Dr. Alan Hoback
Tim Hipskind, SJ
Dr. Simon (Si) Hendry, SJ
David Nantais
Dr. Kathleen Zimmerman-Oster

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. Failiody Ævt event summary
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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.

Kouzes & Posner, "   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.

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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.

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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.
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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.

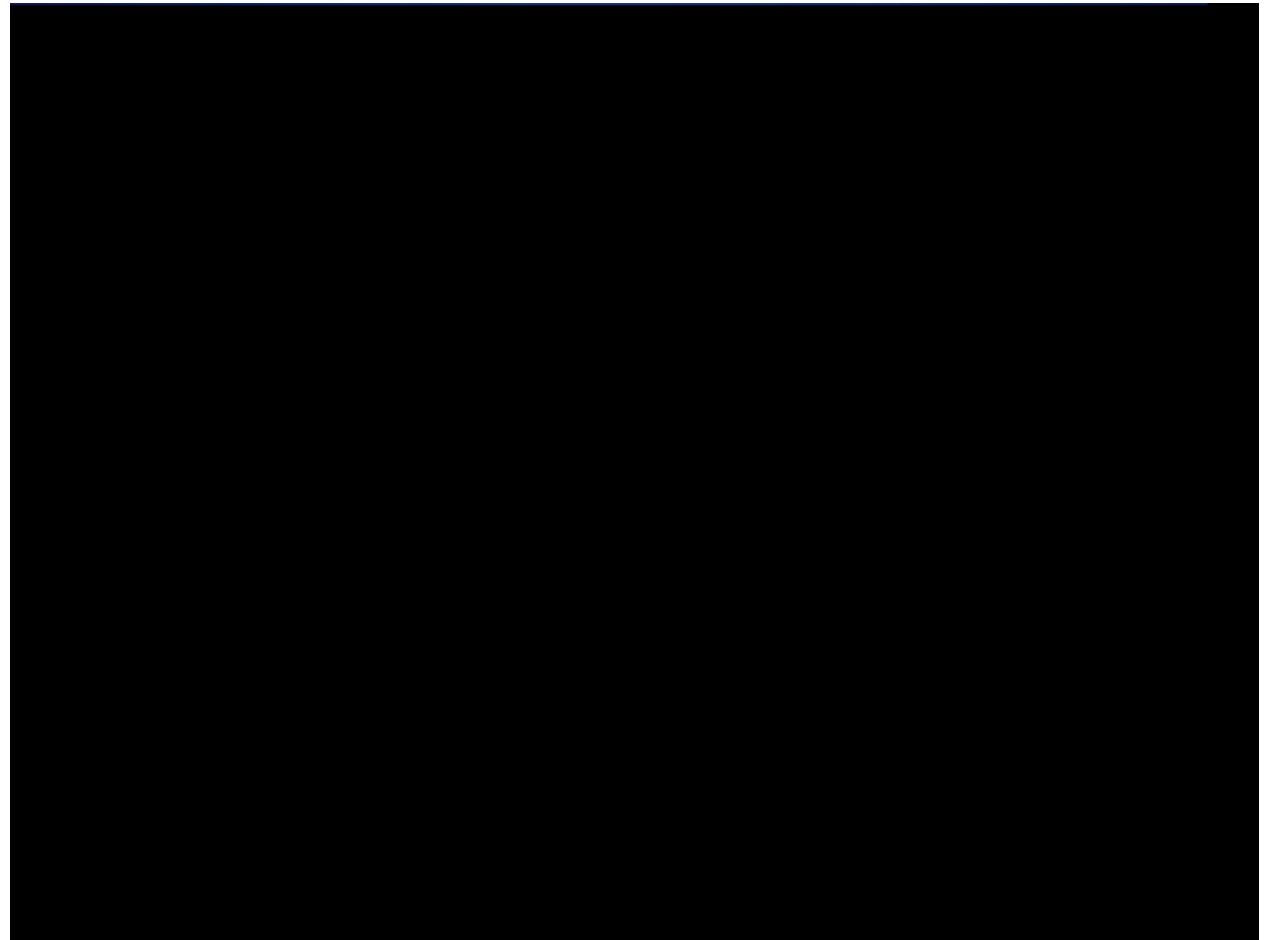Several leadership models exist. The most prevalent are:
- Servant Leadership
- Social Change Model
- Emotional Intelligent Leadership
- 5 Exemplary Practices of Leadership
- Relational Leadership Model
- Leadership Identity Development

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.

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

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

- The <u>Relational Leadership Model</u> is good at bringing out the group dynamics effects.
- The <u>Leadership Identity Development</u> 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 <u>Emotionally Intelligent Leadership</u> or <u>5 Exemplary Practices of Leadership</u>.

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   concepts are integrated into the   of the course.

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defining a problem you have thought about or addressing a ques-tion 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?"

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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.

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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.

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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.

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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.

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- (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.

- 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.

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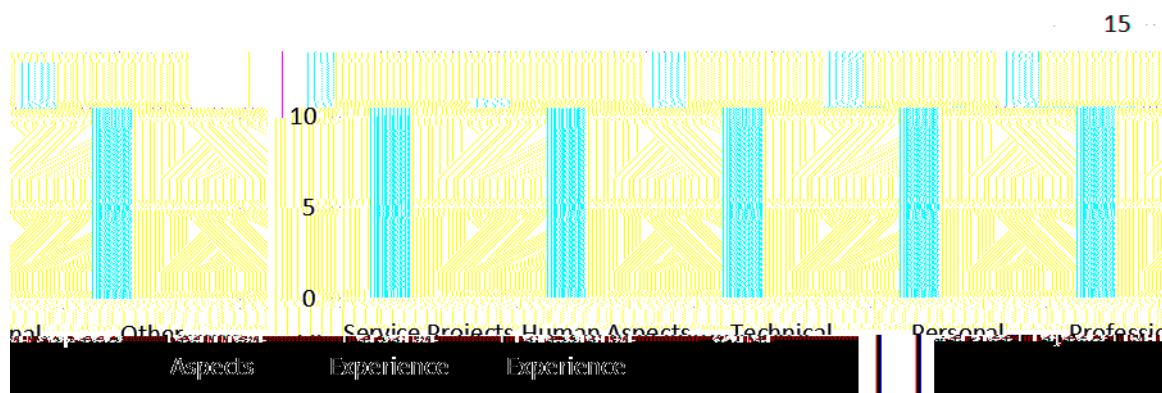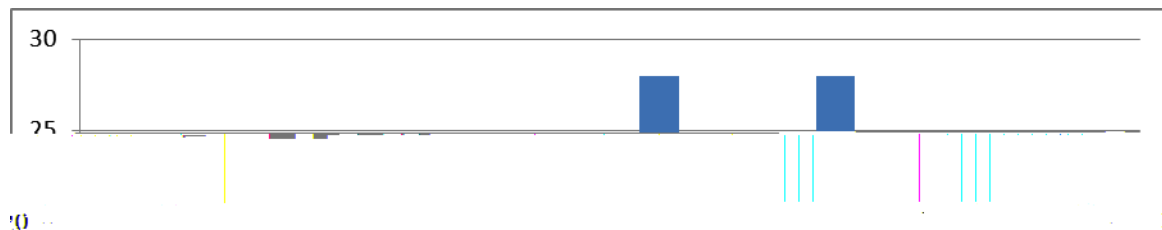
Reflection is the primary internal process for developing empathy with others and strengthening a person's inner voice. Through reflection, a person considers complex issues that make them have inner discomfort, and become transformed by developing compassion for others.

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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 woul

Reflection Methods

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.

Grading 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.

Developmental Assessment

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.

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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.

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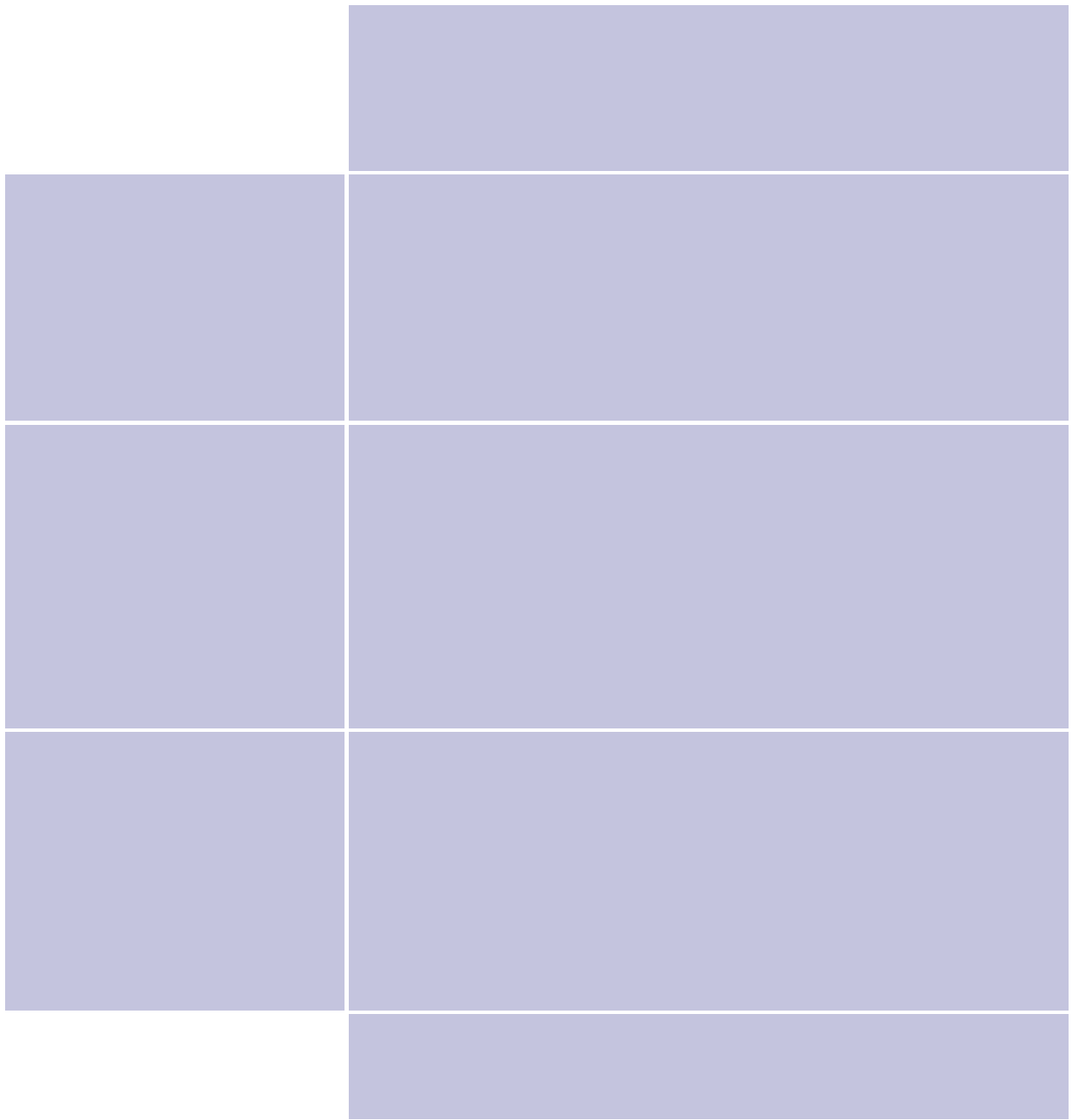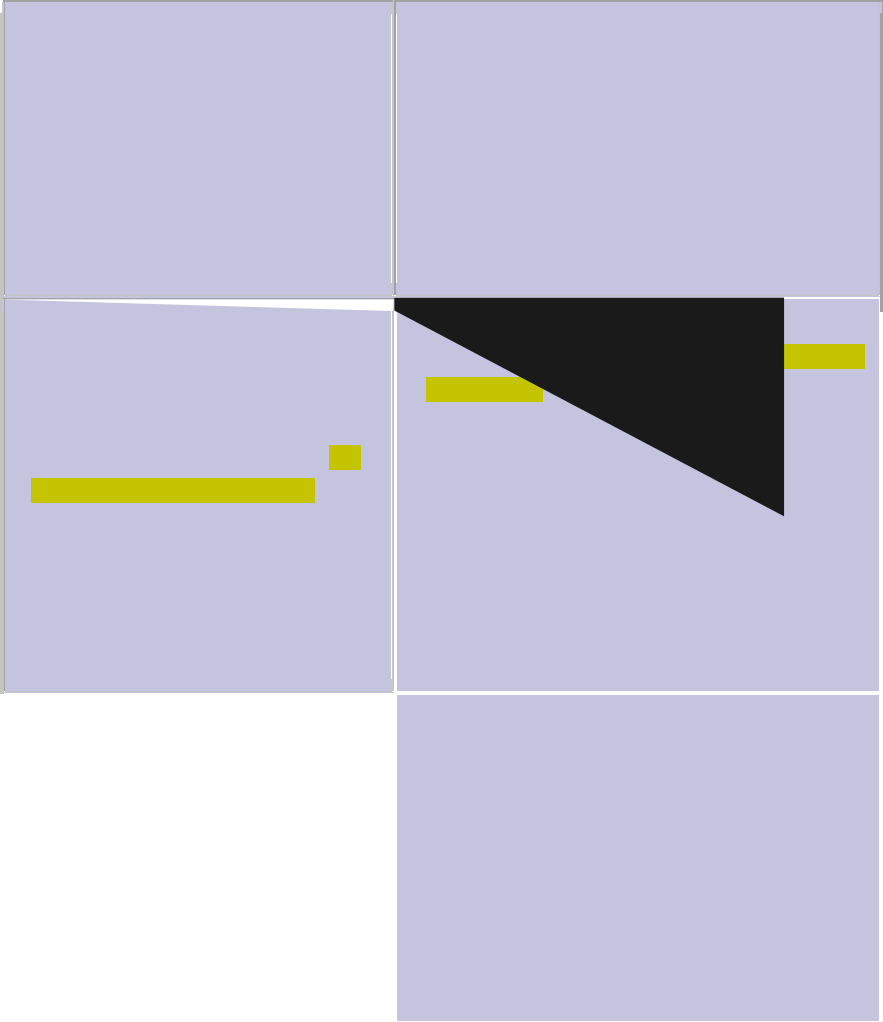
The Spirit of our Sponsors:
Implications for Higher Education at the University of Detroit Mercy

The University mission evolved from the educational traditions of its sponsroooe edS0 0 159.2rnihe edl0 (i)9i6 (t

- 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

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.

A great gift at the core of the Jesuit tradition, the   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.