

Service Learning Manual

DRAFT -- October 2011

University of Detroit Mercy

Institute for Leadership & Service Advisory Board

Curriculum of Service subcommittee

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Table of Contents

1. Introduction
 - a. Flexibility to meet your course needs.
 - b. Committee processes
2. Why Service Learning?
 - a. Value to student
 - b. Value to education
 - c. UDM/Jesuits
3. Outcomes
 - a. Outcome list
 - b. Tie to leadership model
4. Integration into the curriculum
 - a. Flexibility, uniqueness
 - b. Case studies
 - c. New model of instruction
 - d. Integration of group and professional outcomes
 - e. Selecting service opportunities
 - f. Academic Study of Service
5. Reflection
 - a. Student event summary
 - b. Faculty event summary
 - c. Recommendations
6. Assessment
 - a. Grading of Service
 - b. Connection to outcomes
 - c. Advanced leadership outcomes
 - d. Professional Outcomes
 - e. Forms (basic and social change)
7. References

Appendix A.: Bloom's Taxonomy for the Affective Domain

Appendix B.: Bloom's Taxonomy for the Cognitive Domain

1. Introduction

a. Flexibility to meet your course needs

This report is not meant to limit instructors' creativity to find their own means to apply service learning. Service learning concepts can be implemented in many different ways.

Course content is often controlled by accreditation authorities, or expectations about what a student taking such a course should understand. These expectations can be from the instructor's personal goals, professional authorities, future employers, or faculty peers. Therefore, each instructor will have to customize the amount and type of service learning that fits with the course and has adequate time to do.

Course instructors can look at this report for best practices on how to make service learning the most effective. Then to the extent that the instructors are motivated to include service learning topics, they can use this as a guide.

First, this report looks at how to use service learning to develop basic student skills of empathy and introspection. Then we discuss how to achieve higher level leadership skills. One set of skills deals with being a professional in their chosen field. Another set of skills is related to becoming an agent for social change.

b. Committee Processes

The Curriculum of Service (CoS) Committee is a sub-committee of the UDM Institute for Leadership and Service (ILS) Advisory Board.

The first goal of the ILS Advisory Board when it was formed in 2009 was to adopt a model by which to help guide how we wanted to develop students at UDM. The model incorporates the committee's views on how the UDM mission is implemented through leadership, service, and ideal relationships between the University and all of its stakeholders. The model is discussed in detail in a later section.

Secondly, the ILS worked on listing all of the means by which our view of student development would be enhanced related to these goals. See the attached table. Many of these ideas are being worked on simultaneously by various sub-committees.

The Curriculum of Service (CoS) subcommittee was created November 2010 to work on aspects of the ILS model as it is adapted to course instruction, particularly through service learning.

The CoS committee has reviewed literature on Service Learning (SL), talked to experts, its members have gone to SL conferences, and have taught a range of SL courses themselves. The

committee met with UDM faculty and students to collect best practices used in courses at UDM. The results of the meetings about best practice are shown in a section below.



Leadership Development Steering Committee: Kathleen Zimmerman-Osler, PhD, Monica Williams, M.A., David Namas, M.S., M.A., MTS, Donald Dip3010, PhD

2. Why Service Learning?

Kouzes & Posner, *“The Leadership Challenge”* says “Chances are that the crucible of that person’s crowning achievement was some distressing crisis, wrenching change, tragic misfortune, or risky venture. Only challenge produces the opportunity for greatness.”

It is our responsibility as UDM faculty members to challenge the students with uncomfortable ideas. The change that results will lead UDM’s graduates to “Do great things.”

Service learning programs have repeatedly demonstrated benefits to both the students participating in them and the communities/individuals receiving the services (Richards & Novak, 2010; Terry & Panter, 2010). The value to the student includes both positive outcomes related to personal development as well as improved academic performance. Eyler and Giles (1999) warn that these enhancements do not come automatically with the inclusion of service learning. To achieve positive outcomes, they stressed that the service and reflection need to be well integrated into the course.

a. value to student

When service and reflection are well integrated into the course, student show positive outcomes in the areas of stereotyping/tolerance, personal development, interpersonal development, and citizenship (Eyler and Giles, 1999). Similarly, when service learning is utilized, students show a change in attitude towards those whom they are helping, most commonly in the direction of increased empathy or “feeling like being in the other person’s shoes.” Service learning also provides students with an opportunity to be exposed to groups to which they would otherwise not likely be exposed, and can therefore reduce negative stereotyping behavior (Conway et al., 2009; Terry & Panter, 2010).

b. value to education

Service learning also improves academic performance. According to a study of 22,236 undergraduates conducted by the Higher Education Research Institute (HERI) at UCLA using longitudinal data and released in 2000, “Service participation shows significant positive effects on ... GPA, writing skills, critical thinking skills.” Eyler and Giles (1999) were a little more nuanced in their finding. They pointed out that they actually found mixed results until they expanded the definition of academic learning beyond “static knowledge” or the “ability to recall information when prompted” (p.64). The real gains came in the areas of application of what was learned, causal and solution complexity, and strategic knowledge. For instance, 77% of students survey indicated that understanding the complexity of the issues faced by those whom they served was among the most or very important outcomes of their service learning. (p. 70)

c. UDM/Sponsors' Values

When the heart is touched by direct experience,
The mind may be challenged to change.
--Fr. Peter-Hans Kolvenbach, SJ
Superior General, Society of Jesus

A close look at the UDM Mission/Vision statements reveals that service-learning is an especially effective tool for engaging our particular mission and achieving our vision. Specifically, service-learning experiences generate positive outcomes in four of the areas mentioned in the UDM Mission/Vision statements: integral development of the whole person, values of Mercy and Jesuit traditions, urban context, and the vision of graduates who lead and serve. The second area (sponsors' values) actually includes the first as well as two additional values that service-learning encourages.

Sponsors' Values:

Though Catherine McAuley and Ignatius Loyola would never have heard the term, "service-learning," it is clear that they would have liked it. Certainly their successors do. This is clear in contemporary articulations of the values of Jesuit and Mercy education, and this drives the special nuance that we put on service learning here at UDM. It is fitting to describe this element of the mission values first, because it is what makes UDM versions of service-learning distinctive. The document, "Spirit of our Sponsors," identifies five characteristics which are common to Mercy and Jesuit Education and therefore central to our identity at UDM. Under one of these points, the paper explicitly mentions the efficacy of service learning in shaping these values in young people, but its value in promoting at least four of the five values is no less clear. They are:

- Care for the whole person: this value is expressed in the UDM mission statement as a desire to "integrate the intellectual, spiritual, ethical, and social development of students." Service-learning experiences stimulate thought, move student spiritually, provoke ethical questions, and engage them in social realities beyond their comfort zone. Thus they provide a powerful means of achieving this desired outcome.
- Education for Justice and Mercy: The section entitled, "Leadership Model," below indicates that this is the area of special significance, because this is what distinguishes service-learning at UDM. More precisely, that section mentions how The Institute Advisory Board adapted the Social Change Model to fit the values of education for justice and mercy. Catherine McAuley chose "The House of Mercy," as the name for the center she opened to begin the legacy compassionate service that the Sisters of Mercy carry on today. More recently national and international gatherings of the sponsoring religious orders have recognized the importance of justice. This recognition arose out of

encounters on the part of many Jesuits and Sisters of Mercy with real life instances of injustice, and are inspired by the long tradition of Catholic Social teaching.

- Concern for the Dignity of the Human Person: Service-learning provides a means hearing the stories of people who are otherwise marginalized in our society. Most of the time, student recognize the dignity of those with whom they develop this kind of direct relationship.
- Reverent Reflection on Human Experience: Reflection is a component of every service-learning course. If facilitated well it can promote the values the sponsors promote in this area including, “radical openness to truth, intellectual honesty, pluralism, and mutual respect ... [and] openness of mind and heart.” St. Ignatius encouraged Jesuits to engage in a prayer of reflection twice per day called the “Examen.” Thus reflection has a long, lived tradition in Jesuit institutions.

Urban Context:

Several years before Mercy College and the University of Detroit merged, there was a lot of pressure on both schools to leave the city of Detroit, but both made a conscious choice to stay. This decision reflects the long standing commitment to actively engage in the city where the school is located. Now this commitment is a part of the school’s mission statement. Service-learning is a way of living out that commitment to be active members of our community: to get to know the issues that our community faces and to be a part of moving things forward.

Lead and Serve

Robert Greenleaf in his ground-breaking essay says that he gained his insight into servant-leadership from Herman Hesse’s, *A Journey to the East*. The key to understanding this “puzzling” story, according to Greenleaf, is to realize that, “The great leader is seen as servant first.” However, he pushes his readers a bit further by adding that many who learn to be servants also, “find it hard to convert themselves into affirmative builders of a better society.” Our desire is that service-learning engage students as servants and leaders. So too the UDM Vision Statement emphasizes both: “We want to be distinguished by graduates who lead *and* serve” in their community.

3. Outcomes

As mentioned above, Service Learning is an effective tool for learning and student development that fits well into the University ideals. Therefore, in order to get the most from it we felt it was necessary to formalize our expectations.

a. Outcome List

The committee determined what we thought were the goals of service learning program at UDM. Individual faculty members who use service learning in their course may share some of these motives with the ILS.

Purpose at UDM:

- To enhance course learning.
- To change society through community action or through workplaces.
- To train students to be these agents of change.
- To develop students' compassion to people in need, and perspectives that we are a common humanity.
- To help students develop a habit of reflecting on their experience
- To enable students to understand societal dynamics and the reasons for social problems.
- To spur dialog on the role of faith in service and our lives.

Student Outcomes: (measurable)

- develop internal processes (pattern and habits of reflection, compassion)
- develop skills for working in groups (developing relationships, team building)
- able to apply social justice concepts to various situations
- able to analyze causes and dynamics of problems.
- able to engage diverse communities
- able to implement changes in workplaces or community using the above skills.

We also talked about how service learning is not about recruiting student, although this could be a welcomed side effect. Also we are not doing service learning to abate guilt or fulfill expectations that Catholic universities do service.

b. Tie to leadership model

What are leadership models?

Leadership models are ways of thinking about how students grow in leadership skills. Many of the common models have literature available about how to implement and assess them.

Leadership models share many themes.

These leadership models are relevant to service learning (SL), because as discussed above in “Value to the student”, when a student does SL they become better leaders. Course instructors often cite one of the items below for why they included SL in their course. They cite things such as helping student learn to care, or developing class skills.

One theme of leadership is developing a connection between the student and their client groups. The more strongly the student is aware of the need and confident in how they can help, the more likely it is that they will adopt habits that will help themselves help others.

A second theme of leadership is developing skills. Personal and academic skills are both necessary in order to make a difference. Personal skills include the ability to work well with groups. A sample academic skill could be a learning outcome from any course. For example, students need to have good English composition and speech skills to be able to communicate their ideas about how to improve a service client’s situation. Another example is professional skills that might be useful in particular situations.

There are also skills of personal reflection. The Ignatian practice of the daily “Examen” mentioned above is a model for how personal reflection is a valuable tool for introspection to learn about oneself and others.

Leadership Models

Several leadership models exist. The most prevalent are:

- Servant Leadership
- Social Change Model
- Emotional Intelligent Leadership
- 5 Exemplary Practices of Leadership
- Relational Leadership Model
- Leadership Identity Development

Qualities of models include whether it is modeled clearly as a process, and the focus. Some models focus only on the external aspects of leadership. For example, a model with internal aspects only would not focus on internal feelings, but solely on developing interpersonal skills.

Selection of Basic UDM Model:

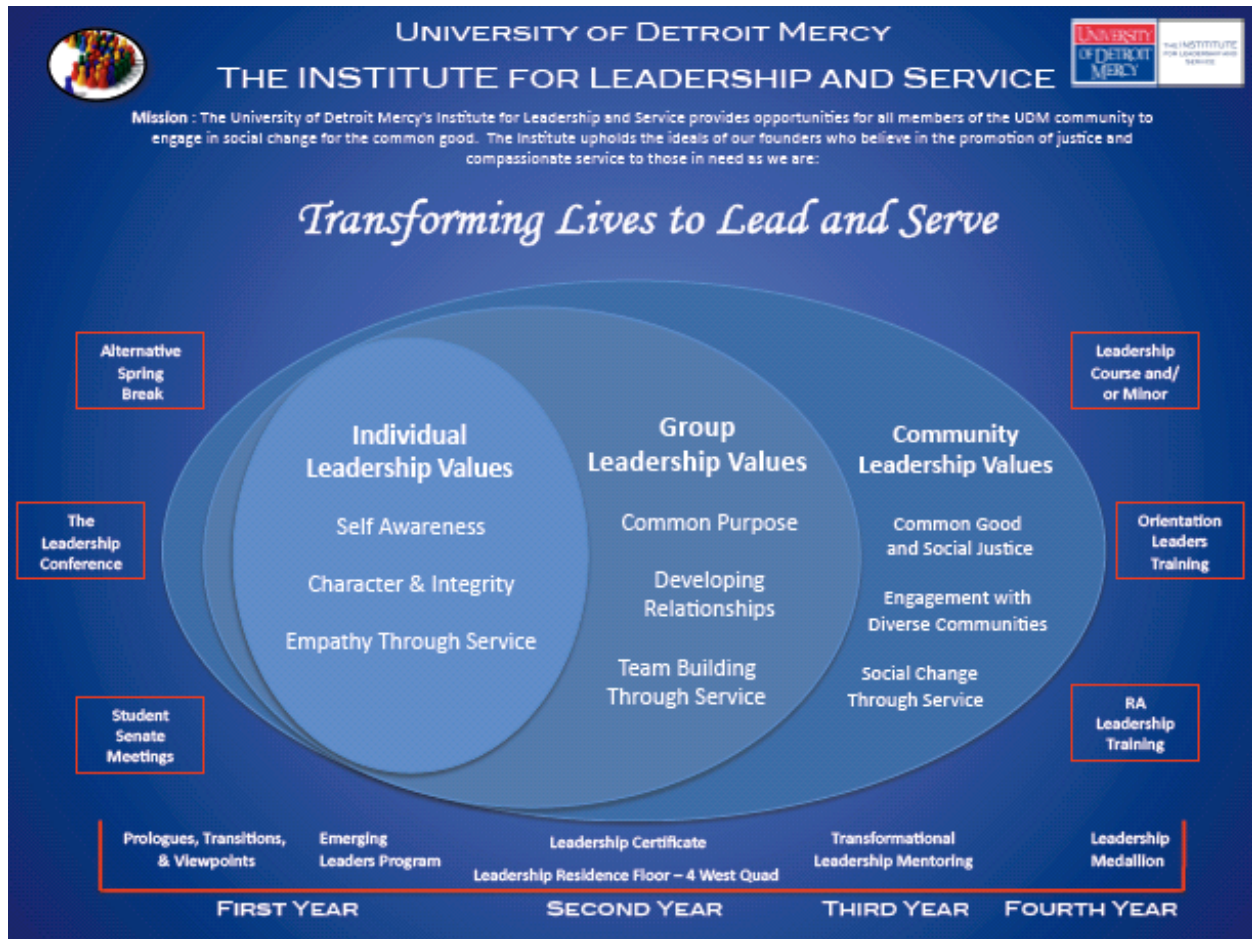
The UDM ILS Advisory Board selected a basic leadership model for UDM. However, as discussed below, each instructor can follow whichever model is most relevant to their courses and programs.

A hybrid UDM Leadership model was adopted that closely follows the Social Change Model (SCM) of Leadership, but also has incorporated aspects of the Servant Leadership Model. The SCM has most of the aspects of a model that the committee was looking for, except it was a little light in the area of the students’ internal processes. On the other hand, the Servant Leadership Model is exemplary in how it calls for students to internally reflect upon what the service means and how it changes them as people. The committee felt that this aspect closely followed the spirit of the sponsors of UDM, but they also saw how this same spirit could do more. Where the original Social Change Model appeals to the values of “consciousness of self” and “commitment” at the individual level, the committee felt that reflection and compassionate

service would provide a richer connection with the lived traditions of the Mercy and Jesuit sponsors as explained above. They similarly changed “citizenship” at the level of community/society to reflect the value of common good and social justice that come out of Catholic Social teaching and recent experience of Mercy sisters and Jesuits. See the graphic representing how the model starts from the individual then expands to the community and incorporates reflection, compassionate service, common good and social justice.

The UDM model is developmental which means that students can’t get the whole leadership experience in one shot, but need reinforcement and building upon ideas in several courses. This affects our recommendations for what general UDM core courses might be better at achieving versus higher level courses commonly taken by students in a major. It can’t be guaranteed that students will take the related courses in the right sequence since someone may save a core course until after they have had the upper level courses.

The developmental model is that students should be first exposed to need through direct service, or classroom discussions about those in need. This helps the student internalize that they are working with real human needs, not abstract concepts. Second, students naturally begin developing relationships with the people whom they serve or with whom they serve. Then, at a third level of engagement, as shown in the model graphic, the students expand their envelope to look at the whole community and engage in social change. Based on the course or program goals, the students either acquire skills related to working with group, relevant applied professional skills, or work for social change.



Customized Leadership Models for Courses:

Depending upon what goals an instructor is trying to reach, they may want to adopt other leadership models.

- The Relational Leadership Model is good at bringing out the group dynamics effects.
- The Leadership Identity Development model helps students become confident in their cultural identity, and thus enhance their general confidence as leaders.
- Instructors that want to focus on specific skills of leadership might use ideas from Emotionally Intelligent Leadership or 5 Exemplary Practices of Leadership.

4. Integration into the curriculum

As mentioned in “Value to Education” above, service learning benefits the education process in many ways.

It is the committee’s opinion that service learning must be integrated into the course curriculum. When a course requires service, but does not integrate the learning that comes through the service, then that is community service but not service learning. Community service alone does have value. However, the greatest value to the course is when the *service* concepts are integrated into the *learning* of the course.

a. Flexibility, uniqueness

College educations provide students with a wide range of skills and thinking processes. In essence, each course provides the students with one or more ways of thought.

Therefore, there are many things that might be learned through service. How each of these ideas is integrated into the curriculum will be completely different from one course to the next.

b. Case studies

Since there are many skills that need to be learned in a college education, there are many ways to get the students to reach different objectives with different service integration.

Curriculum might include:

- Developing empathy—connection with real people.
- Internalizing and reflecting on new information.
- Communication, group and team leadership skills.
- Building confidence as leaders.
- Issues of social justice and causing social change.
- Applying professional skills.

Case 1 –Connecting to real people

Fr. Simon Hendry, SJ, Catholic Studies

Assigns: “A short reflective essay on what you have learned in the course about the human condition--your own and everyone’s--saying which of the readings, handouts, class lectures/discussions provided new insights (or confirmed those you already had). The questions below are offered to stimulate your thinking; *don’t try to answer them all*.

1. What episode, scene or passage in our course readings strikes you as a revelation of something important about human life(especially of human life in relation to God)? What exactly does it say to you?
2. What in our readings is particularly close to your own experience,

defining a problem you have thought about or addressing a question you have puzzled over?

3. Did any idea surface in the readings or the class discussion which challenged or modified your picture of God or of human beings? What was it? What difference does it make to you now?
4. How does the literary imagination help to convey religious or theological ideas? How does the theme, design or structure of any work we studied mediate a religious vision?
5. How do the readings studied deal with any of the following: the nature of God or the divine? how human beings ought to live? the mystery of evil? human freedom? death and resurrection?"

Case 2 –Applying professional skills in service

Dr. Alan Hoback, Engineering

In a two courses that I regularly teach, I involve students in service projects that tie to the civil engineering curriculum. In our Freshmen Design and Graphics course I wrap the whole semester around a single project that serves a real non-profit client.

I select the non-profit organization such that the students will have real contact with people in need. This is a freshmen course, so many of the students have not had service learning before this. I try to bring in the introductory aspects of service learning such as showing them models of how to reflect about feelings.

I teach engineering to the freshmen by involving them with the client. Before we meet the clients, I teach the students about listening to client concerns. Then later I teach them project planning through actual planning of the project.

In the CE Senior Capstone Design course, I involve service in many different ways. The whole class participates in a service learning experience together as a group. We go on a visit of a non-profit client together and apply advanced engineering skills to a short project that they need help with. As much as possible, the main projects for the course are provided by non-profit organizations. Students have provided a renovation plan for homeless shelters, and done an environmental remediation study of a charter school in Detroit. However, the main course projects are arranged by student interest, so this is not always possible. Sometimes students want to design roads, but few non-profits need a new road.

Case 3 – Expanding Your Sociological Imagination

Dr. Michael J. Witkowski, Criminal Justice

Some of the goals I have for using service in the (CJ and SOC) classroom are as follows:

- 1) I tell the students that my goal in the class is to “make the familiar unfamiliar” (with apologies to C. Wright Mills). I do so by getting the students to question their assumptions and beliefs about people who are “different” than them. To hopefully view social problems with new lenses.
- 2) To show Criminal Justice students that much of policing is in reality “human service”- in the truest sense - to marginalized people in our society. Policing is not what they see daily on TV with danger and eve- present excitement at every turn of the channel. A helping ethos is required to be a “good cop”.
- 3) To give students from different walks of life a new vantage point in seeing that the “big picture” issues have human faces. Often the faces of small children.
- 4) We use reflections and written feedback. The benefits have been proven over time. What accrues to our students from serving others is priceless. Over many years it is this feedback that has nourished this instructor’s soul as well.
- 5) I emphasize the “multiplier effect” of service assignments. One student doing 10 hours seems small. 20 students doing the 10 hours is much better. Many courses over the year doing 10 hours has a positive “exponential effect” in the generating of the total number of hours (often in the hundreds perhaps thousands) given to better lives and communities. Over the course of many terms... well... you get the picture.

c. New Model of Instruction

To commit to service learning is to commit to a new model of instruction. The learning aspect of service learning is drawn out.

When service learning is an integral part of the course curriculum, the experiential learning is a significant contribution to the course outcomes. Course outcomes are reached partly through discussing student experiences and accomplishments through the service. The class meetings are not as much for lecturing of new material but for reinforcement of experiential knowledge.

The Kolb model of learning lays out an iterative process where the students receive stimuli through service, reflect on it, and determine next steps. Each round of service can reach higher levels as students work towards social justice.

d. Integration of group and professional outcomes.

After a student graduates and is employed in their career, it is hoped that they will use the leadership skills that they learned at UDM. The Jesuit education motto: “Men and women for others” brings out what the Jesuits felt about careers: a person would have an opportunity for using leadership in any career.

In some careers that deal more directly with public issues, UDM graduates can work to change society. (See the Social Change Model.) In careers that has less involvement with public issues, men and women can still make a difference in their workplaces through Servant Leadership.

The skill of empathy is important in the workplace. (Gentry, Weber and Sadri) Even if without advanced professional outcome achievement in a course, students’ careers benefit from service learning.

While in school, UDM courses related to professional training might have service learning. These opportunities can help the students become leaders in their career. An instructor of a professional course has a greater challenge in including service learning. In order for the service to be relevant to the course material, it needs to be technically challenging. However, in technically challenging service, the student is less likely to work day-to-day with a person in need. For example, engineering or accounting students might be hidden away for much of their time helping. There is the possibility that this sort of service becomes more like an internship. That would happen when the service to the person in need is a significantly diminished part of the service.

However, group and teaming outcomes are relevant to most careers. Instructors of professional courses that want to include service learning might consider drawing the group outcomes of their program into the service experience. These outcomes are easier to do in a service learning experience because they involve communicating with others. Therefore, the course remains true service learning, and doesn't become more like an internship.

Furthermore, service learning can encourage students to recognize that no matter what type work they are doing, their actions will have an impact on the world. That impact can be positive and help to build a better world, or it can be negative and either impede or degrade the good that others are doing or could do. The desire of The Institute is to help students to recognize the impact they can and do make, and to help them to align effort with the building of a better world.

e. Selecting Service Opportunities

- (Relevance to course outcomes) Most important variable is the kind of experience the student will have. The optimal SL experience is one which corresponds to one or more of the learning objective(s) of the class.
- Type of work done: Important elements include:
 - Direct interaction with those served,
 - Exposure to the issues faced by those served. Ideally this comes from those served themselves, but sometimes they are not able to articulate the issues as well as the staff at the agency.
- Timing of service, - optimum allows students time to get to know the people they serve and the issues involved. Thus six two-hour visits to a site are much better than 2 six-hour visits. This was so important to the service-learning department at John Carroll University, that they dropped the "hours" requirement all together and instead insisted that the service be weekly. This may represent too much of a commitment for UDM students, but bi-weekly might not.
- With what issue will students engage: Homelessness, Violence, Hunger, Immigration?
- Type of engagement: Placement, Presentation, Product, Project (Marquette categories)
- Accompaniment at the site: There is a great variation in the quality of accompaniment/mentorship that students receive at different agencies. The best agencies provide orientation, training, and explain the issues faced by those served.

f. Academic Study of Service

Some courses are concerned with service and leadership at the academic level. For example, a course in psychology might be related to issues of why people serve. (See sample discussion below.) A course in education might be related to issues of making students into leaders.

Several theories have been proposed as to why people reach out to others. It has been variously proposed that we help others due to an unselfish desire (Batson et al., 1981), the desire to reduce our own negative mood states (Cialdini et al., 1981), or out of the desire to obtain joy from the helping of others (Smith et al., 1989). The fact that such reasons, with their profound effects on human emotion and understanding, are connected to service learning make it a much more memorable and rewarding experience for students than a typical classroom assignment.

5. Reflection

Reflection is internalizing the issues. Reflection is a valuable part of the learning process because it causes students to return to the issues and reinforces them.

The act of reflection is thinking about one's own mental processes. The skill to do this is valuable to UDM students. Therefore, the students benefit from reflection not just by enhancing their learning, but also by developing habits of reflection that will serve them in their lives.

It has been seen by UDM faculty that students prefer different types of reflections based on personality preferences. Some students might prefer to reflect by talking. Others might prefer to be alone to reflect. The faculty member needs to decide whether multiple types of reflections are allowed, or if a specific one is assigned.

a. student event summary

The committee met with several students in the spring of 2011. We invited all students that had shown interest in service-learning and where we had contact information.

- Students want:
 - a limited set of required or recommend sites. A recommendation rather than requirement might allow some flexibility for athletes, work schedules, etc. This would also allow for curricular tie-in.
 - email follow-ups of relevant events. (to faculty to announce?)
 - the faculty to serve with them. It shows that the professor lives it.
 - the faculty to integrate the concepts. It shows that the professor cares about the University mission of urban context.
 - to work with people/clients.
 - to have service professionals be joyful, appreciative, and talk of relevant social issues.
 - to hear from students who served at the same place.
 - to reflect immediately.
- Students do not care for SL courses when the instructor is not involved, when the course has no emotional connection, and no curricular tie-in. Without these, the “community service” project is invalid in their experience, and therefore they have no obligation to follow through with actually doing the service. In their minds, they are justified in faking the service.
- Some students were involved in selling raffle tickets for an agency as their sole responsibility in service learning. The value of this service is questionable, and it brings up ethical issues.

- Several students were against written reflections. They wanted to talk instead. However, we need to provide for a range of reflection methods. Some people process events externally, some process emotions internally.
- Some students talked about how classmates had faked the service.

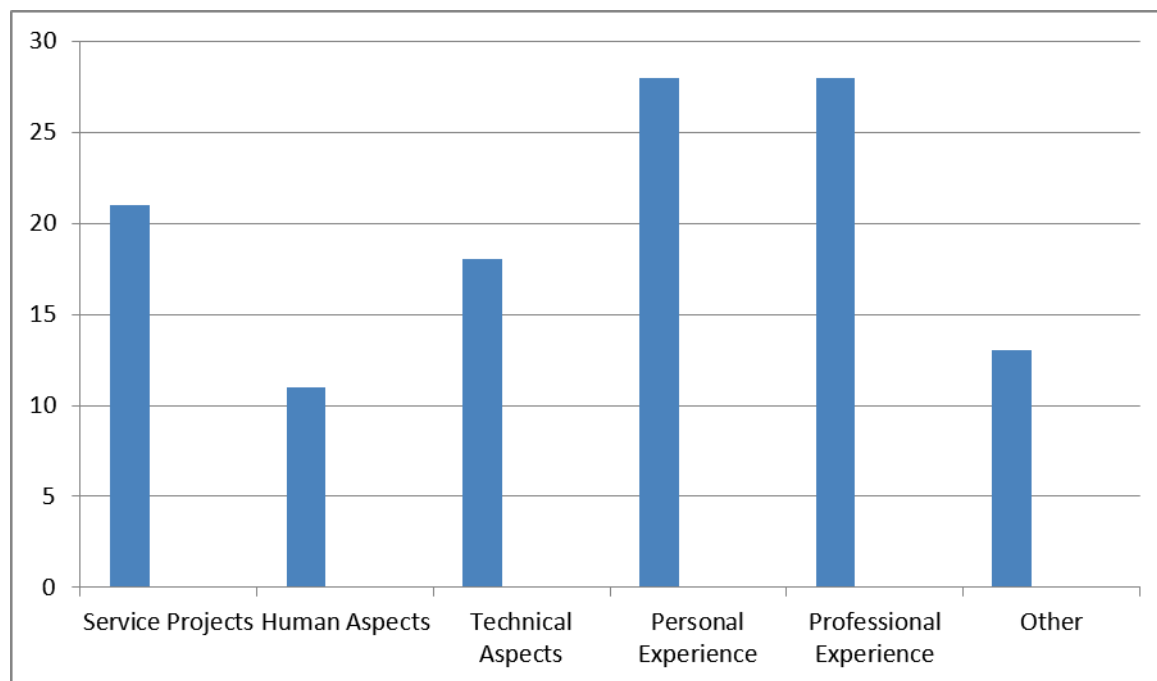
Committee recommendations for preventing faking:

- If the faculty member is excited about the service, the students will be too. See the list of bullets above about what students want from the service.
- If the faculty member and class were to serve together, it would send the message that it was important to the faculty member.
- An alternative to service learning might be offered. This would allow for a student who does not have the ability to find a service opportunity, to find another ethical means of completing the required work.
- It is not always possible to find fake signatures on SL forms. Therefore, faking will continue unless other things are done to prevent it.

b. faculty event summary

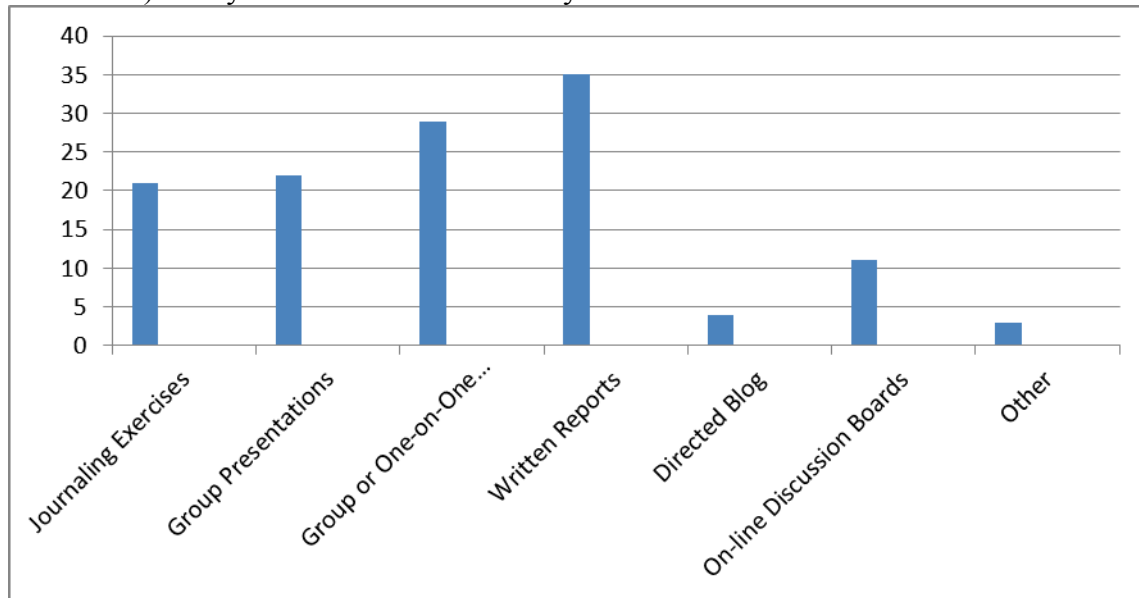
The committee met with several faculty members in the spring of 2011. We invited all faculty members, but stated to them that the event was primarily to gather information about current service learning practices or other reflection activities done in the classroom.

Also, an on-line poll was conducted. The results are below. Other items were listed at lower frequencies. From the first question we can see that faculty members were asking the students to reflect on a mix of personal / human experiences and technical / professional experiences.



On what kind of experience do you have students reflect?

From the second question below, we see that written reflection (reports or journaling) was the most common, but that a mix of oral reflections were also done (presentations and in-class oral reflections). Only a small number of faculty members used on-line reflection.



In your classes do you incorporate any exercises or assignments which help students reflect on their experience?

The conclusions from the reflection event are:

1. Service and reflection must be flexible for the outcomes the faculty members seek to fulfill.
2. Outcomes change at various levels, therefore the ILS assessment forms needs to change with level. (i.e. "basic" and "professional" forms.)
3. "Feeling"-based service requires some immediate imprinting on images and feelings so that it does not fade.
4. We need to recommend how to grade reflective reports. When faculty members provide a series of reflection questions, the reports seem better. Faculty could grade on how substantially the reflection questions are answered. Also, on how well course concepts are integrated (when relevant to the course.)
5. Team service is more effective and affective.
6. It was suggested that because time management is such a problem for students that there be a series of deadlines.
7. Pre-reflection gets the students thinking of emotion before they go to their service. They are probably more likely to be open to the emotional side if they have introduced to it in class.

c. recommendations

Reflection is the primary internal process for developing empathy with others and strengthening a person's inner voice. Through reflection, a person considers complex issues that make them have inner discomfort, and become transformed by developing compassion for others.

Immediate and Frequent:

Service learning experiences that have real human connection require immediate reflection either through in-class discussions or journaling. This is especially important for students that are new to service learning. They need help interpreting their experiences and feelings, and relating them to the course. The students want to do this. Oral reflection might be more productive if the class all did the service learning at the same time, or together. Then they would have common thoughts to share. If it is not possible for all of the students to serve together, then it may still be possible to have their service share a theme such as homelessness. That would give at least a theme in common.

Eyler and Giles stress the need for frequent and ongoing reflection rather than doing a single reflection session at the end of the course. Their studies show that even "regular but modest levels of reflection" were not positive indicators of impact on students, but "continuous" and "extensive" reflection were. This does not mean that every other class period has to be devoted to reflection, but indicates the value of frequently interjecting questions like, "What experiences are you having in your service work that correspond to the topic we are covering today in class?"

Transformative:

Scullin shows that for reflection to be transformative a person needs to notice their own uneasiness or disquiet. This can be felt through "a sense of inner discomfort," "excitement," or "conscious conflict."

It often takes something to spur students to come into discomfort with ideas. One thing that the faculty member can do is interject data or seed discussions. Scullin found that exposure to Catholic social teaching and Jesuit traditions regarding social justice moved the students to higher levels of mutuality and commitment. This discussion can have a theme that is relevant to the course. For example, in a finance class the students could be asked: "What financial policies might have affected these students or their families?" or "What about the Equal Credit Opportunity Act of 1974 or the Community Reinvestment Act of 1977?"

Eyler and Giles point out the value of dealing with "ill-structured problems." These are problems (like poverty) that have no easy solution. They caution that this can present a "barrier that discourages" some, but if they are assisted in working through these realities, they can provide ideal opportunities for intellectual and cognitive development. Scullin similarly includes a process of reflection for sorting out "unsettled feelings," as one of his conditions necessary for making reflection a transformative experience.

To spur empathy, imagination is a tool to help students to see things from the perspective of another. Scullin found that this could be achieved through imaginative exercises in which students placed themselves physically or imaginatively "in another's shoes."

Reflection activities:

A number of things have been tried at UDM and elsewhere to spur reflection. A faculty member might pick one type of reflection and a specific assignment related to it, or the faculty member might allow students to pick from a set of these.

- Short journal entry or doodle the minute the service is finished that focuses on emotion. (doodling ref: PARE)
- Long journal entry later that focuses on a specific issue. (Their concerns, what saw, what were client's needs, what they have in common with the client, what broke down for this situation to occur, how they think they can help.)
- Meditate on the service
- Have a group conversation. Possible topics: (Their concerns, what saw, what were client's needs, what they have in common with the client, what broke down for this situation to occur, how they think they can help.)
- Individual conversation with friend, classmate, University Ministry, teacher, or academic counselor.
- Evaluate your personal life goals.
- Make written or oral report that relates service to technical or professional outcomes.

Also, some teachers have made use of the Blackboard Journal function to encourage students to reflect immediately after each service event. The nice thing about that is that it time-stamps the entry, so students cannot put off the journaling till two days before the journal is due.

6. Assessment

a. Grading of Service

Opinions about grading service include:

- Grade the participation in service.
- Grade the immediate reflection activities (journaling, discussions).
- Grade only the written or oral report.

Written and oral reports can obviously be graded upon content and grammar like all other course reports are graded. However, these reports often leave little room for the emotional internalization of reflection.

Immediate reflection activities such as journaling and classroom discussions could be graded. However, classroom discussions are not typically graded in most courses. From a service learning perspective, the point of journaling is not to be grammatically perfect, or to put immediate first impressions onto paper and work out their meanings. The grammar is not often perfect, and the logical flow can be disorganized. The emotion that needs to be drawn out here does not often make the basis for the rational argument of an academic paper. Therefore, faculty members must use creativity when grading immediate reflections, if they grade them at all.

Some faculty members give credit for the service placement. This is like a score for attendance. However, there are ethical issues with this type of grading since it is known that some students easily fake the service and get away with it. Also, there is the justice issue that poorer students work to support themselves so have less time to do free service. This would cause the poorer students to be more likely to miss or fake the service.

At this time, the ILS committee has no recommendation for how to grade service placements.

b. connection to outcomes

The “Outcomes” section above defined what the ILS expects to be the outcomes of the service. It is these outcomes that the ILS forms will evaluate.

According to the developmental models of leadership development, students grow in defined steps. Therefore, the most accurate assessment is through determining the students’ developmental stage. Assessing their stage of development before and after the course would help the faculty member determine which of their SL processes were most effective.

Bloom created lists of developmental stages for several domains, including: cognitive, affective, and psychomotor. The cognitive domain stages are likely most relevant to course content. However, with respect to the ILS service learning outcomes, the affective domain stages apply. In the affective domain, a student goes through stages where they can first only hear of

emotional issues; second, they can discuss it, third, they internalizes the values; fourth, they prioritize their new values; and fifth, act upon their new values. See the Appendix for more explicit descriptions of these levels.

c. advanced leadership outcomes.

In the Social Change Model (SCM) of leadership, people develop group and teaming skills so that they may directly interact with others and help them. Then they develop skills for social change at the societal level.

Those skills are in the cognitive domain, so are assessed based on Bloom's Taxonomy in the Cognitive Domain. Those categories are shown below. See Appendix B for more information.

1. **Knowledge:** arrange, define, duplicate, label, list, memorize, name, order, recognize, relate, recall, repeat, reproduce state.
2. **Comprehension:** classify, describe, discuss, explain, express, identify, indicate, locate, recognize, report, restate, review, select, translate,
3. **Application:** apply, choose, demonstrate, dramatize, employ, illustrate, interpret, operate, practice, schedule, sketch, solve, use, write.
4. **Analysis:** analyze, appraise, calculate, categorize, compare, contrast, criticize, differentiate, discriminate, distinguish, examine, experiment, question, test.
5. **Synthesis:** arrange, assemble, collect, compose, construct, create, design, develop, formulate, manage, organize, plan, prepare, propose, set up, write.
6. **Evaluation:** appraise, argue, assess, attach, choose, compare, defend, estimate, judge, predict, rate, core, select, support, value, evaluate.

There is some discussion in academia whether the 5th and 6th level of achievement are mis-ordered. One should select the most effective solution before implementing it.

d. professional outcomes

The Jesuit education motto of "Men and women for others" is useful for seeing that all students can benefit their careers by being reflective, and through being skilled in group and teaming situations. Similarly the Mercy tradition of compassionate service can engender the qualities of the servant leaders that Greenleaf envisioned.

Some of the SCM leadership outcomes are very similar to what professionals need in their careers. These same leadership outcomes are often highly valued by employers of UDM graduates, and accrediting agencies for professional programs.

The same assessment tools that are used for tracking student leadership development will be useful for assessing professional programs, and providing information for accreditation.

e. forms (basic and advanced)

From the discussions above, to determine the student's developmental stage, the questions are phrased in terms of identifying with a specific stage.

Basic ILS Form

TBD

ILS Form with Social Change Emphasis

TBD

ILS Form with Professional Emphasis

TBD

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Appendix A-Bloom's Taxonomy—Affective Domain:

<http://www.nwlink.com/~donclark/hrd/bloom.html>

Category	Example and Key Words (verbs)
<p>Receiving Phenomena: Awareness, willingness to hear, selected attention.</p>	<p>Examples: Listen to others with respect. Listen for and remember the name of newly introduced people.</p> <p>Key Words: asks, chooses, describes, follows, gives, holds, identifies, locates, names, points to, selects, sits, erects, replies, uses.</p>
<p>Responding to Phenomena: Active participation on the part of the learners. Attends and reacts to a particular phenomenon. Learning outcomes may emphasize compliance in responding, willingness to respond, or satisfaction in responding (motivation).</p>	<p>Examples: Participates in class discussions. Gives a presentation. Questions new ideals, concepts, models, etc. in order to fully understand them. Know the safety rules and practices them.</p> <p>Key Words: answers, assists, aids, complies, conforms, discusses, greets, helps, labels, performs, practices, presents, reads, recites, reports, selects, tells, writes.</p>
<p>Valuing: The worth or value a person attaches to a particular object, phenomenon, or behavior. This ranges from simple acceptance to the more complex state of commitment. Valuing is based on the internalization of a set of specified values, while clues to these values are expressed in the learner's overt behavior and are often identifiable.</p>	<p>Examples: Demonstrates belief in the democratic process. Is sensitive towards individual and cultural differences (value diversity). Shows the ability to solve problems. Proposes a plan to social improvement and follows through with commitment. Informs management on matters that one feels strongly about.</p> <p>Key Words: completes, demonstrates, differentiates, explains, follows, forms, initiates, invites, joins, justifies, proposes, reads, reports, selects, shares, studies, works.</p>
<p>Organization: Organizes values into priorities by contrasting different values, resolving conflicts between them, and creating an unique value system. The emphasis is on comparing, relating, and synthesizing values.</p>	<p>Examples: Recognizes the need for balance between freedom and responsible behavior. Accepts responsibility for one's behavior. Explains the role of systematic planning in solving problems. Accepts professional ethical standards. Creates a life plan in harmony with abilities, interests, and beliefs. Prioritizes time effectively to meet the needs of the organization, family, and self.</p> <p>Key Words: adheres, alters, arranges, combines, compares, completes, defends, explains, formulates, generalizes, identifies, integrates, modifies, orders, organizes, prepares, relates, synthesizes.</p>
<p>Internalizing values (characterization): Has a value system that controls their behavior. The</p>	<p>Examples: Shows self-reliance when working independently. Cooperates in group activities (displays teamwork). Uses an objective approach in problem solving. Displays a professional commitment to ethical practice on a daily basis. Revises</p>

<p>behavior is pervasive, consistent, predictable, and most importantly, characteristic of the learner. Instructional objectives are concerned with the student's general patterns of adjustment (personal, social, emotional).</p>	<p>judgments and changes behavior in light of new evidence. Values people for what they are, not how they look.</p> <p>Key Words: acts, discriminates, displays, influences, listens, modifies, performs, practices, proposes, qualifies, questions, revises, serves, solves, verifies.</p>
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Appendix B-Bloom's Taxonomy—Cognitive Domain:

Category	Example and Key Words (verbs)
<p>Knowledge: Recall data or information.</p>	<p>Examples: Recite a policy. Quote prices from memory to a customer. Knows the safety rules.</p> <p>Key Words: defines, describes, identifies, knows, labels, lists, matches, names, outlines, recalls, recognizes, reproduces, selects, states.</p>
<p>Comprehension: Understand the meaning, translation, interpolation, and interpretation of instructions and problems. State a problem in one's own words.</p>	<p>Examples: Rewrites the principles of test writing. Explain in one's own words the steps for performing a complex task. Translates an equation into a computer spreadsheet.</p> <p>Key Words: comprehends, converts, defends, distinguishes, estimates, explains, extends, generalizes, gives an example, infers, interprets, paraphrases, predicts, rewrites, summarizes, translates.</p>
<p>Application: Use a concept in a new situation or unprompted use of an abstraction. Applies what was learned in the classroom into novel situations in the work place.</p>	<p>Examples: Use a manual to calculate an employee's vacation time. Apply laws of statistics to evaluate the reliability of a written test.</p> <p>Key Words: applies, changes, computes, constructs, demonstrates, discovers, manipulates, modifies, operates, predicts, prepares, produces, relates, shows, solves, uses.</p>
<p>Analysis: Separates material or concepts into component parts so that its organizational structure may be</p>	<p>Examples: Troubleshoot a piece of equipment by using logical deduction. Recognize logical fallacies in reasoning. Gathers information from</p>

<p>understood. Distinguishes between facts and inferences.</p>	<p>a department and selects the required tasks for training.</p> <p>Key Words: analyzes, breaks down, compares, contrasts, diagrams, deconstructs, differentiates, discriminates, distinguishes, identifies, illustrates, infers, outlines, relates, selects, separates.</p>
<p>Synthesis: Builds a structure or pattern from diverse elements. Put parts together to form a whole, with emphasis on creating a new meaning or structure.</p>	<p>Examples: Write a company operations or process manual. Design a machine to perform a specific task. Integrates training from several sources to solve a problem. Revises and process to improve the outcome.</p> <p>Key Words: categorizes, combines, compiles, composes, creates, devises, designs, explains, generates, modifies, organizes, plans, rearranges, reconstructs, relates, reorganizes, revises, rewrites, summarizes, tells, writes.</p>
<p>Evaluation: Make judgments about the value of ideas or materials.</p>	<p>Examples: Select the most effective solution. Hire the most qualified candidate. Explain and justify a new budget.</p> <p>Key Words: appraises, compares, concludes, contrasts, criticizes, critiques, defends, describes, discriminates, evaluates, explains, interprets, justifies, relates, summarizes, supports.</p>

Appendix C: Spirit of Our Sponsors, c. 1990

The Spirit of our Sponsors: Implications for Higher Education at the University of Detroit Mercy

The University mission evolved from the educational traditions of its sponsors, the Sisters of Mercy and the Society of Jesus. These Catholic traditions emphasize concern for the dignity of the person and for the common good of the world community. The Society of Jesus (Jesuits) founded the University of Detroit in 1877. The Sisters of Mercy, Province of Detroit, founded Mercy College of Detroit in 1941. Together these religious congregations created a partnership in higher education to establish the University of Detroit Mercy in 1990. Each religious congregation brings its spirit to the mission of the University. This spirit includes commitment to quality education, the service of faith and promotion of justice, and compassionate service to persons in need.

– UDM Foundation Statement

Each of these traditions has its own history and documentation describing its spirituality and mission. While there is no substitute for in-depth exploration of each tradition, this paper attempts to provide a brief synthesis of the two traditions, as a quick introduction and discussion-starter for UDM employees who are exploring our institution's distinctive mission and identity. It is based on two recent documents of the Sponsors:

1. *Communal Reflection on the Jesuit Mission in Higher Education: A Way of Proceeding*. Jesuit Conference (The Society of Jesus in the United States). Washington, DC, 2002. [Referred to hereafter as "J."] While the document does present five characteristics of Jesuit higher education as "parameters of authenticity," it intends principally to invite "inclusive local discussion, debate and adaptation," by means of a substantial array of focus questions.
2. *Mercy Higher Education: Culture and Characteristics*. Conference for Mercy Higher Education, 2003. [Referred to hereafter as "M."] Subtitled "White Paper for Discussion," this document is still a draft being circulated for comments. After an overview of the history of Mercy education, it presents a series of assumptions and a set of characteristics of Mercy education, followed by a sample of evidences and behaviors intended for use in assessment.

Both of these documents presume their audiences have access to *Ex Corde Ecclesiae* and other contemporary church documents, which can assist in understanding the essential characteristics of a Catholic university [J 1; M 7], such as

- A Christian inspiration not only of individuals but of the university community as such;
- A continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
- Fidelity to the Christian message as it comes to us through the Church;

- An institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal, which gives meaning to life.

In addition to their common identification with the Catholic higher education tradition, the two documents readily reveal five key characteristics held in common by both sponsoring traditions, as well as a few features proper to each tradition. These are described in turn below.

FIVE COMMON CHARACTERISTICS

1. Concern for the Dignity of the Human Person from a Catholic Faith Perspective [J 4-5; M 7-8, 10-11]

Mercy and Ignatian spiritualities, rooted alike in Catholic vision and values, view all men and women as created and surrounded by God's care and compassion, offered companionship as brothers and sisters of Jesus Christ, and empowered by the Spirit to complete the work of Christ on earth. Colleagues from other religious and ethical traditions can share this dedication to human dignity and work for its implementation – in an education that calls people forth to examine their gifts and talents, and to respond in faithfulness to the God who created them with such human dignity; and in a campus culture that welcomes, respects, and celebrates a diversity of people and points of view. While encouraging and supporting the spiritual development of its students, faculty, staff and alums in their own traditions, the university engages its Catholic identity, serving the local Church, and expressing its Catholic identity in its sacramental, liturgical, and prayer life.

2. Care for the Whole Person [J 7; M 13]

Both the Mercy and Jesuit higher education documents situate the process of self-discovery as central to the student's education. Both personal wisdom and skilled competence are the focus of the curriculum. Relationships between and among all members of the university community (faculty, staff, administrators, board members) model what the university states in its mission statement as values: an intellectual, ethical, spiritual and socially integrated individual. Extracurricular activities should expand the student's horizon so as to foster recognition of social solidarity and global awareness. The physical environment of the university, including worship spaces, should be designed so as to facilitate the student's ability to recognize God's availability and faithfulness in all dimensions of life. Thus the anticipated outcome of a holistic education is a commitment to the lifelong pursuit of a full and meaningful life for self and others.

3. Education for Justice and Mercy [J 8; M 14]

The virtues of justice and mercy were central to the lives of our founder and foundress, Ignatius of Loyola and Catherine McAuley. Today these virtues are in no less demand. The University strives to transform students in the way of mercy and justice through providing service learning experiences throughout the curricula offered, as well as through the inclusion of pertinent social justice topics in the academic courses. Furthermore, the university challenges each member of the administration, staff and faculty to role-model justice and mercy in the day-to-day operations

of the university. This may be in the processes and methods used to recruit, admit, and graduate students who because of gender, race, or social oppression face additional challenges in obtaining higher education. Service learning, community service, clinical placements and immersion experiences, faculty-student research projects, and recycling of resources are just a few of the ways in which the university community partners with the local civic community in working to bring about a more just and compassionate human community.

4. Creative Companionship [J 6; M 10 – 12]

Learning, service and dialogue are the hallmarks of the educational community. The mutual sharing and struggle that is part of the pursuit of knowledge and truth is critical to the on-going transformation of the learner and the learned. A spirit of collaboration and teamwork should be recognizable characteristics of the university's culture. Both the Mercy and Jesuit educational traditions strongly support a learning community of scholarship and service. The outcome of such an educational experience should be a woman or man who is ready, eager and filled with hope to share his/her understandings and skills, desires and fears with the world community.

5. Reverent Reflection on Human Experience, Embodied in Academic Excellence [J 5-6; M 8b-c, 12]

The university must be a place of radical openness to truth, of intellectual honesty, pluralism, and mutual respect, where inquiry and open discussion characterize the environment. An ideal of reverent regard for all that God has created, and for the mystery within the universe, encourages an openness of mind and heart to the varieties of ways in which the human spirit has named God and defined the moral life. It is an ideal that promotes academic excellence, along with a rigorous yet sensitive attention to the demands of the professions and of technology, through an institution-wide commitment to accreditation processes, continuous assessment and improvement, and a spirit of innovation. It seeks to reflect the university's Catholic, Jesuit and Mercy character in its undergraduate curriculum, graduate programs, and professional schools. Especially in undergraduate education, it strives to help students to integrate their studies into a lifelong ability to learn, to reflect, to critique, and to celebrate the life of the mind, heart, imagination, and religious experience.

DISTINCTIVE FEATURES

While this synthesis has emphasized characteristics common to both of our Sponsors' traditions, there are of course distinctive features in each.

Since the foundation of the Sisters of Mercy in Dublin, Ireland in 1827, education for life has characterized the Mercy mission of education. The education and formation of young women for professional service as teachers, nurses and social workers in their local community was the Mercy Community's method of promoting systemic change in social and cultural structures. These professional schools were based on sound Catholic teaching and expressed the charism of Catherine McAuley, the foundress, in liberating the whole person for service in the manner of Jesus.

A great gift at the core of the Jesuit tradition, the *Spiritual Exercises* of St. Ignatius Loyola (d. 1556) has inspired generations of Christians with its imaginative, contemplative approach to a service-oriented spirituality, developed through personalized spiritual guidance. The Jesuits describe their contemporary mission as “the service of faith and the promotion in society of that justice of the Gospel that is the embodiment of God’s love and saving mercy.” This mission must today necessarily include respectful engagement with cultures, and dialogue with other religious traditions. Fr. Pedro Arrupe, S.J., recent international head of the Jesuits, called all Jesuit educational institutions to the formation of graduates who will be “men and women for others.”

CONCLUSION

Collaboration, companionship, community characterized the ministry and mission of Catherine McAuley, foundress of the Sisters of Mercy, and Ignatius of Loyola, founder of the Society of Jesus. Each struggled to find the meaning and purpose of their life amidst the powerful forces of societal oppression. Each put in place a praxis of education that remains today a part of our heritage at the University of Detroit Mercy. This document represents a first attempt to summarize and synthesize that dual heritage, and should be seen as provisional in nature, subject to revision and evolving over time, as the draft Mercy document itself achieves a more definitive edition, and as our UDM community continues its own ongoing conversation about living out our mission today.