing their stereotypes and are incorporated into the curriculum.

Personal Development. “There is substantial evidence on the literature for an impact of service-learning on personal growth and development than for most other outcomes” (Eyler & Giles, 1999). This paper emphasizes the importance of helping student reflect on their life’s experiences and factors that influence their lives and decision of service to others. Examples of activities for such reflections and how they can be incorporated into service-learning lesson plans will be provided.

Problem solving/critical thinking: “To increase the likelihood that students will be able to apply critical thinking principles to future situations they face as citizens, multiple opportunities

to deal with a variety of ill-structured problems should be created” (Eyler & Giles, 1999). This paper discusses strategies through which students will be presented with the ill-structured problem of AIDS. An opportunity to deal with the complexities of AIDS will be created through service and readings. “Feeling committed in spite of the intractability of social problems requires the ability to accept the complexity of and think critically about the social problems related to community service” (Eyler & Giles, 1999) thus students will be challenged to accept the complexity of the AIDS pandemic and ponder on their commitment towards problem-solving.

This paper further discusses the program characteristics that will ensure achievement of the above desired outcomes. These program characteristics include: Placement quality, reflection, duration of program, and evaluation.

Through the presentation of this paper it is hoped that participants will engage in discussion and feedback on the above curriculum proposal. A question that may generate discussion is: What factors ought to be taken into consideration when designing, implementing and evaluating international service-learning curricula?

Saturday, March 17, 2007

10:00 am – 11:00 am Concurrent Sessions:

1) Panel: *Casa de la Solidaridad*, **Trena Yonkers-Talz**, Co-Director, Casa de la Solidaridad; **Kevin Yonkers-Talz**, Co-Director, Casa de la Solidaridad; **Otilia Guardado**, Praxis Site Coordinator; **Julio Perez**, Co-Coordinator, Oscar Romero Program; **Griselda Reyes**, Co-Coordinator, Oscar Romero Program - *Mission Room*

Panel Presentation: Casa de la Solidaridad

Trena Yonkers-Talz, Co-Director, Casa de la Solidaridad (tyonkerstalz@scu.edu)
Kevin Yonkers-Talz, Co-Director, Casa de la Solidaridad (kyonkerstalz@scu.edu)
Otilia Guardado, Praxis Site Coordinator
Julio Perez, Co-Coordinator Oscar Romero Program
Griselda Reyes, Co-Coordinator Oscar Romero Program

Internacional Programs, Santa Clara University
500 El Camino Real
Santa Clara, CA 95053

Trena Yonkers-Talz, M.Ed., M.S.
Co-Director, Casa de la Solidaridad
Santa Clara University

Trena's has co-directed Casa de la Solidaridad for the past 7 years. Her academic interests lie in college student development theory (Miami University) and theology (Boston College) from a liberationist / feminist perspective. For the past 7 years she has been the liaison between marginal Salvadoran communities (praxis sites) and college students studying at Casa.

Kevin Yonkers-Talz, M.Ed., M.S.
Co-Director, Casa de la Solidaridad

Kevin has co-directed Casa de la Solidaridad for the past 7 years. His academic interests lie in human development (Miami University), theology (Boston College) and international and multicultural education (University of San Francisco). He has researched and written on the impact of the Casa experience on students' development.

Oti Guardado, Praxis Site Coordinator, Mariona

During El Salvador's 12 year civil war, Oti Guardado accompanied the poor as a nun in La Pequena Comunidad (Little Community) and has a long history of working with the Comunidades Eclesiales de Base. For the last 5 years, she has worked with the Casa as the praxis site coordinator in the community of Mariona. Oti also serves as advisor to the Oscar Romero Program and hosts a weekly radio show at the University of Central America.

Griselda Reyes, Program Co-Director, Oscar Romero Scholarship Student Program

Once a scholarship student herself, Griselda has worked full time with the Oscar Romero program for the last 5 years. She has a wealth of experience both working with Casa students and Salvadoran scholarship students. Griselda studied at Santa Clara University for 8 months through an exchange program.

Julio Perez, Program Co-Director, Romero Scholarship Student Program

Julio was a scholarship student and graduated from the University of Central America with a degree in public accounting. He has worked with the Casa for the past 5 years. Julio has been a long time member of the Ignacio Martin-Baro Cooperative in Jayaque where he currently serves as President. Julio is gifted in the area of bringing Casa students, scholarship students, and Salvadoran communities together for moments of reflection and learning.

Introduction to the Topic

Casa de la Solidaridad provides college students in the U.S. with the chance to integrate rigorous academic study with direct immersion with the poor in El Salvador. In 1999, Santa Clara University initiated *Casa* in commemoration of the lives of the 6 Jesuits, their housekeeper and her daughter who were killed at the University of Central America on November 16, 1989 for their commitments to justice and solidarity.

Casa de la Solidaridad is a unique community based learning program where students have the opportunity to develop their intellectual potential, strengthen their ethical and religious values, and learn to become a socially responsible global citizens.

Under the *Casa* umbrella, the Oscar Romero Program is dedicated to supporting the formation and development of Salvadoran scholarship students (becarios/as) studying at the university level. The majority of becarios/as come from rural parts of El Salvador and come from communities with scarce resources.

This presentation will introduce the following topics:

1. Community-based learning at the international level: A brief history of *Casa de la Solidaridad*
2. Overview of Casa research aimed at understanding the impact of Casa experience on student development
3. Voices from the community: Perspectives on the presence of U.S. students in marginal Salvadoran communities.
4. Long term local commitment: ideas behind the Oscar Romero Program

2) Panel: Student Vocation, Sarah Attwood, SCU '07; Richie Lumley, SCU '05; and current JSTB student, Collin Gilbert, LMU '07; Dijon Jones, University of San Francisco, Williman Room

3) Paper Presentations:
The following two papers will be presented in
Parlors BC

a) Finding Meaning in Menial Service, Gary Daynes, Westminster College

Finding Meaning in Menial Service

Gary Daynes

Associate Professor of History and Director, Center for Civic Engagement
Westminster College
1840 South 1300 East, Salt Lake City, UT 84105
Finding Meaning in Menial Service

Abstract

I've long been interested in bad community-based learning, in the practices and assumptions that limit the value of learning and service. When I ask students to describe their bad experiences they regularly tell stories about being required to do menial service—wiping chalk boards, filing folders, pulling weeds, collecting trash. There are certainly reasons why these tasks are unfulfilling. Cleaning chalk boards may not help students understand the content of an Educational Foundations course; picking up trash may not be an effective response to environmental degradation. But student (and I suspect faculty and community partner) dissatisfaction with menial service also highlights the narrowness of the service-learning field's conception of service. That view of service is dependent on expertise, that is, that students and faculty do what they are good at. And too often it seeks the big thing—long-lasting change in the community, the development of global citizenship, crafting a response to poverty—at the expense of small virtues. Among these smaller virtues are two—humility and hospitality—that are directly associated with menial service, the formation of students, and the development of solidarity.

Important sectors of the social science literature suggest that small virtues and menial service are the basis of social change. The “broken windows” theory of community safety suggests that picking up trash, painting over graffiti, and fixing broken windows (together with police attention to misdemeanor crime) improves the quality of neighborhood life.¹ And the theory of social capital argues that small public spirited activities—playing bridge, bowling on a team, having dinner with neighbors—are the basis of civic engagement.²

While this paper draws on the social science literature it is organized around three sacred texts—Zen Master Dogen's *Instructions to the Cook*, King Benjamin's Discourse in *The Book of Mormon*, and Christ's teachings on service and leadership in *The Gospel According to St. Mark*. Taken together these texts advance a view of service based in personal humility and acts of hospitality, and they suggest ways that hospitality and humility support personal formation and the creation of communities able to respond to the large problems that confront them. *Finding Meaning in Menial Service* describes the texts, lays out their arguments, and applies their insights to the theory and practice of community-based learning.

b) Spirituality as Pedagogy: Theoretical Constructs for Service-Learning, Marshall Welch, University of Utah

PROPOSAL

Spirituality as Pedagogy: Theoretical Constructs for Service-Learning
Paper Presentation*

¹ For a recent study of this theory see, Hope Corman and Naci Mogan, “Carrots, Sticks, and Broken Windows,” *Journal of Law and Economics*, April 2005, 235-266. The theory is also at the heart of Malcolm Gladwell's argument about social epidemics in *The Tipping Point: How Little Things Can Make a Big Difference* (Boston, Little, Brown, 2000). “Broken Windows” is not without its detractors. See, for example, Bernard E. Harcourt, *Illusion of Order: The False Promise of Broken Windows Policing* (Cambridge, Harvard University Press, 2001).

² The classic work here is Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (NY: Simon and Schuster, 2000.)

* Note – This presentation could be combined with similar presentations, such as one submitted by Dr. Gary Daynes “Finding Meaning in Menial Service” for a paper presentation or be part of a panel presentation with Dr. Daynes and/or other presenters.

Author/Presenter: Marshall Welch, Ph.D.
University of Utah
Lowell Bennion Community Service Center
200 Central Campus Drive – Room 101
Salt Lake City, Utah 84112

Abstract of Presenter Background:

Marshall Welch is the Director of the Lowell Bennion Community Service Center at the University of Utah and has taught several service-learning courses for 10 years. He includes and incorporates spirituality into his courses as well as personal and professional development workshops/retreats with faculty and students.

Spirituality as Pedagogy: Theoretical Constructs for Service-Learning

While related spirituality is often associated with religion, the two terms are not synonyms. Spirituality can and does play a critical role in students’ personal development. Combining 3 points from English (2000) with 3 themes articulated by Hamilton and Jackson (1998) creates a basic triadic rubric for spirituality that can be used as an instructional tool and for reflection in service-learning: 1) an awareness of self coupled with, 2) an awareness and connection with others to, 3) create new meaning and understanding for our civic role in the community (local or global). These basic tenets of spirituality are compatible with secular theoretical constructs of civic engagement, citizenry, and vocation. Students (and faculty) are empowered to discover their calling when we use spirituality as part of the educational experience. The Latin root, spirae, means breath. One cannot literally sustain one’s self by merely being in-spired or simply “taking in”. Instead, one must also exhale or literally give something back for sustenance. This literal and metaphorical fact is more associated with biology and physiology than religion. Service-learning can, therefore, be a secular form of spiritual pedagogy at a number of levels. Learning through service moves the cognitive experience from transactional learning to and through transformative learning to transcendental learning when students recognize they have something to “give back” to society. This reflects vocation and calling – not merely for careers, but for meaningful personal lives and engaged citizens. The proposed presentation will begin with a simple yet highly illustrative interactive exercise to characterize spirituality and clearly differentiate it from religion. The presentation will use theoretical constructs to demonstrate the spirituality of service-learning in a cognitive and civically engaged context.

English (2000) characterized 3 dimensions of spirituality in adult learning: 1) strong sense of self, 2) care, concern, and outreach to others, 3) continuous construction of meaning and knowledge. A strong sense of self evolves by learning from and with others. This creates relationships that provide an opportunity to learn about alternative views and ways of being, which in turn, provides insights about our sense of self. Care, concern and outreach to others are important dimensions as learners acknowledge a world outside one’s self. This represents transcending “self” to be a part of others. Continuous construction of meaning and knowledge is the discovery that life is greater than our self and that we are bound and related to others. The “continuous construction of meaning and knowledge” is an essential tenet of higher education. *In other words, both students and faculty recognize that they are part of something bigger than*

themselves. This discovery is a spiritual discovery as well as a civic discovery. Similarly, Hamilton and Jackson (1998) argued spirituality has 3 main themes: 1) the further development of self-awareness, 2) a sense of interconnectedness of all things, and 3) a relationship with a “higher power” or a “higher purpose.” This third theme does not necessarily imply or mean a deity, although it certainly could. That higher purpose could also be to serve a local neighborhood or the global community.

4) Paper Presentations:
The following two papers will be presented in
Parlors DE

- a) An Overview of the Research on Service-Learning in Pre-service Teacher Education,
Jeffrey Anderson, Seattle University

An Overview of the Research on Service-Learning in Preservice Teacher Education
Jeffrey B. Anderson, Ph.D. - College of Education
Seattle University
90112th Ave.
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An Overview of the Research on Service-Learning in Pre-service Teacher Education

Abstract

The use of service-learning in pre-service teacher education has grown rapidly over the past decade. A national survey of all institutional members of the American Association of Colleges for Teacher Education (AACTE) found that over 300 of these members introduced their teacher candidates to service-learning (Anderson & Erickson, 2003). Over 100 of these programs also prepared their graduates to use service-learning as a pedagogy with their future K-12 students.

The body of research regarding service-learning in preservice teacher education is slowly expanding and is now includes over 50 published studies. Although there are still gaps in the research, much knowledge has been gained related to all aspects of integrating service-learning into the curriculum of preservice teacher education.

This session will expose participants to an overview of these research studies. Key findings regarding service-learning in preservice teacher education will be highlighted in each of these areas: the extent of service-learning use, types of courses that include service-learning, rationales for the use of service-learning, teacher educators’ understanding of service-learning, impacts of participation in service-learning on preservice teachers, critical moderators of success with service-learning, principles of good practice, common challenges to the use of service-learning in preservice teacher education and strategies for success, factors that promote the institutionalization of service-learning, and suggested next steps regarding practice, policy, and research.

All session participants will receive a copy of a 35 page, soon-to-be-published synthesis of the research on service-learning in preservice teacher education. The goal during the 20 minute presentation will be to share a few of the most interesting research results, clarify what other types of research findings exist, and stimulate participants to read the paper that will be distributed. The reference section of this paper should prove helpful to those who desire to examine a study in more depth.

The research indicates that teacher education faculty must have a deep understanding of service-learning and its potential in order to make optimal use of this pedagogy (Wade et al, 1999) . Recent studies suggest that the quality of service-learning experiences is an important moderator of the outcomes that can be achieved (Callahan & Root, 2003). Knowledge of the research in these areas is essential for those who support teacher educators in their efforts to integrate service-learning into the preservice teacher education curriculum.

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Wade, R., Anderson, J., Yarbrough, D., Pickeral, T., Erickson, J., & Kromer, T. (1999). Novice teachers' experiences of community service learning. *Teaching and Teacher Education*, 15 (6), 667-684.

b) Writing in the Community: Working and Learning in a High School Classroom, **Jill Goodman Gould and Jennifer Higareda**, Santa Clara University

Jill Goodman Gould, Ph.D., with Jennifer Higareda, S.C.U. undergraduate
Santa Clara University
Santa Clara, CA 95053

Title: Writing in the Community: Working and Learning in a High School Classroom

In this presentation, we will report on our experiences in the third year of a course I have developed in conjunction with the S.C.U. Arrupe partnerships. In this class -- Writing in the Community -- students from Santa Clara University work and learn at Downtown College Preparatory High School, a local charter school that targets high-potential, low achieving (mostly Latino) students. Along with students registered in the class, others from my freshman bridge class – first-generation, Latina women – joined us, and their purely voluntary commitment enhanced the experience for all of us in a number of ways.

We will discuss the design and syllabus of the course, including modifications over the three years. Using student papers, journals, and anecdotes from the quarter, we will also share what the students learned, what we felt was problematic, some of our successes and insights, and our ideas for future courses. Jennifer will present and reflect on the students' perspective, and both of us will comment specifically on the effects of the class on students' sense of vocation.

We will also comment on the relational aspect of our work. As teachers, peer educators, and friends, we began to understand the centrality of relationship, of friendship, in our work. We began to see that the teaching of reading and thinking and writing could not be separated from issues of trust, from the bonds we were forming with the high school students. This, of course, takes time, and we have found at least one way to continue our relationship with some of the DCP students. After the class ended, we launched the “SCU/DCP Women’s Book Group,” which we hope to sustain over the next few years. Students from the high school, the university, and former SCU students who have worked at DCP or were in earlier Bridge classes have joined together to use books and conversation as a way to build friendships. A natural kind of mentoring is developing as we meet in my dining room once a month for tea and conversation – about books, life, college, and everything else.

5) Paper Presentation:
The following two papers will be presented in
Room 21

a) Designing with a Social Conscience: How can creators of visual communication address social needs. **Jessica Stair**, Meredith College

Designing with a Social Conscience: How can creators of visual communication address social needs?

When students enroll in my upper-level Graphic Design Service-Learning course, many are focused on creating logos, packages, and other types of commercial materials that one typically associates with the design profession. While there is a need for these types of visual communications in our culture, my course encourages graphic designers to use their talents, skills and abilities to address social needs. Graphic designers have an ability to communicate to large audiences. Their messages can inform, persuade, and enlighten. Throughout the semester I ask students to take responsibility for the types of messages they disseminate to society and to become aware of the roles they may play in their communities and the world. Students contemplate when a message may be harmful instead of helpful. Students also contemplate how they can help their communities beyond the design studio. An integral part of the course is partnering with the Salvation Army’s homeless shelter for women and children. For one hour each week the class plans and carries out activities that support positive parent-child interaction inside the shelter. Students reflect on this service experience through writing, discussion, visual journals and studio projects. The forms of reflection address personal feelings, connections to the graphic design discipline, and civic responsibility. Not only are students learning about homelessness within their community, they are identifying community needs and addressing them through their design work. Another aspect of the course is to research graphic design firms that address social needs in their work. In the last five years, design studios that focus their work solely on nonprofit organizations have emerged. Not only do these design studios create materials that address community needs, but some engage their communities through volunteering, as well. This presentation demonstrates how community-based learning can challenge graphic designers to become aware of the roles they play as creators of visual culture and reveals how graphic designers may have a positive impact beyond the commercial realm.

b) AIDS Orphaned Children's Library: Architecture Student Outreach to Sub-Saharan Africa – Seth Wachtel, University of San Francisco

- b. Title of submission: Architecture Student Outreach in Sub-Saharan Africa
- c. Names of the authors: Seth Wachtel, Asst. Professor, University of San Francisco
Julie Ehrlich, Student
Dijon Jones, Student
Haley Waterson, Student
- d. Department and affiliation: Architecture and Community Design Visual Arts
Department University of San Francisco
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Written Proposal

Aids orphaned Children's Library
Architecture Student Outreach in Sub-Saharan Africa

Pedagogical Context

The curriculum of Architecture and Community Design at USF builds directly on the University's mission of developing young women and men to be capable of creating a better world for people, particularly for those in underserved communities. The department's approach to this mission is structured on students working on real projects as Outreach and Service Learning components of their education. Careful orchestration of client, project scope, and required skill-sets enables each student to gain necessary undergraduate architecture knowledge and experience, as well as humanitarian contexts for their work.

For the past two years, students have worked in both classroom and field on projects for city parks, daycare centers, and public schools, as well as international projects such as an eco-village in Mexico and a street-children's library in Zambia. We wish to share the results of the Zambia project. Student experiences have had direct and significant impact on outlook and direction for career choice and life focus.

The project

Goals:

To improve prospects for an extremely underserved population by providing a modest library center for AIDS orphaned street-children.

To involve architecture students in a socially relevant design and construction effort, thereby developing their knowledge of community life patterns in a focused setting, with clear architectural and societal needs.

In collaboration with the non-profit/NGO, Lubuto Library Project, USF students helped develop construction documents in San Francisco and on laptops while in Lusaka, and assisted in building this library for AIDS orphans during the summer of 2006. For seniors the experience was the capstone to their USF training to become active world citizens. For others it was a promising beginning to their architectural training.

Outcomes

It is clear that this project has been a great learning tool for our students. Those working on the library, and peers witnessing their efforts, are excited and inspired by the purpose and promise of matching a good idea with a great need. Valuable lessons were gained in each of the areas needed to be effective and compassionate designers in our world. Among these are written and verbal skills for effective community interaction, research skills in vernacular architecture, art, and indigenous construction methods, the ability to design in response to site and community, and to learn how to orchestrate architectural criteria such as space, program, function, structure and environment.

The experience developed an understanding of architecture as a powerful unifying tool in finding appropriate and sensitive solutions to addressing social need. The promise of this approach is that it moves us in the direction of developing a generation of young architects and designers, who are aware of the importance of preserving traditional culture and community, while enhancing the health and welfare of populations in need. Service Learning in architecture is at its best when it simultaneously provides significant assistance to a seriously underserved community, while also developing students academically and emotionally for technical and creative careers.

Callings:

Fostering Vocation Through
Community-Based Learning



Round-table Discussions

The web-based essays and

responses to the essays will be used to
“frame the question” for these
questions.

Round-table Discussion I

Solidarity

A Well-educated Solidarity: Community-based Learning for the Global Village

By Paul Locatelli, S.J.
Santa Clara University

Imagine the world as a global village in which we realize we are bound together in one, moral community, sharing responsibility for all of God's creation. We can only imagine this ideal world, but we experience over and over, in small and in dramatic ways, as on 9/11, how our lives and liberation are bound together. This defines *solidarity* as that virtue and transformative human experience that puts claims on us to restore and shape the global village with knowledge, wisdom, and virtue.

Solidarity, however, raises questions and even controversies. Political ideologies and social activism dominate its usage. Yet, solidarity's genuine meaning, as related to Jesuit education, is best articulated, from many sources in scripture and Catholic intellectual and social teachings, in *Gadium et Spes* of Vatican Council II. Intimately sharing our joys and hopes, sufferings and afflictions, gifts and education, especially with those usually excluded from our village(s), is being in solidarity. This passion to be with others inspires compassion.

Envisioning solidarity as a moral virtue, Peter-Hans Kolvenbach, S.J. (Jesuit Superior General) introduced *well-educated solidarity* as the paradigm for Jesuit education. He simultaneously raises academic excellence to a new level and shifts the Ignatian educational question of *How should I live a life of virtue?* to *How should we together live lives of virtue in this rapidly globalizing world?*

This new question — how should we live together — gives community-based learning (CBL) new importance; for when CBL and solidarity converge, teaching and research include learning with and from everyone in the global village, including, as Father Kolvenbach asserts, those living in the “gritty reality” of injustice, poverty, and violence.

CBL requires a pedagogy of integration and interaction across teaching, research, engagement, accompaniment and moral choices. Well-educated engagement is key to CBL, because evidence shows that engagement with community partners living in the world's gritty realities, enhances knowledge, critical and creative thinking, and ethical choices.

To put it another way, when faculty and students learn from and with the poor or marginalized, sharing gifts and education, those learning find new dimensions to their knowledge and a deeper enrichment of their own lives. When learning includes engagement, accompaniment in spirit and fact, moral choice usually follows. And community-based research — learning with and from, rather than merely about those living in “reality” — provides greater understanding of the root causes of many of the problems we face.

With CBL, perspectives change, mutual respect develops, and heightened moral sensitivity emerges. Faculty and students learn the academic value of accompaniment and giving voice to or becoming voices for the voiceless.

In the final analysis, CBL — an experience and instrument of solidarity — engages students, community partners, and faculty in the joy of learning — discovering, communicating, and using knowledge — to fashion a more humane and just society.

“When the heart is touched by direct experience,” Father Kolvenbach stated, “the mind may be challenged to change. Personal involvement with innocent suffering, with the injustices others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection.”

**Response to
Paul Locatelli's
“A Well-educated Solidarity: Community-based Learning for the Global
Village.”**

By

**Kathleen Maas Weigert, Ph.D.
Executive Director, Center for Social Justice Research
Georgetown University**

Paul Locatelli's thoughtful essay is a call to combine community-based learning (CBL) and solidarity; in fact, to make CBL “an experience and instrument of solidarity.” If faculty and students are to accept the challenge he so eloquently raises for us, there are, it seems to me, three underlying issues we need to make explicit: first, why “CBL” language; second, what the purpose of solidarity is; and third, the centrality of action.

First, those who use CBL language believe that it better describes the kind of pedagogy we are engaged in than does the more typical “service-learning” language, i.e., it is about different learning sites, about partnering well, and about social change for social justice. Second, the word solidarity can feel “mushy” or “touchy-feely” to many people if they don't have a historical understanding of the term and its development in the Catholic social tradition. The affective element in education in general, and in solidarity in particular, is indeed important; we do want our students to “feel” the experience and new knowledge. But as John Paul II wrote in *Sollicitudo rei socialis*, solidarity “is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good....” (para. 38). Which leads to the third issue: CBL coupled with solidarity provides opportunities for short-term (and eventually, longer-term) action — not mindless, reactive action but rather reflective action. Paulo Freire argued we need action *and* reflection; the sacrifice of action results in verbalism; the sacrifice of reflection results in activism ((*The Pedagogy of the Oppressed*, 1993 (1970), p.69)). Well-conceived CBL assignments, in providing very concrete opportunities for reflective action, allow for the “practice” of solidarity, leading to a habit we hope to cultivate in our students so that they develop a life-long commitment to the common good. Working together, then, we can all help to fashion, as Locatelli urges, a more humane and just society.

Round-table Discussion II

Student Formation

Williman Room - front

Callings: Fostering Vocation through Community-Based Learning Formation/Moral Development

By Anne Colby

The Carnegie Foundation for the Advancement of Teaching

What does it mean to foster vocation? First, vocation implies a sense of purpose, a special contribution to something beyond the self. In another sense, vocation means work — paid work that has personal and social significance; public, collaborative work to create something of value; or work that meets the needs of people to whom one is directly connected. Community-Based Learning (CBL) can help students prepare for lives of personal responsibility and meaningful, socially valuable work, in the broadest sense of those terms. This work may involve direct contact with people who are poor or suffering in some way, as CBL usually does, but it may not. “The world’s deep needs” extend well beyond those particular modes of contribution.

Making professional, personal, and civic lives into true vocations requires a firm moral sense. For this people need to feel personally responsible for tackling the problems they encounter; an acute awareness of justice; a sense of efficacy — that what they do matters and could make a difference; identification or connection with a wider circle of humanity — the foundation for more encompassing sympathy; and a sense of their own identity that includes moral convictions at its core.

CBL can support this development if, in the process, students develop relationships that draw them into deeper engagement; make meaningful contributions; and make searching, intellectually rich, and brutally honest sense of their experiences. These requirements should drive the careful choice of placement sites; thoughtful preparation of students at the outset; integration of placements with substantive, intellectual learning goals; and rigorous, imaginative, purposeful reflection. Strong, pure motivation at the outset is not needed. Motivation often comes *through* participation, not before.

But CBL also faces challenges and carries risks. Students can be more cynical at the end than they were going in. They can draw what seem like misguided conclusions. They can even cause harm. The solution? Very deep and honest grappling with what happened and what it means.

When handled well, a loss of naive idealism makes vocation stronger, tougher, more robust. As one student said: “By the end of the class, we were frustrated in our placements, frustrated by the inaction of everyone in the system, and a lot of us felt powerless.” Then he surprised me by saying that he and his friends planned to keep working in their placement sites for the rest of the year, well past the end of the course. As his frustration increased, so did his commitment.

**Response to
Anne Colby's
“Callings: Fostering Vocation through Community-Based Learning
Formation/Moral Development”**

By

**Susan Mountin
Marquette University**

“All my life, I was taught that if people worked hard they could pull themselves up by their bootstraps, that is, until I met people who had no boots.” So described a student in a midterm written reflection on her Community-based learning experience (CBL).

The insight drawn from her experience became important grist for classroom conversation as she and her classmates opened their eyes to the lives of people lost on the superhighway of life. The conversation teetered between those with compassion and those meting out judgment.

As Anne Colby aptly recognized in her essay, CBL faces challenges and carries risks. Students can enter the broken lives of others and walk away with stereotypes confirmed rather than eyes opened to new realities. They can emerge confirmed in assumptions about poverty, race, gender and class. They can walk away feeling good about themselves after hours of “charitable time” spent tutoring, visiting the elderly, building Habitat Homes, or a score of other activities.

On the other hand, reflection on their experience can help them consider “vocation” in the broadest sense that leads them to moral convictions and a sense of responsibility: What am I to do with my life? How do my choices affect the lives of others, especially the poor? What kind of person do I hope to be? How can my actions and behaviors influence the lives of people in my local community or thousands of miles away on the other side of the globe? Is my vocation connected in some remote way to the hopes, dreams and possibilities of someone else? Community-Based Learning lends itself to raising those questions, along with scores of others about the people, structures and relationships in the community and the world.

The challenge in education is to bridge what appears to be the highroad of charity with the low road of gutsy, nitty-gritty transformation for justice. Thus CBL has its own vocation to shape students, teachers, the classroom and the community as students begin to see their lives intricately wound into a helix of hope for everyone.

Ultimately, it is a question of vocation, not the idea of vocation that emits from deep within one's own navel when operant words like: I, me, mine, gifts, talents, and desires are used alone. Those words are a starting place for reflection on vocation, but they are only the place to begin. The route to travel uses words like: *needs, mission, companionship, transformation, equity, renewal and justice*.

Response to "Callings" Web Conversation

Anne Colby

February 10, 2007

These thoughtful responses raise many questions, including that of long-term persistence in vocation, sense of purpose, and commitment to the common good. However important it is to help college students contribute to their communities while they are in school, ultimately CBL aims for fundamental changes that hold up to the competing pressures and influences in graduates' busy lives.

There are no guarantees of long-term change, but developmental research provides clues to some processes that support persistence. One set of factors is psychological: A core sense of self in which moral, civic, and political values and passions are central; deeply transformed understandings of the social context and what it means to engage civically and politically; and the capacity for intrinsic gratification from the process of engagement. Other factors are contextual: A sense of solidarity with others who share one's commitments; continuing opportunities and encouragement for engagement; and mechanisms for ongoing intellectual, moral, and spiritual renewal.

CBL is well suited to supporting long-term change because it engages students on multiple levels - intellectually, emotionally, socially, and personally; asks students to perform their understanding of concepts they are grappling with academically; and engages them with people (peers, mentors, clients) in compelling ways. But this may not be sufficient. CBL is also more likely to accomplish enduring learning if it includes explicit mechanisms to support long-term persistence. An institutional commitment to providing multiple opportunities for moral and civic learning helps. So do programs in which students experienced in CBL assist faculty, and those that maintain active connections with alumni, providing a supportive community even if graduates enter environments that are not conducive to social commitment.

The importance of persistence applies to faculty vocation and commitment as well. Community-based teaching is hard - it takes time to develop this kind of expertise and, even with well-developed skill, connecting students' academic learning with community-based experiences and goals remains demanding. Yet, colleges and universities need experienced faculty if they are to maintain high quality CBL. When faculty connect this work with their own sense of vocation; work with a community of peers within and beyond their own institutions; and are given material support, recognition, and opportunities for intellectual exploration around their teaching, they are more likely to maintain their commitment to this challenging pedagogy. Both the faculty and their students will benefit.

Round-table Discussion III
International Community-based Learning
Williman Room - rear

Fostering a Sense of Vocation via International CBL

By Nadinne Cruz

Haas Center, Stanford University, emerita

When the villagers of Le Chambon-sur-Lignon were asked why they risked their lives to shelter Holocaust refugees, they shrugged off the question, as if to say “what else should we have done?” With meager resources and no formal education, they responded with acts of deep caring, inventiveness and respect for difference.

In the Philippines where I was born live the Ifugaos, who have practiced a 2,000 year-old system of planting hand-carved rice terraces, praised as “... an example of sustainable agriculture for...the world.” Yet I also grew up hearing about them needing education and development aid to “catch up,” even though sustainability is embedded in their culture.

I describe these two communities to question how international, cross-cultural programs should promote a “calling” to global connectedness and solidarity with the poor.

The alarming state of the world compels us to engage with pedagogies commensurate with what is urgently at stake. Thus, international, cross-cultural study integrated with community-based learning (International CBL) can be a kind of “high stakes teaching.” The ideal result is intense vocational self-awareness: “I see now how I am connected to the issues... I found what I cannot not do with my life, and what I cannot not be.” The double negatives underscore the sense of being compelled towards choice in the context of being “disturbed” into questioning assumptions about the world and one's place in it.

Ironically, International CBL's tendency to focus on responding to “the world's greatest needs” (through service, volunteerism, internships, etc.) can unintentionally impede learning from “difference.” International study takes tremendous resources, and when one adds a community-based dimension, logistics can drive program design. Assumptions embedded in “service” are left unexamined, along with the challenge to discern vocation among multiple, cross-cultural interpretations of social responsibility.

So I circle back to the peasants of Le Chambón and the Ifugaos, who can offer rich learning, if only more International CBL's were designed to regard them as resources in examining “ways of being and knowing.” My sense of current practice is that the ideal eludes us, not because educators are clueless, but because resources are barely enough to keep the door open. In the face of risk management challenges, questions about the “rigor” of community-based learning, the demand for measurable outcomes, fundraising, among others, it may be all that one can do. The state of our world and the kind of vocational examination it demands of our students requires a well-developed craft of teaching in the mode of International CBL, but we cannot get there without institutional commitment and significant resources.

**Response to
Nadinne Cruz's
“Fostering a Sense of Vocation via International CBL”**

By

**Dennis Gordon
Santa Clara University**

Nadinne Cruz has captured the value and imperative of Community Based Learning (CBL). She also identifies the practical and pedagogical challenges to creating CBL experiences. Educators have recognized the power of intercultural immersion for years, beginning with the “Grand Tour” for the European elite to today's ubiquitous study abroad. But as Nadinne points out, simply going is not enough.

Ironically, as international education grows the value of the experience may be diminishing. Many programs place students in a bubble with limited opportunities for local contact let alone CBL. The growing interest in study abroad, however, also contains the seeds of its redemption. As students clamor to go abroad, the home institution can require the experience involve a form of CBL. The challenge, as Nadinne identifies, is to design programs that get beyond “good deeds” and “bonding.”

Universities need to take a holistic approach to CBL, preparing students before they go abroad, maintaining contact while they are overseas, and helping them to continue reflection and action after they return. I use the word *action* to reinforce Nadinne's challenge that students learn what they and their country “cannot be.” Key to “high stakes teaching” is what scholar-activist Dr. Jerry Gill calls a “pedagogy of the oppressor.” Students need to get beyond personal enrichment to a sophisticated appreciation of global systems, the impact of their own powerful culture, and their role in promoting change.

The barriers to CBL are practical, academic, and political. The practical challenges are mostly economic and these will disappear as schools realize that global programs, like science labs and dorms, are a cost of doing business. Academic opposition, though formidable, will wane as new assessment tools emerge. The political issues require action by faculty and students to demand experiential learning, reflection, and service beyond the bubble. After all, MBA programs have been bragging about their internships and instructors from the “real world” for years. Should not CBL enjoy the same respect?

Response to the Web Conversation

Nadine Cruz

In his famously provocative article, “To Hell with Good Intentions,” Ivan Illich tells American visitors in Mexico not to bother with their “do good” volunteer work, and to focus instead on learning deeply from, and with, the people they intended to help. A few decades later, our web conversation on international community based learning (ICBL) echo many of Illich's warnings, though the tone is decidedly more congenial, even more hopeful, albeit sobered by the effort required to achieve the modest goal to “do no harm.”

Let me lift up a few phrases from the posted responses, not only to honor the words of each contributor, or to highlight a theme threaded throughout, but also to suggest—by way of concluding this web conversation—a reframing of our expectations from engaging in ICBL

However critical even the most devoted practitioners can become about ICBL, they are encouraged by experiences like the one Winston Tellis described in his comments: “...students have done two-week projects entirely in a developing country, and learned firsthand about the infrastructure limitations, and the cultural imperatives that drive their work day. No amount of reading would have done what that short immersion did for them.”

Even the deep dissatisfaction of experienced practitioners can be a source of encouragement, because it suggests a drive to achieve the “prize” beyond individual benefits. Dennis Gordon sets the bar high, when he says “Students need to get beyond personal enrichment to a sophisticated appreciation of global systems, the impact of their own powerful culture, and their role in promoting change.” Michael Colyer offers a corollary goal: “The purpose of international CBL goes far beyond illuminating the world's greatest needs. These...experiences must illuminate us, as we truly are, so that we might have the courage, the vision, and the knowledge to critically and constructively engage those needs.”

On the other hand, the ideals of ICBL are violated more often than realized, not because practitioners are “clueless,” but because the work is inherently difficult. Maria Avila suggests “If we are honest, we know that outcomes often are, sadly, the direct opposite of what we hope we are (and say we are) doing...” Robbin Crabtree poignantly asks: “Can this work ever give as much or more to those we serve than what we receive ourselves? Can this work ever disrupt the history and structural inequities of our global inter-relatedness?”

If the effective ICBL is appropriately “de-centering” and disturbing, Jim Petkiewicz suggests “our sense of impotence borne of such struggle is illusory. Indeed, how we stretch and grow and remold ourselves, our values, and our dreams during such times of confusion are the very first proactive steps we take in claiming the power we merit and need in order to commit to creating a more just, humane, equitable and healthy planet.”

Finally, in the spirit of Petkiewicz's sentiments, I urge us to consider a reframing of our work in ICBL. Perhaps the process of teaching ICBL is itself a “calling,” a vocation for educators, who engage on multiple dimensions of the work. As Maria Avila compels us to see things with new lenses, “the material aspects of our ‘service’ are merely symbols of a new relationship, the animation of a new consciousness for all participants.” As we reflect on what keeps us going in this endlessly flawed work, how many of us can recognize our own commitments in Robbin Crabtree's powerful words: “Despite my ambivalence, I continue to practice and to study international service and community-based learning. In the end, I believe that the only way to act justly in an unjust world and to honor the people who share their lives and communities with us

is to remain committed to education for solidarity within a truly reflexive practice.”

I like to think that the ways by which we infuse the design, content and structure of ICBL with our intentions (despite Illich!) along with our authentic doubts, concerns and questions about our ability to “disrupt history,” we model to our students the examined life, the search for meaning, purpose — indeed, for vocation. Like the words attributed to St. Francis: “At all times, preach. When necessary use words.”

Round-table Discussion IV
Community Connections
Parlor A

**A Deeper Self: Community-Based Learning
and the Lifelong Vocation to Solidarity**

By Richard L. Wood
University of New Mexico

When students are placed in community-based learning (CBL), those students enter into a new set of relationships with agency staff and community members. Like every authentic relationship, these ties make claims upon the student. What are the legitimate claims that communities can make upon CBL students — claims which, if met, will make the placement successful from the perspective of the community?

Agencies and students themselves hope that CBL placements will lead to some useful service, usually in disadvantaged settings. But the most important thing such communities offer to students is the chance to deepen their vocation in the world. Typical college students begin with a focus on finding a career. Students with particularly generous spirits hope their CBL placements might lead to careers of service; more cynical students may simply hope their CBL placements pad their resumes for professional school applications. In both cases, the focus is on “me” and my *career*. This is normal enough, entirely unsurprising given the job market pressures looming in students' futures.

But the best CBL placements ask more of students. All communities carry significant assets: individuals of talent and vision dedicated to strengthening their community; families and institutions that embody moral commitments and ethical vision; and deep traditions of faith, politics, and entrepreneurship. Low-income communities also offer a vantage point from which more privileged students can gain new insight into the workings of American society. By inviting students to recognize these assets and see the world “from below,” community-based learning can challenge students to grow beyond seeing others as mere objects of the students' service — to recognize the strengths found in low-income communities, and thus to respect those communities in their autonomy and dignity. Students are thus drawn beyond self-centeredness to a deeper understanding of *self-in-community*. Such moral claims on students help develop in them what the Catholic tradition calls “the new virtue of solidarity.” John Paul II placed this virtue at the center of contemporary spiritual life, alongside faith, hope, and love. Good CBL placements cultivate this virtue, not only allowing students to serve, but challenging students to a lifetime of solidarity.

**Response to
Richard L. Wood's
“A Deeper Self: Community-Based Learning and
the Lifelong Vocation of Solidarity”**

By

**Frederick Ferrer
Santa Clara University**

When students are called upon to deepen their commitment to learning through service, they are challenged to become uncomfortable and to find meaning in their discomfort. More is asked of students and the university provides more to students. Universities provide faculty that drive inquiry into what the learning experience means to students by providing the space and form to reflect and articulate on their experience, questions, fears and knowings. Students are challenged to see the community's assets and through these strengths learn about their own needs and dreams. The community-based agencies (agencies) provide the classrooms of reality in which theory finds currency and texture.

But if the university simply uses the community as its laboratory are they any better than students who go trying to save the world or fix the poor: well intentioned but not deeply committed. What claims can the agencies make upon the university? How does the university find a deeper sense of self and make a more meaningful contribution to the community?

The transformation from being a user of the community-based partner to being useful to the partner derives from a lasting commitment from the university to form a mutually beneficial partnership. This can only be accomplished if the university knows its partners and values their assets. This takes time and an openness to communicate and staff to facilitate the process. The university must become a part of the community and share in its hopes and dreams as well as problems and challenges. The trust that comes from this presence signals to the agencies that they can share their challenges with their university partner as a co-problem solver. The students then can become active in the real issues of the community and do some practical and valued added work toward the community's self-defined goals. Perhaps the university, doing what it does best: providing that space for inquiry and reflection could provide that for its agencies. If the university provided the respite, the support, the nurturance to its partner agencies, the agencies could regenerate their energies toward their mission-driven work. The university could take its wealth of resources and share them with its agencies to enhance their partners' abilities and effectiveness. The university then is modeling to its students how to share one's wealth with its' immediate community. If this is the model of solidarity that students' witness, their learning will take on even wider future dimensions.

Response to "Callings" Web Conversation

Rich Wood

March 4, 2007

Challenging the Universities:

Fred Ferrer and Pia Moriarty each raise a powerful question about institutional transformation: How does community-based learning transform the academic community itself, in its core incarnation in universities and academic departments? In doing so, they reverse the usual direction of challenge offered by CBL programs: instead of the university challenging students to a new solidarity and a new kind of learning, we in the university are challenged to open up our core institutions to transformation via contact with marginalized sectors of American and global society, and with agencies that prioritize their needs.

I want to affirm this challenge in its full force, and yet also to circumscribe it. I affirm it, because the alternative is to think that universities do not need to be transformed in order to live in solidarity – profoundly false, as anyone who has worked in a university can testify. Some universities have taken such a challenge quite radically to heart, the most famous case being the Jesuit-run Universidad Centroamericana in El Salvador. Closer to home, some universities now seek to make solidarity more central to their curricula: Santa Clara University, Brown University, the California State University campuses in San Jose and Monterrey, and a variety of small religiously-affiliated schools represent different models and varying levels of success in doing so. Yet as Fred Ferrer suggests, truly transforming universities into institutions in solidarity requires a thorough-going rethinking of priorities. Only a handful have even begun this process; not coincidentally, I think, these tend to be religious institutions in which a shared language of spiritual commitment can drive the construction of an institutional vocation to solidarity. They also tend to be relatively well-endowed universities; though deep resources threaten to undermine the urgency of solidarity, they also allow a certain freedom to explore new terrain and imagine new institutional options. Visionary leaders live in the tension between comfort and solidarity, and push their institutions toward deeper solidarity.

This leads to my closing thought: we in the university need to take to heart the challenge presented by Ferrer to reprioritize our resources. We can also surely do better at using our institutions to provide what Ferrer calls the “space for inquiry and reflection” that community-based providers need to sustain their own vocations of solidarity. But visionary leaders in universities will also have to carefully discern how to do these things while also sheltering and advancing the core values and practices that make universities crucial in democratic societies: free inquiry based on legitimate expertise; peer review of scholarly work; teaching and publishing as mutually reinforcing intellectual pursuits; and a radical commitment to rationality (and, in some institutions, the linking of reason and faith in the pursuit of God’s will). We must challenge ourselves to rethink what models of rationality carry weight, and what constitutes “legitimate expertise.” But the university will not serve solidarity well if we lose our institutional vocation to be the university.

Round-table Discussion V

Diversity

Parlor BC

Responding to a Diverse Population in CBL

**By John W. Eby
Messiah College**

The increasing diversity of college populations presents particular challenges for the design and implementation of CBL. Where a person is situated in society affects significantly how they think about vocation and what shape their vocation will take. Age, gender, race, ethnicity, social class and prior experience with issues will impact how students interpret issues, how they relate to people, and what they learn.

The fact that students are in college indicates some level of privilege. Students may react paternalistically or take the attitude that, "If I can do it, so can everyone else." The very act of defining need and generalizing about it can reinforce inaccurate stereotypes and can be offensive and cause stress for students who have had personal experience with an issue.

CBL can build into orientation and reflection activities specific opportunities for students to think intentionally about their social situation as it relates to their CBL experience to increase sensitivity and understanding. As they explore how they have been shaped by their experience, they will gain empathy and understanding of persons with whom they work. Activities to increase facility to cross boundaries and to help students develop nuanced and complex understandings of need are also helpful. Students need help to understand that needs emerge from structural or systemic causes, not only individual choices.

A particular challenge to CBL is to design activities which will catch the imaginations of men since men are underrepresented.

Vocational reflection in CBL should also recognize different developmental levels of students. An older student making a career change will have vastly different issues than a first year student deciding a major. Students who are mature enough to understand ambiguities and the complexities of multi-causal analysis will respond at different levels than students at lower levels.

Given the diversity of both participants in CBL and the persons they serve, there is no "one size which fits all." Gender, ethnicity, race, class, age and prior experience of participants and, of persons served vary greatly and are important considerations for designing objectives, placements, orientation, and reflection activities.

**Response to
John Eby's
“Making Community-based Learning Relevant for Contemporary Students”**

**By Barbara A. Holland
National Service-Learning Clearinghouse**

The demographics of America's educational system are changing dramatically as the nation becomes ever more diverse in terms of age, race, nation-of-origin, educational experience (first-generation), language and culture. This is a wonderful, exciting, and sometimes daunting challenge for academic institutions. The educational achievement gap is pointing toward a national crisis in educational attainment if we do not raise rates of participation and success for all students. The future of postsecondary education as an effective force for building common good and democratic capacity during dramatic demographic shifts requires higher education to think anew about our cultural and pedagogical approaches as well as community relationships. In his essay, John Eby is wise to encourage us to adopt (and adapt!) community-based learning to serve the new student body more effectively by helping students learn to “cross boundaries.”

He reminds us that students bring their own sense of community with them when they come to college, and that this presents both opportunities and challenges to the design and delivery of community-based learning opportunities. Already, anecdotal observation suggests that CBL has a dramatic and positive impact on the retention and success of students with so-called “non-traditional” characteristics. When one looks at current and trend data, it is obvious that the non-traditional student will soon make up the majority of collegiate enrollments. However, many models of CBL are based on the characteristics of traditional students and cultures. To address this contemporary reality, John Eby suggests a new and more complex approach to CBL design and practice that builds on the cultural traditions and assets of contemporary students while linking strongly to the wisdom and learning resources in their communities.

In this way we also link CBL to the more spiritual dimension of education as a way of discerning our personal potential, individually and collectively. As John Eby points out, discernment not only relates to vocation but also to the development of self-perception and the personal motivation, confidence and skill necessary to engage in community and the world as a lifelong learner dedicated to democratic practice, social justice and equity.

The operational changes that will strengthen CBL for contemporary student populations are clear and call us to action in our own institutions: greater attention to clear and specific learning goals for students, deeper integration into curricular pathways, more specific recognition of the co-teaching role of community partners and participants, more intentional and culturally-relevant approaches to orientation and reflection strategies, greater attention to the developmental stages of CBL as students progress in their learning, and intentional inclusion of different community and cultural approaches to the concepts of citizenship and servant leadership. Such changes will enhance outcomes for all students, as well as those who work with them in CBL programs and partnerships.

Response to "Callings" Web Conversation

John W. Eby

February 26, 2007

These helpful comments focus the issue of how we can help students develop an imagination and empathy which allows them to understand persons different from themselves. It is important for students to realize that differences are not superficial but go deeply to the foundational ways we interpret experiences and define reality. This imagination is essential for students to perform well in service-learning assignments and to be prepared for our increasingly diverse world. It is a challenge for institutions who themselves have diverse populations to provide experiences where students can develop these perspectives and an even greater challenge for institutions who are homogeneous. It is in a particular kind of engagement that imagination and empathy can be developed.

One clue might be found in an incident in *Alice in Wonderland* by Lewis Carrol. Alice accidentally falls into a pool where she sees a mouse splashing around. Thinking the mouse might not understand English she tried the only French she knew, the first sentence in her lesson book. "Où est ma Chatte?" "Where is my cat?" She could not understand why the mouse shivered in fright. She was sure that the mouse would take the same fancy to cats she had if it could only see her cat Dinah. She told the mouse with pride that Dinah was a nice soft thing and a capital one for catching mice.

She still could not understand why the mouse seemed offended, so she blundered on by telling the mouse about the cute dog that lived near her house whose owner said it was worth a hundred pounds because it kills rats!

By now the mouse was terrified and swimming away as fast as it could go. Alice called it back with a promise that she would not talk any more about cats and dogs. The mouse pale with fright said, "Let's get to the shore and then I'll tell you my history, and you'll understand why it is that I hate cats and dogs."

Students will develop imagination and empathy by hearing the stories of others and by telling their own. Those stories must be contemporary and personal but also deeply rooted in history and cognizant of broad social factors such as religion, social class, gender, race and ethnicity. They must be rich in perspectival, affective and subjective truth. Neither cognitive knowledge nor social theory have the power of story to help students learn empathy and imagination. It is in exchanging stories in safe places with people different from ourselves that students can learn how their experiences and history have shaped and formed their sense of reality and how that differs from persons with different stories.

The challenge for service-learning is to create those safe places where people can tell their stories. The exchange must be invited, not imposed and two way, not just one. There must be clear understanding that we are treading on sacred ground when we enter another's story and they ours.

The Annotated Alice, Lewis Carrol, Bramel House: New York, 1960 Pp.41-44